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LONDON:

Printed for G. G. and J. ROBINSON, J. JOHNSON, J. NICHOLS, J. SEWELL, H. L. GARDNER, F. and C. RIVINGTON, W. OTRIDGE and SON, G. NICOL, E. NEWBERY, HOOKHAM and CARPENTER, R. FAULDER, W. CHAPMAN and SON, J. DEIGHTON, D. WALKER, J. ANDERSON, T. PAYNE, J. LOWNDES, P. MACQUEEN, J. WALKER, T. EGERTON, T. CADELL, jun. and W. DAVIES, R. EDWARDS, VERNOR and HOOD, J. NUNN, MURRAY and HIGHLEY, T. N. LONGMAN, LEE and HURST, and J. WHITE.

1798.

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NEW AND GENERAL

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S.

SIRMOND (JAMES), a French Jeſuit, whoſe name has been famous among men of letters, was the ſon of a magiſtrate, and born at Riom in 1559 [A]. At ten years of age, he was ſent to the college of Billom, the firſt which the Jeſuits had in France. He entered into the ſociety in 1576, and two years after made his vows. His ſuperiors, finding out his uncommon talents and great genius, ſent him to Paris; where he taught claſſical literature two years, and rhetoric three. During this time, he acquired a perfect knowledge of the Greek and Latin languages; and formed his ſtyle, which has been ſo much eſteemed by the learned. It is ſaid, that he took Muretus for his model, and never paſſed a day without reading ſome pages in his writings. In 1586, he began his courſe of divinity, which laſted four years. He undertook at that time to tranſlate into Latin the works of the Greek fathers, and began to write notes upon Sidonius Apollinaris. In 1590, he was ſent for to Rome by the general of the order, Aquaviva, to take upon him the office of his ſecretary; which he diſcharged ſixteen years with ſucceſs. He took the thoughts of his general perfectly well, and expreſſed them much better than Aquaviva himſelf could have done. The ſtudy of antiquity was at that time his principal object: he viſited libraries, and conſulted manuſcripts: he contemplated antiques, medals, and inſcriptions: and the Italians, though jealous of the honour of their nation, acknowledged, that he knew theſe curioſities better than they did; and frequently conſulted him upon difficult queſtions. He made a friendſhip with the moſt eminently learned of Rome; particularly with Bellarmine and

[A] Du Pin, Bibl. Aut. Eccleſ. Cent. XVII.

Tolet, who were of his own society, and with the cardinal Baronius, D'Offat, and Du Perron. Baronius was greatly aſſiſted by him in his "Eccleſiaſtical Annals," eſpecially in affairs relating to the Greek hiſtory; upon which he furniſhed him with a great number of works, tranſlated from Greek into Latin.

Sirmond returned to Paris in 1606; and from that time did not ceaſe to enrich the public with a great number of works. Many years after, pope Urban VIII. who had long known his merit, had a deſire to draw him again to Rome; and cauſed a letter for that purpoſe to be ſent to him by father Vitteleſchi, who was at that time general of their order: but Louis XIII. would not ſuffer a perſon who did ſo much honour to his kingdom, and could do him great ſervices, to be taken from him. In 1637, he was choſen the king's confeſſor, in the room of father Cauſſin, who had the misfortune to diſpleaſe cardinal de Richelieu: which delicate office he accepted with great reluctance, yet conducted it with the almoſt caution and prudence. After the death of Louis XIII. in 1643, he left the court, and reſumed his ordinary occupations with the ſame tranquillity as if he had never quitted his retirement. In 1645, he went to Rome, notwithſtanding his great age, for the ſake of aſſiſting at the election of a general, upon the death of Vitteleſchi, as he had done thirty years before upon the death of Aquaviva; and, after his return to France, prepared himſelf, as uſual, to publiſh more books. But having heated himſelf a little, in the college of the Jeſuits, by endeavouring to ſupport his opinion, he was attacked with the jaundice; which, being accompanied with a large effuſion of bile over his whole body, carried him off in a few days. He died Oct. 7, 1651, aged ninety-two.

He ſpent a conſiderable part of his life in ſeeking out the authors of the Middle Age, in copying and cauſing them to be printed, and enriching them with notes, which ſhew great juſtneſs of underſtanding, as well as extent of learning. He was the author and editor of as many works as amounted to 15 vols. in folio; five of which, containing his own, were printed at the royal printing-houſe at Paris in 1696, under this title: "Jacobi Sirmondi Opera Varia, nunc primum collecta, ex ipſius ſchedis emendatiora, Notis Poſthumis, Epiſtolis, & Opuſculis aliquibus auctiora." The following character of him is given in Du Pin's "Bibliotheque:" "Father Sirmond knew how to join a great delicacy of underſtanding and the juſteſt diſcernment to a profound and extenſive erudition. He underſtood Greek and Latin in perfection, all the profane authors, hiſtory, and whatever goes under the name of belles lettres. He had a very extenſive knowledge in eccleſiaſtical antiquity,

antiquity, and had ſtudied with care all the authors of the middle age. His ſtyle is pure, conciſe, and nervous: yet he affects too much certain expreſſions of the comic poets. He meditated very much upon what he wrote, and had a particular art of reducing into a note what comprehended a great many things in a very few words. He is exact, judicious, ſimple; yet never omits any thing that is neceſſary. His diſſertations have paſſed for a model; by which it were to be wiſhed that every one who writes would form himſelf. When he treated of one ſubject, he never ſaid immediately all that he knew of it; but reſerved ſome new arguments always for a reply, like auxiliary troops, to come up and aſſiſt, in caſe of need, the grand body of the battle. He was diſintereſted, equitable, ſincere, moderate, modeſt, laborious; and by theſe qualities drew to himſelf the eſteem, not only of the learned, but of all mankind. He has left behind him a reputation, which will laſt for many ages."

SIXTUS V. (POPE), whoſe proper names were Felix Peretti, was born in 1521, in the ſignory of Montalto[B]: his father, Francis Peretti, for his faithful ſervice to a country gentleman, with whom he lived as a gardener, was rewarded with his maſter's favourite ſervant-maid for a wife. Theſe were the parents of that pontiff, who, from the inſtant of his acceſſion to the papacy, even to the hour of his death, made himſelf obeyed and feared, not only by his own ſubjects, but by all who had any concern with him. This pope was their eldeſt child. Though he very early diſcovered a fitneſs and inclination for learning, the poverty of his parents prevented their indulging it; for which reaſon, at about nine years of age, his father hired him to an inhabitant of the town, to look after his ſheep: but his maſter, being on ſome occaſion diſobliged, removed him to a leſs honourable employment, and gave him the care of his hogs. He was ſoon releaſed, however, from this degrading occupation: for, in 1531, falling accidentally under the cogniſance of father Michael Angelo Selleri, a Franciſcan friar, who was going to preach during the Lent ſeaſon at Aſcoli, the friar was ſo exceedingly ſtruck with his converſation and behaviour, as to recommend him to the fraternity whither he was going. Accordingly, with the unanimous approbation of the community, he was received among them, inveſted with the habit of a lay-brother, and placed under "the ſacriſtan, to aſſiſt in ſweeping the church, lighting the candles, and ſuch little offices; who, in return for his ſervices, was to teach him the reſponſes, and rudiments of grammar."

[B] Life of pope Sixtus V. from the Italian of Gregorio Leti, by Ellis Farneworth, M. A. 1754, folio

Such was Felix's introduction to greatneſs. By a quick comprehenſion, ſtrong memory, and unwearied application, he made ſuch a ſurpriſing progreſs in learning, that in 1534, he was thought fit to receive the cowl, and enter upon his noviciate; and, in 1535, was admitted to make his profeſſion, being no more than fourteen. He purſued his ſtudies with ſo much aſſiduity, that, in 1539, he was accounted equal to the beſt diſputants, and was ſoon admitted to deacon's orders. In 1545, he was ordained prieſt, and aſſumed the name of father Montalto: the ſame year, he took his batchelor's degree, and two years after, his doctor's; and was appointed to keep a divinity act before the whole chapter of the order, at which time he ſo effectually recommended himſelf to cardinal de Carpi, and cultivated ſo cloſe an intimacy with Boſſius his ſecretary, that they were both of them ever after his ſteady friends. Frequent were the occaſions he had for their interpoſition on his behalf; for the impetuoſity of his temper, and his impatience of contradiction, had already ſubjected him to ſeveral inconveniencies, and in the ſubſequent part of his life involved him in many more difficulties. While all Italy was delighted with his eloquence, he was perpetually embroiled in quarrels with his monaſtic brethren: he had, however, the good fortune to form two new friendſhips at Rome, which were afterwards of ſignal ſervice to him: one with the Colonna family, who thereby became his protectors; the other with father Ghiſilieri, by whoſe recommendation he was appointed inquiſitor-general at Venice, by Paul IV. ſoon after his acceſſion to the papacy in 1555. But the ſeverity with which he executed his office, was ſo offenſive to a people jealous of their liberties, as the Venetians were, that he was obliged to owe his preſervation to a precipitate flight from that city.

After his retreat from Venice, we find him acting in many public affairs at Rome, and as often engaged in diſputes with the conventuals of of his order; till he was appointed as chaplain and conſultor of the inquiſition, to attend cardinal Buon Compagnon, afterwards Gregory XIII. who was then legate a latere to Spain. Here Montalto had great honours paid him: he was offered to be made one of the royal chaplains, with a table and an apartment in the palace, and a very large ſtipend, if he would ſtay there; but having centred his views at Rome, he declined accepting theſe favours, and only aſked the honour of bearing the title of his majeſty's chaplain wherever he went. While things were thus circumſtanced at Madrid, news was brought of the death of Pius IV. and the elevation of cardinal Alexandrino to the holy ſee, with the title of Pius V. Montalto was greatly tranſported at this news, the new pontiff having ever been his ſteady friend and patron; for

for this new pope was father Ghiſilieri, who had been promoted to the purple by Paul IV. Montalto's joy at the promotion of his friend was not ill founded, nor were his expectations diſappointed; for Pius V. even in the firſt week of his pontificate, appointed him general of his order, an office that he executed with his accuſtomed ſeverity. In 1568, he was made biſhop of St. Agatha; and, in 1570, was honoured with a cardinal's hat and a penſion. During this reign he had likewiſe the chief direction of the papal councils, and particularly was employed to draw up the bull of excommunication againſt queen Elizabeth.

Being now in poſſeſſion of the purple, he began to aſpire to the papacy. With this view "he became humble, patient, and affable; ſo artfully concealing the natural impetuoſity of his temper, that one would have ſworn his gentleneſs and moderation was born with him. There was ſuch a change in his dreſs, his air, his words, and all his actions, that his neareſt friends and acquaintance ſaid, he was not the ſame man. A greater alteration, or a more abſolute victory over his paſſions, was never ſeen in any one; nor is there an inſtance, perhaps, in all hiſtory, of a perſon ſupporting a fictitious character in ſo uniform and conſiſtent a manner, or ſo artfully diſguiſing his foibles and imperfections for ſuch a number of years." To which may be added, that, while he endeavoured to court the friendſhip of the ambaſſadors of every foreign power, he very carefully avoided attaching himſelf to the intereſt of any one; nor would he accept favours, that might be preſumed to lay him under peculiar obligations. He was not leſs ſingular in his conduct to his relations, to whom he had heretofore expreſſed himſelf with the utmoſt tenderneſs; but now he behaved very differently, "knowing that diſintereſtedneſs in that point was one of the keys to the papacy. So that when his brother Antony came to ſee him at Rome, he lodged him in an inn, and ſent him back again the next day with only a preſent of ſixty crowns; ſtrictly charging him to return immediately to his family, and tell them, 'That his ſpiritual cares increaſed upon him, and he was now dead to his relations and the world; but as he found old age and infirmities began to approach, he might, perhaps, in a while, ſend for one of his nephews to wait on him."

Upon the death of Pius V. which happened in 1572, Montalto entered the conclave with the reſt of the cardinals; but, appearing to give himſelf no trouble about the election, kept altogether in his apartment, without ever ſtirring from it, except to his devotions. He affected a total ignorance of the intrigues of the ſeveral factions; and, if he was aſked to engage in any party, would reply with ſeeming indifference, "that for his

part he was of no manner of conſequence; that, as he had never been in the conclave before, he was afraid of making ſome falſe ſtep, and ſhould leave the affair to be conducted wholly by people of greater knowledge and experience." The election being determined in favour of cardinal Buon Compagnon, who aſſumed the name of Gregory XIII. Montalto did not neglect to aſſure him, "that he had never wiſhed for any thing ſo much in his life, and that he ſhould always remember his goodneſs, and the favours he received from him in Spain." The new pope, however, not only ſhewed very little regard to his compliment, but during his pontificate, treated him with the utmoſt contempt, and deprived him of the penſion which had been granted to him by Pius V. Nor was he held in greater eſteem by the generality of the cardinals, who conſidered him as a poor, old, doting fellow, incapable of doing either good or harm; and who, by way of ridicule, they were uſed frequently to ſtyle, "the aſs of La Marca." He ſeldom interfered in, or was preſent at any public tranſactions; the chief part of his time was employed in works of piety and devotion; and his benevolence to the indigent was ſo remarkable, that, when a terrible famine prevailed at Rome, the poor ſaid openly of him, "that cardinal Montalto, who lived upon charity himſelf, gave with one hand what he received with the other; while the reſt of the cardinals, who wallowed in abundance, contented themſelves with ſhewing them the way to the hoſpital."

Notwithſtanding this affected indifference to what paſſed in the world, he was never without able ſpies, who informed him from time to time of every the moſt minute particular. He had aſſumed great appearance of imbecility and all the infirmities of old age, for ſome years before the death of Gregory XIII. in 1585; when it was not without much ſeeming reluctance, that Montalto accompanied the reſt of the cardinals into the conclave, where he maintained the ſame uniformity of behaviour, in which he had ſo long perſiſted. "He kept himſelf cloſe ſhut up in his chamber, and was no more thought or ſpoken of, than if he had not been there. He very ſeldom ſtirred out, and when he he went to maſs, or any of the ſcrutinies, appeared ſo little concerned, that one would have thought he had no manner of intereſt in any thing that happened within thoſe walls;' and, without promiſing any thing, he flattered every body. This method of proceeding was judiciouſly calculated to ſerve his ambition. He was early apprized, that there would be great conteſts or diviſions in the conclave; and he knew it was no uncommon caſe, that when the chiefs of the reſpective parties met with oppoſition to the perſon they were deſirous of electing, they would all willingly concur in the

the choice of some very old and infirm cardinal, whose life would last only long enough to prepare themselves with more strength against another vacancy. These views directed his conduct, nor was he mistaken in his expectations of success. Three cardinals, who were the heads of potent factions, finding themselves unable to choose the persons they respectively favoured, all concurred to elect Montalto. As it was not yet necessary for him to discover himself, when they came to acquaint him with their intention, "he fell into such a violent fit of coughing, that they thought he would have expired upon the spot." When he recovered himself, he told them, "that his reign would be but for a few days; that, besides the continual difficulty of breathing, he had not strength enough to support such a weight; and that his small experience in affairs made him altogether unfit for a charge of so important a nature." Nor would he be prevailed on to accept it on any other terms, than that "they should all three promise not to abandon him, but take the greatest part of the weight off his shoulders, as he was neither able, nor could in conscience pretend, to take the whole upon himself." The cardinals giving a ready assent to his proposal, he added, "If you are resolved to make me pope, it will be only placing yourselves on the throne; we must share the pontificate. For my part, I shall be content with the bare title; let them call me pope, and you are heartily welcome to the power and authority." The bait was swallowed; and, in confidence of engrossing the administration, they exerted their joint interests so effectually, that Montalto was elected. He now immediately pulled off the mask which he had worn for fourteen years, with an amazing steadiness and uniformity. As soon as ever he found a sufficient number of votes to secure his election, he threw the staff with which he used to support himself into the middle of the chapel; and appeared taller by almost a foot than he had done for several years. Being asked according to custom, "Whether he would please to accept of the papacy," he replied somewhat sharply, "It is trifling and impertinent to ask whether I will accept what I have already accepted: however, to satisfy any scruple that may arise, I tell you, that I accept it with great pleasure; and would accept another, if I could get it; for I find myself strong enough, by the divine assistance, to manage two papacies." Nor was the change in his manners less remarkable than in his person: he immediately divested himself of the humility he had so long professed; and, laying aside his accustomed civility and complaisance, treated every body with reserve and haughtiness.

The lenity of Gregory's government had introduced a general licentiousness among all ranks of people; which, though somewhat restrained while he lived, broke out into open violence

the very day after his death. Riots, rapes, robberies, and murders, were, during the vacancy of the see, daily committed in every part of the ecclesiastical state; so that the reformation of abuses, in the church as well as the state, was the first and principal care of Sixtus V. for such was the title Montalto assumed. The first days of his pontificate were employed in receiving the congratulations of the Roman nobility, and in giving audience to foreign ministers; and though he received them with seeming chearfulness and complaisance, yet he soon dismissed them, desiring to be excused, "for he had something else to do than to attend to compliments." It having been customary with preceding popes to release prisoners on the day of their coronation, delinquents were wont to surrender themselves after the pope was chosen; and several offenders, judging of Montalto's disposition by his behaviour while a cardinal, came voluntarily to the prisons, not making the least doubt of a pardon: but they were fatally disappointed; for when the governor of Rome and the keeper of St. Angelo's castle waited on his holiness to know his intention upon this matter, Sixtus replied, "You certainly do not either know your proper distance, or are very impertinent. What have you to do with pardons and acts of grace, and releasing of prisoners? Don't you think it sufficient, that our predecessor has suffered the judges to lie idle and unemployed these thirteen years? Would you have us likewise stain our pontificate with the same neglect of justice? We have too long seen, with inexpressible concern, the prodigious degree of wickedness that reigns in the ecclesiastical state, to think of granting any pardon. God forbid we should entertain such a design! So far from releasing any prisoners, it is our express command, that they be more closely confined. Let them be brought to a speedy trial, and punished as they deserve, that the prisons may be emptied, and room made for others; and that the world may see, that Divine Providence has called us to the chair of St. Peter to reward the good, and to chastise the wicked; that we bear not the sword in vain, but are the minister of God, and a revenger to execute wrath upon them that do evil."

In the place of such judges as were inclined to lenity, he substituted others of a more austere disposition, and appointed commissaries to examine not only their conduct, but also that of other governors and judges for many years past; promising rewards to those who could convict them of corruption, or of having denied justice to any one at the instance or request of men in power. All the nobility, and persons of the highest quality, were strictly forbidden, on pain of displeasure, to ask the judges any thing in behalf of their nearest friends or dependants; at the same time the judges were to be fined in case

caſe they liſtened to any ſolicitation. He further commanded every body, "on pain of death, not to terrify witneſſes by threats, or tempt them by hopes or promiſes. He ordered the ſyndics and mayors of every town and ſignory, as well thoſe that were actually in office, as thoſe who had been for the laſt ten years, to ſend him a liſt of all the vagrants, common debauchees, looſe and diſorderly people in their diſtricts, threatening them with the ſtrappado and impriſonment, if they omitted or concealed any one." In conſequence of this ordinance, the ſyndic of Albano, leaving his nephew, who was an incorrigible libertine, out of the liſt, underwent the ſtrappado in the public market-place, though the Spaniſh ambaſſador interceded ſtrongly for him. He particularly directed the legates and governors of the eccleſiaſtical ſtate to be expeditious in carrying on all criminal proceſſes; declaring, "he had rather have the gibbets and gallies full, than the priſons." He alſo intended to have ſhortened all other proceedings in law. It had been uſual, and was pleaſing to the people, as often as his holineſs paſſed by, to cry out, "Long live the pope:" but Sixtus, having a mind to go often unexpectedly to the tribunals of juſtice, convents, and other public places, forbade this cuſtom in regard to himſelf; and puniſhed two perſons who were ignorant of this edict, with impriſonment, for crying out, "Long live pope Sixtus." Adultery he puniſhed with death: nor was he leſs ſevere to thoſe who voluntarily permitted a proſtitution of their wives; a cuſtom at that time very common in Rome. The female ſex, eſpecially the younger part, attracted, in a very particular manner, the attention of Sixtus; not only the debauching of any of them, whether by force or artifice, but even the attempting of it, or offering the leaſt offence againſt modeſty, was very ſeverely puniſhed. For the more effectual prevention, as well of private aſſaſſinations, as public quarrels, he forbade all perſons, on pain of death, to draw a ſword, or to carry arms ſpecified in the edict; nor would he be prevailed on to ſpare any who tranſgreſſed this order: even to threaten another with an intended injury was ſufficient to entitle the menacer to a whipping and the gallies; eſpecially if the nature of their profeſſion furniſhed the means of carrying their threats into execution. The banditti, who were numerous when Sixtus was advanced to the papacy, were rendered ſtill more ſo by the junction of many looſe and diſorderly people; who, conſcious of their demerits, and terrified at the ſeverities they daily ſaw practiſed, had fled from juſtice. Their inſolence increaſed with their numbers; inſomuch, that no one could live in the eccleſiaſtical ſtate with ſafety to his perſon or fortune, nor could ſtrangers travel without imminent danger of being robbed or murdered.

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The public security more especially required the extirpation of these plunderers, which, by the prudence, vigilance, and resolution of this pope, was effectually performed in less than six months. He obliged the nobility of Rome, and the country round it, to an exact payment of their debts. He abolished all protections and other immunities, in the houses of ambassadors, cardinals, nobles, or prelates. To this purpose, he sent for all the ambassadors, and ordered them to acquaint their respective masters, "that he was determined nobody should reign in Rome but himself; that there should be no privilege or immunity of any kind there, but what belonged to the pope; nor any sanctuary or asylum but the churches, and that only at such times, and upon such occasions, as he should think proper."

Thus far we have beheld Sixtus acting in his civil capacity; and if we take a view of his conduct as a politician, in his transactions with foreign powers, we find him maintaining the same degree of firmness as in his treatment of his own subjects. Before he had been pope two months, he quarrelled with Philip II. of Spain, Henry III. of France, and Henry king of Navarre. His intrigues in some measure may be said to have influenced, in his day, all the councils of Europe. Sixtus had caused the Vulgate Latin edition of the Bible to be published, which occasioned a good deal of clamour; but nothing like what there was upon his printing an Italian version of it. This set all the Roman Catholic part of Christendom in an uproar. Count Olivares, and some of the cardinals, ventured to expostulate with him pretty freely upon it; and said, "It was a scandalous as well as a dangerous thing, and bordered very nearly upon heresy." But he treated them with contempt; and only said, "We do it for the benefit of you that do not understand Latin." Though this pope's behaviour, in some particulars, may not command an universal applause, yet it is certain the Roman see was under very great obligations to him. His impartial, though rigorous, administration of justice, had a very happy effect; he strenuously defended the rights of the poor, the widow, and the orphan; he refused audience to nobody, ordering his masters of the ceremonies to introduce the poorest to him first; but was more particularly ready to hear any accusation against the magistrates: the same conduct he observed between the clergy and their superiors, always applying quick and effectual, though mostly severe remedies. In short, he had wrought such a reformation, that the governor told him one day, the place of a judge was now become a perfect sinecure. At his accession to the papacy, he found the apostolic chamber, or treasury, not only exhausted, but in debt: he left it not only clear, but enriched with five

five millions of gold; he alſo augmented the revenue to double its former amount. To him the city of Rome was obliged for ſeveral of its greateſt embelliſhments, particularly the Vatican library; and to him its citizens were indebted for the introduction of trade into the eccleſiaſtical ſtate. Though he was naturally an enemy to profuſion, he was never ſparing in expence to relieve ſuch as were really neceſſitous; and, among many other noble charities, his appropriation of three thouſand crowns a year, for the redemption of Chriſtian ſlaves out of the hands of the infidels, will hardly be reckoned the leaſt meritorious.

In reſpect to his private character, it appears, from ſeveral inſtances, that he was, as well in his habit as diet, generally temperate and frugal; that he remembered, and greatly rewarded, every ſervice that was conferred upon him when he was in an inferior ſtation. Nor did his elevation make him unmindful of his former poverty: his ſiſter once intimating, that it was unbecoming his dignity to wear patched linen, he ſaid to her, "Though we are exalted through the Divine Providence to this high ſtation, we ought not to forget, that ſhreds and patches are the only coat of arms our family has any title to." The behaviour of Sixtus to his relations, previous to his exaltation, has been already noted: ſoon after his acceſſion to the pontificate, he ſent for his family to Rome, with expreſs orders, that they ſhould appear in a decent and modeſt manner. Accordingly, his ſiſter Camilla, accompanied by her daughter and two grandſons, and a niece, came thither. The pope's reception of them was as ſingular as any other part of his conduct; for ſome of the cardinals, to ingratiate themſelves with his holineſs, went out to meet her, dreſſed them all in a very ſuperb manner, and introduced them with great ceremony to the Vatican. When Sixtus ſaw Camilla, he pretended not to know her, and aſked two or three times who ſhe was? upon which one of the cardinals, who handed her in, ſaid, "It is your ſiſter, holy father." "My ſiſter!" (replied Sixtus with a frown) "I have but one but one ſiſter, and ſhe is a poor woman at Le Grotte: if you have introduced her in this diſguiſe, I declare I do not know her; and yet I think I ſhould know her again, if I was to ſee her in ſuch clothes as ſhe uſed to wear." Their conductors then thought it expedient to ſend them to a common inn, where they were diſrobed of their finery. When this was done, Sixtus ſent two of his ordinary coaches for them; and being introduced a ſecond time, the pope embraced them tenderly, and ſaid to Camilla, "Now we ſee it is our ſiſter indeed: nobody ſhall make a princeſs of you but ourſelves." The terms Sixtus ſtipulated with his ſiſter, as the conditions of her advancement were, "not to aſk any favour in matters of government, or make

make the leaſt interceſſion for criminals, or otherwiſe interfere in the adminiſtration of juſtice;" aſſuring her that every ſuit of that kind would meet with a refuſal not leſs mortifying to her than painful to himſelf. This being ſettled, he made, indeed, a princely proviſion, not only for his ſiſter, who took care punctually to obey his orders, but alſo for all the family.

The pope's ſeverity could not exempt him from ſeveral poignant ſatires, though we have only one inſtance wherein he thought them worth his reſentment; and that related to his ſiſter. Paſquin was dreſſed one morning in a very naſty ſhirt; and being aſked by Marforio, why he wore ſuch dirty linen? anſwered, "He could get no other, for the pope had made his waſherwoman a princeſs:" meaning Camilla, who had formerly been a laundreſs. The pope ordered ſtrict ſearch to be made for the author, and promiſed to give him a thouſand piſtoles, and his life, provided he would diſcover himſelf; but threatened to hang him, if he was found out by any body elſe. The author, though he had truſted no perſon with the ſecret, was ſo tempted with the offer, that he was ſimple enough to make a full confeſſion of it to the pope; demanding the money, and to have his life ſpared. Sixtus was ſo aſtoniſhed at his folly and impudence, that he could not ſpeak for ſome time; and at laſt ſaid, "It is true, we did make ſuch a promiſe, and we ſhall not be worſe than our word; we give you your life, and you ſhall have the money immediately; but we reſerved to ourſelves the power of cutting off your hands, and boring your tongue through, to prevent your being ſo witty for the future:" which was directly executed, Sixtus declaring, that he did not deſerve the puniſhment ſo much for the paſquinade, as for being ſo audacious to avow it.

This extraordinary man who was an encourager of arts as well as arms, died, not without a ſuſpicion of being poiſoned by the Spaniards, Aug. 27, 1590, having enjoyed the papacy little more than five years.

SKELTON (JOHN), an Engliſh poet of the fifteenth century, uſually mentioned as poet-laureate; not that he was, as ſome ſuppoſe, laureate to the king, but becauſe he received the honour of being *laureatus*, or inveſted with the laurel, at Oxford, in 1489; which was a kind of poetical degree, then occaſionally conferred. What was the date of his birth is uncertain, but he is ſaid to have been of a good family in Cumberland. He was educated at Oxford, and took orders, but did little honour to the church, or to himſelf, from his connection with it. He obtained the rectory of Diſs in Norfolk, but was there eſteemed, ſays Wood, fitter for the ſtage than the pulpit. Indulging himſelf very freely in the compoſition of looſe and ſatirical poems, he gave great offence, and was after a time ſuſpended by his dioceſan,

ceſm, biſhop Nykke, from all eccleſiaſtical functions. At length, daring to attack the dignity of Wolſey, he was cloſely purſued by the officers of that powerful miniſter, and obliged to ſhelter himſelf in the ſanctuary of Weſtminſter, under the care of Iſlip, the abbot, who protected him as long as he lived. He died in 1529, and was buried in the church of St. Margaret, Weſtminſter, with this inſcription on his tomb: "Johannes Skeltonus Vates Pierius hic ſitus eſt. Animam egit 21 Junii 1529. Biſhop Tanner aſſerts, but it is uncertain on what foundation, that Skelton was preceptor to Henry VIII.

The works of Skelton are theſe: 1. "Poemata et Satiræ," 8vo, London, 1512, reprinted in 1568. This volume contains the chief part of his printed works; but many other poems by him remain unpubliſhed. 2. Several pamphlets, according to Miles Davies, in his Athenæ Britannicæ, who ſays, that the moſt comical of them was entitled, *Elynor Rummin*. Skelton was patronized by Henry Algernon Percy, the fifth earl of Northumberland, who had many of his poems carefully tranſcribed, with thoſe of Lydgate, and others; in a volume, which is ſtill extant in the Britiſh Muſeum. Skelton's characteriſtic vein of humour is capricious and groteſque. "If," ſays Mr. Warton, "his whimſical extravagances ever move our laughter, at the ſame time they ſhock our ſenſibility. His feſtive levities are not only vulgar and indelicate, but frequently want truth and propriety. His ſubjects are often as ridiculous as his metre: but he ſometimes debaſes his matter by his verſification. On the whole, his genius was better ſuited to low burleſque, than to manly and liberal ſatire. It is ſuppoſed by Caxton, that he improved our language; but he ſometimes affects obſcurity, and ſometimes adopts the moſt familiar and coarſe phraſeology." "It is in vain," ſays the ſame author, "to apologize for the coarſeneſs, obſcenity, and ſcurrility of Skelton, by ſaying that his poetry is tinctured with the manners of his age. Skelton would have been a writer without decorum in any age. The manners of Chaucer's age were undoubtedly more rough and unpoliſhed than thoſe of the reign of Henry VII. yet Chaucer, a poet abounding in humour, and often employed in deſcribing the vices and follies of the world, writes with a degree of delicacy, when compared with Skelton." Puttenham, who wrote in the reign of Elizabeth, calls him a rude rayling rimer. "He uſed," ſays he, "both ſhort diſtances and ſhort meaſures, pleaſing only the popular ear." And Meres, in his Wit's Treaſury, ſays, that Skelton applied his wit "to ſkurilities and ridiculous matters." His poems are not at preſent much known, nor is it very deſirable that the knowledge of them ſhould be cultivated.

SKINNER

SKINNER (STEPHEN), an Engliſh antiquary, was born either in London, or in the county of Middleſex, about 1622. He was admitted on the royal foundation at Chriſt-Church in Oxford, 1638; but, the civil wars breaking out before he could take any degree, he travelled, and ſtudied in ſeveral univerſities abroad. About 1646, he returned home; and going to Oxford, which at this time ceaſed to be a garriſon, he took both the degrees in arts the ſame year. Then he travelled again into France, Italy, Germany, the Spaniſh Netherlands, and other countries; viſited the courts of divers princes; frequented ſeveral univerſities; and eſtabliſhed an acquaintance with the learned in different parts of Europe. He took a doctor of phyſic's degree at Heidelberg; and, returning to England, was incorporated into the ſame at Oxford in 1654. About this time he ſettled at Lincoln; where after practiſing phyſic with ſucceſs, he died of a malignant fever in 1667. Wood ſays, "He was a perſon well verſed in moſt parts of learning, underſtood all books whether old or new, was moſt ſkilful in the Oriental tongues, an excellent Grecian, and, in ſhort, a living library."

He wrote "Prolegomena Etymologica;" "Etymologicon linguæ Anglicanæ;" "Etymologicon Botanicum;" "Etymologica Expoſitio vocum forenſium;" "Etymologicon vocum omnium Anglicarum;" "Etymologicon Onomaſticon." After his death theſe works, which he had left unfiniſhed, came into the hands of Thomas Henſhaw, eſq. of Kenſington, near London; who corrected, digeſted, and added to them, his additions being marked with the letter H: and after this, prefixed an epiſtle to the reader, publiſhed them with this title, "Etymologicon Linguæ Anglicanæ, &c. 1671," folio.

SLEIDAN (JOHN) an excellent German hiſtorian, was born in 1506, at Sleiden, a ſmall town upon the confines of the dutchy of Juliers, whence he derived his name [c]. He went through his firſt ſtudies in his own country, together with the learned John Sturmius, who was born in the ſame town with himſelf; and afterwards removed, firſt to Paris, and then to Orleans, where he ſtudied the law for three years. He took the degree of licenciate in this faculty; but, having always an averſion to the bar, he continued his purſuits chiefly in polite literature. Upon his return to Paris, he was recommended by his friend Sturmius, in 1535, to John Du Bellay, archbiſhop and cardinal; who conceived ſuch an affection for him, that he ſettled on him a penſion, and communicated to him affairs of the greateſt importance; for Sleidan had a genius for buſineſs, as well as for letters. He accompanied the ambaſſador of France to the diet of Haguenau, but returned to Paris, and ſtayed there till it was

[c] Melchior Adam. de vit. Germ. Philoſ.

nor

not ſafe for him to ſtay any longer, as he was ſtrongly inclined to Luther's opinions. He retired to Straſburg in 1542, where he acquired the eſteem and friendſhip of the moſt conſiderable perſons, and eſpecially of James Sturmius [D]; by whoſe counſel he undertook, and by whoſe aſſiſtance he was enabled to write, the hiſtory of his own time. He was employed in ſome negotiations both to France and England; and, in one of theſe journies, he met with a lady whom he married in 1546. In 1551, he went, on the part of the republic, to the council of Trent; but, the troops of Maurice, elector of Saxony, obliging that council to break up, he returned to Straſburg without doing any thing. He was buſied in other affairs of ſtate, when the death of his wife, in 1555, plunged him into ſo deep a melancholy, that he became abſolutely ill, and loſt his memory ſo entirely, as not to know his own children. Some imputed this to poiſon; and it has been by others attributed to a ſore in his foot, which had been long open, but by ſome accident was at that time ſtopped. But grief ſeems a more probable cauſe than either. He died of an epidemical illneſs at Straſburg, in 1556.

He was a learned man, and an excellent writer. In 1555, came out in folio, his "De Statu Religionis & Reipublicæ, Carolo Quinto Cæſare, Commentarii;" in twenty-five books: from 1517, when Luther began to preach, to 1555. This hiſtory was quickly tranſlated into almoſt all the languages of Europe, and has been generally believed to be well and faithfully written, notwithſtanding the attempts that Varillas and ſuch authors have made to diſcredit it. It did not ſtand ſolely upon Sleidan's own authority, which, however, muſt be of great weight, conſidering that he wrote of times in which he lived, and of tranſactions in which he had ſome concern; but it was extracted from public acts and original records, which were in the archives of the town of Straſburg, and with which he was furniſhed by James Sturmius. Beſides this hiſtory, which is his main work, he wrote "De quatuor ſummis Imperiis libri tres:" giving a very compendious chronological account of the four great empires. This little book, on account of its ſingular utility, has been often printed. He epitomized and tranſlated into Latin the "Hiſtories of Froiſſart and Philip de Comines:" and was the author of ſome other things, relating to hiſtory and politics.

SLINGELAND (JOHN PETER VAN), a Dutch artiſt, eminent as a painter of portraits and converſations, was born at Leyden in 1640, and died in 1691. He was a diſciple, and zealous imitator of Gerard Douw, whom he is thought in ſome

[D] Art. STURMIUS, James

reſpects

reſpects to ſurpaſs. The exquiſite neatneſs of his manner compelled him to work very ſlowly, and he is ſaid to have employed three years in painting a family picture for Mr. Meermans. He imitated nature with exactneſs, but without taſte or ſelection, yet he is eſteemed one of the beſt of the Flemiſh painters.

SLOANE (ſir HANS), baronet, an eminent phyſician and naturaliſt, was born at Killileagh in the north of Ireland, in 1660, of Scottiſh extraction. The very firſt bent of his genius diſcovered itſelf towards the knowledge of nature, and this was encouraged by a proper education. He choſe phyſic for his profeſſion; and, in order to attain a perfect knowledge of the ſeveral branches of it, repaired to London. Here he attended all the public lectures on anatomy, botany, and chemiſtry. His turn to natural hiſtory introduced him to the acquaintance of Boyle and Ray; which he carefully cultivated, by communicating to them every curious or uſeful obſervation which he made. Having ſpent four years in London, he went to Paris; and there attended the hoſpitals, heard the lectures of Tournefort the botaniſt, of Du Verney the anatomiſt, and other eminent maſters. Having obtained letters of recommendation from Tournefort, he went to Montpellier; and was introduced by Mr. Chirac, then chancellor and profeſſor of that univerſity, to all the learned men of the province, but particularly to Mr. Magnol, who led him to an acquaintance with the ſpontaneous productions of nature in that happy climate, and taught him to claſs them in their proper order. He ſpent a whole year in collecting plants in this place, and travelled through Languedoc with the ſame view. In 1684, he returned to London, with an intent to ſettle, and follow his profeſſion.

He immediately tranſmitted to Mr. Ray a great variety of plants and ſeeds, which Ray has deſcribed, with proper acknowledgments, in his "Hiſtoria Plantarum." About this time, he became acquainted with Sydenham, who took him into his houſe, and recommended him in the warmeſt manner to practice; and ſoon after he was choſen a fellow of the Royal Society, and of the College of Phyſicians. But a proſpect of making new diſcoveries in natural productions induced him to take a voyage to Jamaica, in quality of phyſician to Chriſtopher duke of Albemarle, then governor of that iſland. His whole ſtay at Jamaica was ſcarcely fifteen months; yet he brought together ſuch a variety of plants as greatly ſurpriſed Mr. Ray, not thinking there had been ſo many to be found in both the Indies. He now applied himſelf cloſely to his profeſſion, and became ſo eminent, that he was choſen phyſician to Chriſt's hoſpital on the firſt vacancy. What is ſingular, he applied the money he received from his appointment to the relief of poor objects in

the

the hoſpital, being not willing to enrich himſelf by the gains he made there. He was choſen ſecretary to the Royal Society in 1693, and immediately revived the publication of the "Philoſophical Tranſactions," which had been omitted for ſome time: he continued to be editor of them, till 1712; and the volumes, which were publiſhed in this period, contain many pieces written by himſelf. As he had from his earlieſt days a ſtrong appetite for natural knowledge, he had made a great collection of rarities, and enriched his cabinet with every thing that was curious in art or nature. But this received a great augmentation by a bequeſt of William Courten, eſq. a gentleman who had employed all his time, and the greateſt part of his fortune, in collecting curioſities. The ſenſe, which the public entertained of Sloane's merit, is evidently ſhewn by the honours conferred upon him. He was created a baronet by George I. choſen a foreign member of the Royal Academy at Paris, preſident of the College of Phyſicians, and preſident of the Royal Society on the death of ſir Iſaac Newton. Having faithfully diſcharged the reſpective duties of the places he enjoyed, and anſwered the high opinion which the public had conceived of him, he retired, at the age of 80, to Chelſea, to enjoy in a peaceful tranquillity the remains of a well-ſpent life. Here he continued to receive the viſits of people of diſtinction, and of all learned foreigners; and admittance was never refuſed to the poor, who came to conſult him concerning their health. At ſixteen, he had been ſeized with a ſpitting of blood, which confined him to his chamber for three years, and he was always more or leſs ſubject to it; yet, by his ſobriety, moderation, and an occaſional uſe of the bark, he protracted life far beyond the common meaſure of humanity, without even feeling the infirmities of old age.

After a ſhort illneſs of three days, he died the 11th of Jan. 1752, in his 91ſt year. In his perſon he was tall and well proportioned; in his manners, eaſy and engaging; and in his converſation, ſprightly and agreeable. He was every way a liberal benefactor to the poor. He was a governor of almoſt every hoſpital about London; to each he gave an hundred pounds in his life-time, and at his death a ſum more conſiderable. He laid the plan of a diſpenſatory, where the poor might be furniſhed with proper medicines at prime-coſt; which, with the aſſiſtance of the College of Phyſicians, was afterwards carried into execution. He gave the company of the apothecaries the entire freehold of their botanical garden at Chelſea; in the centre of which a marble ſtatue of him is erected, admirably executed by Ryſbrack, and the likeneſs ſtriking. He did all he could to forward the eſtabliſhment of the the colony in Georgia in 1732, of the Foundling hoſpital in 1739, and formed the

plan for the bringing up the children. He was the firſt in England, who introduced into general practice the uſe of the bark, not only in fevers, but in a variety of other diſtempers; particularly in nervous diſorders, in mortifications, and in violent hæmorrages. His cabinet of curioſities, which he had taken ſo much pains to collect, he bequeathed to the public; on condition, that the ſum of 20,000l. ſhould be paid to his family: which ſum, though large, was not near half the original coſt, and ſcarce more than the intrinſic value of the gold and ſilver medals, the ores and precious ſtones, that were found in it. Beſides theſe, there was his library, conſiſting of more than 50,000 volumes; 347 of which were illuſtrated with cuts, finely engraved and coloured from nature; 3566 manuſcripts; and an infinite number of rare and curious books.

He publiſhed "The Natural Hiſtory of Jamaica," in 2 vols. folio; the firſt in 1707, the ſecond in 1725. This elaborate work, ſays Dr. Freind in his "Hiſtory of Phyſic," greatly tends to the honour of our country, and the enriching of the "Materia Medica."

SLUYS (JAMES VANDER), was born at Leyden in 1660, and bred there in the Orphans hoſpital, where, as he diſcovered a particular diſpoſition for the profeſſion of painting, the governors diſtinguiſhed his talents, and placed him under proper maſters. He finiſhed his education under Slingeland, whoſe manner he ſtudiouſly copied. His ſubjects were uſually converſations, ſports, and aſſemblies of both ſexes, in which he could expreſs the manners and faſhions of his own times. Like other painters of this ſchool, he excelled more in colouring and neat execution than in deſign. He died in 1736.

SMALRIDGE (GEORGE), an Engliſh prelate and very elegant writer, was born of a good family at Litchfield in Staffordſhire, about 1666 [B]; and educated at Weſtminſter ſchool, where he diſtinguiſhed himſelf by excellent parts and a good turn for claſſical literature. While he was there he is ſaid particularly to have diſtinguiſhed himſelf by writing a copy of verſes in Latin, and another in Engliſh, upon the death of William Lilly, the aſtrologer; at the deſire of Elias Aſhmole, who at that time patronized him very much. May 1682, he was elected from Weſtminſter ſchool, to Chriſt Church in Oxford, where in due time he took both the degrees in arts and divinity. He gave an early ſpecimen of his abilities and learning, by publiſhing in 1687, "Animadverſions on a piece upon Church-Government," &c. printed that year at Oxford; and in 1689, a Latin poem, entitled, "Auctio Daviſiana Oxonii habita per Gul. Cooper & Edw. Millington Bibliopolas Londinenſes." He afterwards went into

[B] Athen. Oxon. General Dict.

orders,

orders, and roſe through ſeveral preferments, to the biſhopric of Briſtol. In 1693, he was made a prebendary of Litchfield; after which, he became lecturer of St. Dunſtan's in the Weſt, in the city of London, and miniſter of the New Chapel in Tothil-Fields Weſtminſter. Soon after, he was made canon of Chriſt-Church, Oxford, and then dean of Carliſle. In 1713, he was made dean of Chriſt Church, and the year after biſhop of Briſtol. Upon the acceſſion of George I. he was appointed lord almoner to the king; but removed from that poſt, for refuſing, with biſhop Atterbury, to ſign the declaration of the archbiſhop of Canterbury, and the biſhops in and near London, againſt the rebellion in 1715. He died Sept. 27, 1719, and was interred at Chriſt-Church.

He held a correſpondence with Whiſton, and became ſo ſuſpected of Arianiſm, that he wrote a letter to Trelawny, biſhop of Wincheſter, which is dated but three days before his death, to vindicate himſelf from the charge. From Whiſton's Hiſtorical Memoirs it appears, that he was a great admirer of the Apoſtolic Conſtitutions, and thought it no eaſy matter to prove them ſpurious; but he was neither a deep divine, nor a very acute critic, claſſical literature being his chief excellence. Twelve of his "Sermons" were publiſhed in 1717, in 8vo; inſcribed to the gentlemen of the veſtry, and others who frequent the New Church in Tothil-Fields, Weſtminſter; and after his death "Sixty Sermons" were publiſhed by his widow, who dedicated them to the princeſs of Wales, 1726, folio; reprinted in 1727: they ſhew him in the light of a polite ſcholar, and a man of ſenſe. His Latin ſpeech, on preſenting Dr. Atterbury as prolocutor of the Lower Houſe of Convocation, may be ſeen in the Epiſtolary Correſpondence of Atterbury, Vol. i. p. 303.

SMART (CHRISTOPHER), a poet of ſome, though not the higheſt, celebrity, was born April 11, 1722, at Shipbourne in Kent. His father was then ſteward of the Kentiſh eſtates of lord Barnard, and poſſeſſed about 300l. a year of his own in that county, though the family had been eſtabliſhed originally in the county of Durham. Chriſtopher was one of thoſe boys whoſe minds diſplay more early vigour than their bodies; he ſoon diſcovered a taſte for poetry, and his father, who himſelf had been educated for orders, determined to give him the advantages he ſo well deſerved. His ſchool education was begun at Maidſtone and completed at Durham, under the eye of his father's relations. At ſeventeen he was removed to Pembroke Hall at Cambridge. His ſituation at college was in many reſpects unfavourable. His father died in embarraſſed circumſtances, and he derived his chief ſupport from an annuity of 40l. a year, which the dutcheſs of Cleveland allowed him during her life. She had known him and diſcerned his talents at Raby caſtle, the ſeat of his father's patron; formerly lord Barnard, but now become

earl of Darlington. Beſides this aid, he had only ſcanty allowances from home, and ſuch advantages as he could derive from the college. Theſe tender means were ill proportioned to the œconomy of a lively young man, and the conſtant temptation to mix with a variety of company, which the admiration of his talents and vivacity produced. Here, therefore, though high in reputation for his claſſical acquiſitions and powers of compoſition, he drew upon himſelf embarraſſments which oppreſſed him during life. About the year 1741 he very honourably obtained an univerſity ſcholarſhip, worth about 20l. a year; and tranſlated Pope's Ode to St. Cecilia into Latin verſe, which procured him a civil notice from that poet, and the advice to tranſlate the Eſſay on Criticiſm, rather than the Eſſay on Man. He complied afterwards with this ſuggeſtion, and his tranſlation procured him much praiſe from the learned, though little profit, or popular fame. He took his bachelor's degree in 1743, was elected fellow of his college in 1745, and became Maſter of Arts in 1747. About this time he wrote a comedy entitled "A Trip to Cambridge, or the Grateful Fair," of which little remains, except a ſoliloquy of princeſs Periwinkle, containing the well known and humorous ſimile,

Thus when a barber and a collier fight,
The barber beats the luckleſs collier white, &c.

For five years, four of which were in ſucceſſion from 1750, he obtained Mr. Seaton's poetical prize at Cambridge. Yet he was not all this time fixed at college; in 1753 he quitted it on marrying Miſs Anna Maria Carnan, whoſe mother was then the wife of Mr. Newbery, an eminent bookſeller, her ſecond huſband. Upon forming this literary connection, he ſeems to have determined to ſubſiſt by his powers as an author, for he ſettled in London without any other reſource. His fellowſhip had been already ſequeſtered for tavern debts, before he quitted Cambridge, and theſe difficulties purſued him to London, where the expences of a family were now ſuperadded. Subſiſting thus as a writer, his manner of life neither augmented his perſonal importance nor the credit of his productions. Never ſufficiently nice in perſon, his taſte, or his acquaintance, he loſt his dignity, his time, and his peace of mind. The profits of his publications were diſſipated by a total neglect of œconomy; and his thoughtleſſneſs was ſuch that he has often invited company to dinner, when no means appeared even of providing a meal for his family. Under theſe preſſures, his productions were iſſued without ſufficient correction or diſcrimination, and his fame was injured by careleſſneſs, when his whole ſubſiſtence depended upon its preſervation. Yet he had the advantage of enjoying the familiar acquaintance of the firſt men of talents then reſiding in the metropolis;

metropolis; of Dr. Johnſon, Dr. James, Dr. Hawkeſworth, Dr Goldſmith, Garrick, and indeed moſt of thoſe who were then celebrated for genius or learning. Though his conſtitution, as well as his fortune, required the utmoſt care, he was equally negligent of both; and his various and repeated embarraſſments, acting upon an imagination uncommonly fervid, produced temporary alienations of mind, which at laſt became ſo violent and continued as to render confinement neceſſary. At length, after ſuffering the accumulated miſeries of poverty, diſeaſe, and inſanity, he died of a diſorder in his liver, May 12, 1771, in the 49th year of his age. He left a widow and two daughters, who ſettled at Reading in Berkſhire, and by the kindneſs of Mr. Newbery, and their own meritorious prudence, were enabled to retrieve their circumſtances.

A complete edition of his poems, conſiſting of Prize Poems, Odes, Sonnets, Fables, Latin and Engliſh Tranſlations, &c. was neatly printed at Reading, in two volumes, 12mo. in the year 1791; to which is prefixed an account of his life. The poems have been republiſhed, in the Edinburgh edition of the Britiſh poets, volume 11th, by Dr. Anderſon; who has alſo given a life of the author, and a critique on his works. In both theſe publications a fuller account of him and his writings will be found. He publiſhed, beſides his various poems, 2. "The Works of Horace tranſlated into Engliſh Proſe," 2 vols. 12mo. 1756. 3. "A New Verſion of the Pſalms, 4to. 1765. 4. "A Poetical Tranſlation of the Fables of Phædrus." 12mo. 1765. 5. "The Parables in familiar Verſe," 12mo. 1768. 6. He wrote alſo a conſiderable part of "The Old Woman's Magazine," publiſhed periodically. 7. "The Univerſal Viſitor," in which he was aſſiſted by occaſional communications from Dr. Johnſon. The character of Smart was ſtrongly varied by excellencies and failings. He was friendly, affectionate, and liberal to exceſs, ſo much ſo as often to give that to others of which he was in the utmoſt want himſelf. He was alſo particularly engaging in converſation, when the firſt ſhyneſs was removed, which he had in a remarkable degree. His piety was exemplary and fervent. In compoſing his religious poems, he was frequently ſo impreſſed with ſentiments of devotion, as to write particular paſſages on his knees. But his chief fault, from which moſt of his other faults proceeded, was his deviation from the rules of ſobriety; of which the early uſe of cordials, in the infirm ſtate of his childhood and youth, might perhaps be one cauſe, and is the only extenuation. As a poet, his genius has never been queſtioned by thoſe who cenſured his careleſsneſs, and pitied the unhappy wanderings of his mind. He is irregular, but it is the irregularity of a daring ſpirit, which riſes occaſionally to greatneſs; he is a various and original, though

an unequal writer. Every ſpecies of poetry has been attempted by him, and moſt of them with conſiderable ſucceſs. Among modern writers of Latin poetry he holds an honourable rank. His tranſlation of Pope's Ode, though confined to no claſſical arrangement of metres, has great beauty as well as truth: and in his verſion of the Eſſay on Criticiſm, he has imitated with ſucceſs the epiſtolary ſtyle of Horace. His *tripos* poems are claſſical and elegant compoſitions, and in his tranſlation of "Fanny, blooming Fair," he has almoſt rivalled the terſeneſs of Bourne. On the whole he was a man who, with more conduct, was qualified to atchieve a much ſuperior rank in fame.

SMEATON (JOHN), a very celebrated mechanic, and civil engineer, was born May 28, 1724, at Auſthorpe near Leeds, where his relations ſtill reſide. From his early childhood he diſcovered a ſtrong propenſity to the arts in which he afterwards excelled, was more delighted in talking with workmen than in playing with other boys; and ſurpriſed, or occaſionally alarmed his friends by mechanical efforts diſproportioned to his years; ſometimes being at the ſummit of a building to erect a kind of mill, and ſometimes at the ſide of a well, employed in the conſtruction of a pump[F]. When he was about fourteen or fifteen he had conſtructed a lathe to turn roſe-work, and preſented many of his friends with ſpecimens of its operation in wood and ivory. "In the year 1742," ſays his biographer, "I ſpent a month at his father's houſe, and being intended myſelf for a mechanical employment, and a few years younger than he was, I could not but view his works with aſtoniſhment. He forged his iron and ſteel, and melted his metal; he had tools of every ſort for working in wood, ivory, and metals. He had made a lathe by which he had cut a perpetual ſcrew in braſs, a thing little known at that day, and which I believe was the invention of Mr. Henry Hindley of York, with whom I ſerved my apprenticeſhip. Mr. Hindley was a man of the moſt communicative diſpoſition, a great lover of mechanics, and of the moſt fertile genius. Mr. Smeaton ſoon became acquainted with him, and they ſpent many a night at Mr. Hindley's houſe, 'till daylight, converſing on thoſe ſubjects."

The father of Mr. Smeaton was an attorney, and wiſhed to bring him up to the ſame profeſſion. Mr. Smeaton therefore came up to London in 1742, and attended the courts in Weſtminſter Hall; but finding that the law did not ſuit the bent of his genius, he wrote a ſtrong memorial on the ſubject to his father, who had the good ſenſe to allow him from that time to purſue the path which nature pointed for him. Early in 1750 he had

[F] See his Life, by Mr. Holmes, watchmaker; in the European Magazine, Vol. xxiii. pp. 165 and 260.

lodgings

lodgings in Turnſtile, Holborn, and was commencing the buſineſs of a mathematical-inſtrument-maker. In 1751, he invented a machine to meaſure a ſhip's way at ſea, and a compaſs of peculiar conſtruction, touched by Dr Knight's artificial magnets; and made two voyages with Dr. Knight, to aſcertain the merit of his contrivances. In 1753 he was elected a fellow of the Royal Society, and the number of his papers inſerted in the tranſactions of that body, ſufficiently evinces how highly he deſerved that diſtinction. In 1759 he received, by an unanimous vote, their gold medal, for his paper entitled, "An Experimental Enquiry concerning the natural Powers of Wind and Water to turn Mills, and other Machines depending on a circular Motion." This paper, he ſays, was the reſult of experiments made on working models, in the year 1752 and 1753, but not communicated to the ſociety till 1759; before which time he had not an opportunity of putting the effect of theſe experiments into real practice, in a variety of caſes, and for various purpoſes, ſo as to aſſure the ſociety that he had found them to anſwer. Theſe experiments diſcovered that wind and water could be made to do one third more than was before known, and they were made, we may obſerve, in his 27th, and 28th years.

In 1754 he viſited Holland, and travelling on foot, or in the trechſchuyts, made himſelf acquainted with moſt of the works of art in the Low Countries. In December 1752 the Eddyſtone lighthouſe was burned down, and Mr. Smeaton was recommended to the proprietor, by lord Macclesfield, then preſident of the Royal Society, as the perſon beſt qualified to rebuild it. This great work he undertook immediately, and completed it in the ſummer of 1759. An ample and moſt intereſting account is given of the whole tranſaction in a folio volume, publiſhed by himſelf, in 1791, entitled, "A Narrative of the building, and a Deſcription of the Conſtruction of the Edyſtone Lighthouſe with Stone, to which is ſubjoined an Appendix, giving ſome Account of the Lighthouſe on the Spurn Point, built upon a Sand. By John Smeaton, civil Engineer, F. R. S." This publication may be conſidered as containing an accurate hiſtory of four years of his life, wherein the originality of his genius, with his great alacrity, induſtry, and perſeverance, are fully diſplayed. It contains alſo an account of the former edifices conſtructed in that place, and is made, by the ingenuity of the writer, an entertaining, as well as an inſtructive work.

Though Mr. Smeaton completed the building of the Eddyſtone lighthouſe in a manner that did him ſo much credit, it does not appear that he ſoon got into full buſineſs as a civil engineer; for in 1764, while he was in Yorkſhire, he offered himſelf a candidate for the place of one of the receivers of the Derwent water eſtate. This place was conferred upon him at a full

board in Greenwich Hofpital, the laft day of the fame year, notwithftanding a powerful oppofition. He was very ferviceable in it, by improving the mills, and the eftates belonging to the hofpital; but in 1775 his private bufinefs was fo much increafed that he wifhed to refign, though he was prevailed upon to hold it two years longer. He was now concerned in many important public works. He made the river Calder navigable; a work that required great fkill and judgment, on account of the very impetuous floods, to which that river is liable. He planned and fuperintended the execution of the great canal in Scotland, which joins the two feas; and was fuppofed to prevent the falling of London-bridge, when that event was apprehended, on the opening of the great arch. In 1771 he became joint proprietor, with his friend Mr. Holmes, of the works for fupplying Greenwich and Deptford with water, an undertaking which they fucceeded in making ufeful to the public and beneficial to the proprietors, which it had never been before. Mr. Smeaton, in the courfe of his employments, conftructed a vaft variety of mills, to the entire fatisfaction and great advantage of the owners; and he improved whatever he took under his conlideration, of the mechanical or philofophical kind. Among many inftances of this, we may mention his improvements in the air-pump, the pyrometer, the hygrometer, and the fteam engine. He was conftantly confulted in parliament, and frequently in the courts of law on difficult queftions of fcience, and his ftrength of judgement, perfpicuity of expreffion, and ftrict integrity, always appeared on thofe occafions to the higheft advantage. About the year 1785, finding his health begin to decline, Mr. Smeaton wifhed as much as poffible to withdraw himfelf from bufinefs, and to employ his leifure in drawing up and publifhing an account of his principal inventions and works. His narrative of the Eddyftone lighthoufe, already mentioned, was a part of this defign, and the only part which he was able to complete. Notwithftanding his wifh to retire from bufinefs, he could not refift the folicitation of his friend Mr. Aubert, then chairman of the truftees for Ramfgate harbour, to accept the place of engineer to that harbour; and the improvements actually made, as well as his report publifhed by the truftees in 1791, evince the attention which he paid to that important bufinefs.

On the 16th of September 1792, Mr. Smeaton was fuddenly ftruck with paralyfis, as he was walking in his garden at Auftborpe, and remaining in a very infirm ftate, though in full poffeffion of his faculties, died on the 28th of the enfuing month. The character of this celebrated engineer may properly be given in the words of his friend Mr. Holmes. "Mr. Smeaton had a warmth of expreffion, that might appear to thofe who did not know him to border on harfhnefs; but thofe more intimately acquainted with

with him, knew it arofe from the intenfe application of his mind, which was always in the purfuit of truth, or engaged in inveftigating difficult fubjects. He would fometimes break out haftily, when any thing was faid that did not tally with his ideas; and he would not give up any thing he argued for, till his mind was convinced by found reafoning. In all the focial duties of life, he was exemplary; he was a moft affectionate hufband, a good father, a warm, zealous, and fincere friend, always ready to affift thofe he refpected, and often before it was pointed out to him in what way he could ferve them. He was a lover and encourager of merit, wherever he found it; and many men are in a great meafure indebted for their prefent fituation to his aflifiance and advice. As a companion he was always entertaining and inftructive; and none could fpend their time in his company without improvement. As a man," adds Mr. H. " I always admired and refpected him, and his memory will ever be moft dear to me." A fecond edition of his narrative of the Eddyftone, was publifhed in 1793, under the revifal of his friend Mr. Aubert; but without any addition. The papers of Mr. Smeaton were purchafed of his executors by fir Jofeph Banks, under the voluntary promife of accounting to them, for the profits of whatever fhould be publifhed. Under the infpection of a fociety of Civil Engineers, founded originally by Mr. Smeaton, a volume of his reports is now printed, and will foon be publifhed, with a life prefixed. Another volume, or perhaps more, will follow it.

SMELLIE (William), M. D. died in the year 1763, at an advanced age, at Lanerk in Scotland, whither he had retired a few years before, after a long and fuccefsful practice in midwifery, firft in the country, and afterwards in London [c]. He was principally celebrated as a teacher, having inftructed, as he informs us in his practice, nearly a thoufand pupils, who aflifted, whilft attending his lectures, eleven hundred and fifty poor women. The women were fupported, by a fubfcription among the pupils, during their lying-in. Dr. Smellie was the firft writer who confidered the fhape and fize of the female pelvis, as adapted to the head of the fœtus. From comparing them together, aflifted by obfervation in practice, he demonftrated that in a natural labour, the vertex, or crown of the head, firft enters the brim of the pelvis, one ear of the child being turned towards the pubes, the other to the facrum; but that when the head has paffed through that ftreight, it makes a half turn, which brings the forehead into the hollow of the facrum, where the vertex rifing, opens the os exterum. An opinion had prevailed from the time of Hippocrates, that the fœtus is placed

[c] The late Dr William Hunter, in 1741, took up his refidence with Mr. afterwards Dr. Smellie, who then lived in Pall-mall. Simmons's Life of Dr. Hunter, p. 4.

in

in the uterus in a ſitting poſture, and that about the eighth month, or as ſome authors taught, at the commencement of labour, the head is forced down by the contractions of the uterus. But Smellie obſerving that at whatever period the fœtus was excluded, it generally came head firſt, he was induced to conſider that as the natural poſition of it in utero. This opinion has been confirmed by later writers, particularly by Dr. Hunter, who had ſeveral opportunities of diſſecting women who died undelivered, at different periods of their pregnancy. Smellie has ſeveral ingenious obſervations on touching, on the gradual development of the cervix uteri, and on the aſcent or riſing of the fundus in the abdomen. The dilatation of the cervix uteri, he obſerves, does not begin until near the end of the fourth month of pregnancy, whence it becomes gradually ſhortened, and at the end of the ninth month is completely obliterated. From attending to this obſervation, the practitioner is enabled to diſtinguiſh between real and ſpurious pains, which is frequently of the greateſt importance in practice, as we are thence inſtructed that pains occurring whilſt any part of the cervix uteri remains undilated, however nearly they may reſemble labour, ſhould, if poſſible, be quieted, the term of geſtation not being completed. The improvement he made in the forceps for the uſe of midwifery, ſuppoſed to have been invented by the Chamberlens, is well known. His joint is now univerſally adopted; and although ſome alterations have been ſince ſuggeſted by a few practitioners in the form of the blades, they have obtained little credit with the public. The forceps recommended by Smellie, are found to be eaſier in their application, and more generally uſeful, than any other form that has been propoſed. For the manual, or preſent mode of uſing them, we are indebted to him alone. Before his time, the blades were applied at random, or where there appeared to be moſt room. He firſt ſhewed the neceſſity of applying one of the blades over each of the ears of the child, by which means they take a firmer hold of the head, and are leſs liable to ſlip; and inſtead of drawing ſtraight down, he adviſed to move the inſtrument from blade to blade, and when the head of the child preſents wrongly, to turn it gradually until the forehead ſinks into the hollow of the ſacrum. He aboliſhed many ſuperſtitious notions, and erroneous cuſtoms, that prevailed in the management of women in labour, and of the children; and he had the ſatisfaction to ſee the greater part of his maxims adopted, not only in this iſland, but by the moſt reſpectable practitioners in the greater part of Europe.

In the year 1752, he publiſhed his lectures; having ſpent, as he ſays, ſix years in digeſting and improving them, under the title of a treatiſe of midwifery, in one volume, 8vo. This was followed in the year 1754, by a volume of caſes, intended to illuſtrate

illuſtrate the method of practice recommended in the treatiſe. Theſe were very ſoon [H] tranſlated into French by Monſ. Preville, who aſſigns as a motive for the undertaking, the high character the author enjoyed on the continent. Smellie mentions, in the preface to his volume of caſes, his intention of publiſhing a ſecond volume, to contain a collection of caſes in preternatural labours, which would complete his plan. This volume did not appear until about five years after his death, namely, in the year 1768. "Some years ago," the editor ſays, "the author retired from buſineſs in London, to his native country, where he employed his leiſure hours in methodizing and reviſing his papers, and in finiſhing his collection of caſes for this publication. The manuſcript was tranſmitted to the perſon who prepared the two former volumes for the preſs, and even delivered to the printer, when the doctor died advanced in years, at his own houſe near Lanerk in North Britain. This, with the two former volumes," the editor continues to ſay, "we may venture to call a complete ſyſtem of midwifery. It is the fruit of forty years experience, enriched with an incredible variety of practice, and contains directions and rules of conduct to be obſerved in every caſe that can poſſibly occur in the exerciſe of the obſtetric art; rules that have not been deduced from the theory of a heated imagination, but founded on ſolid obſervation, confirmed by mature reflection, and reiterated experience." This opinion of the merit of the author, and his work, has been confirmed by the general ſuffrage of the public.

In the year 1754, this author publiſhed a ſet of anatomical tables, with explanations, and an abridgement of his practice of midwifery, with a view to illuſtrate ſtill farther his treatiſe on that ſubject. The plates are thirty-ſix in number, large folio. The figures are of the ſize of nature, and principally taken from ſubjects prepared for the purpoſe. Twenty-five of them were drawn and engraved by M. Rymſdyke. In forming the remaining eleven, the author acknowledges he received conſiderable aſſiſtance from the late profeſſor Camper. Only eighty impreſſions, we have been lately informed by Dr. Hamilton, jun. of Edinburgh [I], were taken from theſe plates. In this we preſume there muſt be an error, as the work has never been ſcarce, and ſells at this time for 2l. 12s. 6d. The plates were lately ſold, we learn from the ſame authority, for the price of old copper. They are well executed, and fully adequate to the intentions of the author.

[H] The firſt volume in the year 1754, the ſecond the ſubſequent year.

[I] Collection of engravings to facilitate the ſtudy of midwifery, by J. Hamilton, jun. M. D. 1796.

This

This author had the fate of almoſt all ingenious men, to excite the indignation of ſome of his cotemporaries. The moſt formidable of theſe was Dr. William Burton, practitioner of midwifery at York, who attacked him with great acrimony. The occaſion ſeems to have been the preference Smellie gave to the perforator and crotchet, over the terebra occulta, an inſtrument recommended by Burton for opening the head and extracting the fœtus, when reduced to the neceſſity of performing that operation; a preference which time has ſanctioned, as the terebra, if we may be allowed the expreſſion, has been long ſince *occult*, and is now only found in the repoſitories of collectors. Dr. Burton had one opportunity of triumphing over his rival, and made more than ſufficient uſe of it. Smellie had unfortunately placed, Lithopædii Senonenſis Icon, a repreſentation of a petrified ſubſtance, among the authors treating on the ſubject of midwifery, under the name of Lithopedus Senonenſis. It is remarkable, as Burton obſerves, that Smellie takes no notice of the rupture of the uterus, an accident, which although by no means common, yet happens ſufficiently often to deſerve being noticed in a complete treatiſe on midwifery. There are many ingenious obſervations in this work of Burton's [K], which may be read, even at this time with advantage.

Dr. William Douglas, who ſtyles himſelf phyſician extraordinary to the prince of Wales, and man-midwife, addreſſed two letters to Dr. Smellie, in the year 1748, accuſing him of degrading the profeſſion, by teaching midwifery at a very low price, and giving certificates to pupils who had only attended him a few weeks, by which means the number of practitioners was enormouſly multiplied, and many improper perſons admitted. Apothecaries, he ſays, reſorted to the doctor, from various parts of the country, and at the end of two or three weeks, returned to their ſhops, armed with diplomas ſigned by the profeſſor, atteſting their proficiency in the art. Theſe were framed and hung up in the moſt conſpicuous parts of their houſes, and were, without doubt, ſurveyed with veneration by their patients. "In your bills," he ſays [L], "you ſet forth that you give a univerſal lecture in midwifery for half a guinea, or four lectures for a guinea." In theſe univerſal lectures, the whole myſtery of the art was to be unfolded. He charges him alſo with hanging out a paper lanthorn, with the words "Midwifery taught here for five ſhillings," each lecture, we preſume. This was certainly an humiliating ſituation for a man of ſo much real merit. Dr. Douglas relates theſe caſes, in which he contends

[K] A Letter to Wm. Smellie, M. D. with critical Remarks on his theory and practice of Midwifery, 8vo, 1753.

[L] Letter to Dr. Smellie, by Wm. Douglas, M. D. p. 14.

that

that Smellie had acted unscientifically; and particularly says, that he suffered one of the women to die by not giving timely assistance. To the charges of mal-practice, Dr. Smellie answered [M], by giving a full recital of the cases, and referred to Dr. Sands, and other practitioners, who attended with him. His answer was so satisfactory, that Dr. Douglas retracted his charges in his second letter. On the other points, Smellie was silent. It is probable, that, having practised the first nineteen years at a small town in Scotland, where medical fees may be supposed to be low, he might not think the price he demanded for his instructions so insignificant and inadequate as it really was. To the first letter of Dr. Douglas we are indebted for an anecdote relative to the forceps, which would, probably, otherwise not have been transmitted to us. Smellie was at one time seriously endeavouring to substitute wooden forceps, in the place of the steel ones, and actually made several experiments with them, and, as he says [N], with success. Against these Douglas levelled the whole force of his argument, wit, and ridicule, and certainly they afforded too fair an opportunity to be neglected by an antagonist and rival. But these blemishes, which we have thought it our duty to notice, will have no weight in detracting from the portion of merit he possessed; and he will always be remembered for the numerous improvements he introduced in the theory and practice of midwifery. Smellie is said to have been coarse in his person [O], and awkward and unpleasing in his manners, so that he never rose into any great estimation among persons of rank. On the other hand, he appears to have had an active and ingenious mind, with a solid understanding and judgement. He had a peculiar turn to mechanics, which was evinced by the alterations he made in the forceps, crotchets, and scissars, which all received considerable improvements under his hands; but this was more particularly shewn by the elegant construction of his phantoms, or machines, on which he demonstrated the various positions of the fœtus in utero, and the different species of labour. That he was candid and modest appears through every page of his works; ready on all occasions to acknowledge the merit of others, and when correcting their errors assuming no superiority over them. We will conclude this account with the words of one of his pupils, who appears to have been well acquainted with his disposition and manners. "No man was more ready than Dr. Smellie [P] to crave advice and assistance when danger or difficulty occurred, and no man

[M] Answer to a late pamphlet, intituled, A Letter to Dr. Smellie.

[N] See a letter to professor Monro, published with his answer to Dr. Douglas.

[O] See Life of Dr. Wm. Hunter, by S. Foart Simmons, M. D. p. 14.

[P] Answer to Dr. Douglas, p. 18.

was

was more communicative, without the leaſt ſelf-ſufficiency or oſtentation. He never officiouſly intermeddled in the concerns of others, or ſtrove to inſinuate himſelf into practice by depreciating the character of his neighbour; but made his way into buſineſs by the dint of merit alone, and maintained his reputation by the moſt beneficent and diſintereſted behaviour."

SMITH (Sir THOMAS), a learned Engliſh writer, and ſecretary of ſtate in the reign of Edward VI. and Elizabeth, was of a good family, and born at Walden in Eſſex [a]. He was born in 1512, and not in 1514, according to Camden, who writes that he died in 1577, in his grand climacteric; for he tells us himſelf, in his book of the "Commonwealth of England," that March 28, 1565, he was in his fifty-fourth year. He was ſent to Queen's-college in Cambridge, at fourteen, where he diſtinguiſhed himſelf to ſuch advantage, that, together with John Cheke, he was appointed Henry the Eighth's ſcholar. In 1531, he was choſen fellow of his college; and about two years after, appointed to read the public Greek lectures. At this time, he conſulted with Cheke about the ſounds of the Greek letters, and introduced a new way of pronouncing that language; of which we ſhall preſently give more account. In 1536, he was made univerſity-orator. In 1539, he travelled into foreign countries, and having ſtudied ſome time in the univerſities of France and Italy, took the degree of doctor of civil law at Padua. After his return, he took the ſame degree at Cambridge in 1542; and was made regius profeſſor of civil law in that univerſity. He became likewiſe chancellor of the church of Ely. During his reſidence at Cambridge, he wrote a tract concerning the correct writing and true pronunciation of the Engliſh tongue; and as he was thus uſeful to learning in the univerſity, ſo he promoted likewiſe the reformation of religion.

Upon the acceſſion of Edward VI. he removed from Cambridge into the family of the duke of Somerſet, who was uncle and governor of the king, and protector of his realms. He was appointed maſter of requeſts to the duke, ſteward of the ſtanneries, provoſt of Eton, and dean of Carliſle. He married while he was in the protector's family. In 1548, he was advanced to be ſecretary of ſtate, and knighted by his majeſty; and, the ſame year, ſent ambaſſador to Bruſſels, to the emperor's council there. He was concerned about this time in the reformation of religion, and the redreſs of baſe coin; upon which laſt point he wrote a letter to the duke of Somerſet. In 1549, this nobleman being in diſgrace, ſir Thomas Smith, who adhered faithfully to him, ſeems to have been involved in it, and

[a] Camden, Annal. Eliz. ad ann. 1577. Strype's life of ſir Thomas Smith.—General Dictionary.

was

was deprived of his place of ſecretary of ſtate for a time, but ſoon after reſtored; and, in 1551, ſtill under that name, was appointed one of the ambaſſadors to France.

After Mary came to the crown, he loſt all his places, and was charged not to depart the kingdom; yet enjoyed uncommon privileges, which ſhews him either to have had very good fortune, or very good addreſs. He was allowed a penſion of 100l. per annum; he was highly favoured by Gardiner and Bonner; and enjoyed a particular indulgence from the pope. His indulgence from the pope proceeded hence. In 1555, William Smythwick of the dioceſe of Bath, eſq; obtained an indulgence from Pius IV. by which he and any five of his friends, whom he ſhould nominate, were to enjoy extraordinary diſpenſations. The indulgence exempted them from all eccleſiaſtical cenſures upon whatever occaſion or cauſe inflicted; and from all and ſingular their ſins whereof they are contrite and confeſſed, although they were ſuch for which the apoſtolic ſee were to be conſulted. Smythwick choſe Smith, for one of his five friends ſpecified in the bull, to be partaker of thoſe privileges; and this undoubtedly was a great ſecurity to him in thoſe perilous times.

Upon the acceſſion of Elizabeth, he was employed in the ſettlement of religion, and in ſeveral important affairs of ſtate; and wrote a dialogue concerning the marriage of the queen, which Strype has ſubjoined in the appendix to his life. In 1562, he was ſent ambaſſador to France, and continued there till 1566: he wrote, while he was in France, his work entitled, "The Commonwealth of England," in Latin as well as Engliſh; which, though many copies of it were taken, does not appear to have been publiſhed before 1621. He was ſent to France twice afterwards in quality of ambaſſador; and continued to be employed in ſtate affairs till the time of his death, which happened in 1577. He was of a fair ſanguine complexion, and had a calm ingenuous countenance; as appears from a picture of him, ſaid to have been painted by Holbein. He was a man of very uncommon qualities and attainments; an excellent philoſopher, phyſician, chemiſt, mathematician, aſtronomer, linguiſt, hiſtorian, orator, and architect; and, what is better than them all, a man of virtue, and a good Proteſtant.

It was mentioned above, that Cheke and Smith conſulted together about the Greek language, and introduced a new way of pronouncing it: but, as the ſubject is curious, we will here purſue it further. Cuſtom had eſtabliſhed a very faulty manner of ſounding ſeveral of the vowels and diphthongs; for, ι, η, υ, ει, οι, υι, were all pronounced as ἰῶτα: "nihil fere aliud," ſays our author [R], "haberet ad loquendum, niſi lugubres ſonos &

[R] De rectâ & emendatâ linguæ Græcæ pronunciatione.

illud flebile ἰῶτα." He conferred therefore with Cheke upon this point, and they perceived, that the vulgar method of pronouncing Greek was falſe; ſince it was abſurd, that ſo many different letters and diphthongs ſhould all have but one ſound. They proceeded to ſearch authors for the determination of this point: but the modern writers little availed them: they had not ſeen Eraſmus's book, in which he excepted againſt the common way of reading Greek. But though both of them ſaw theſe palpable errors, they could not agree among themſelves, eſpecially concerning the letters ἦτα and ὖψιλον. Soon after, having procured Eraſmus's book, and Terentianus "de literis & ſyllabis," they began to reform their pronunciation of Greek privately, and only communicated it to their moſt intimate friends. When they had ſufficiently habituated themſelves to this new method of pronunciation, with which they were highly pleaſed, on account of the fullneſs and ſweetneſs of it, they reſolved to make trial of it publicly; and it was agreed that Smith ſhould begin. He read lectures at that time upon Ariſtotle "de Republicâ," in Greek, as he had done ſome years before: and, that the novelty of his pronunciation might give the leſs offence, he uſed this artifice, that in reading he would let fall a word only now and then, uttered in the new correct ſound. At firſt no notice was taken of this; but, when he did it oftener, his auditors began to obſerve and liſten more attentively: and, when he had often pronounced η and οι, as ε and οι, they, who three years before had heard him ſound them after the old way, could not think it a ſlip of the tongue, but ſuſpected ſomething elſe, and laughed at the unuſual ſounds. He again, as though his tongue had ſlipped, would ſometimes correct himſelf, and repeat the word after the old manner. But, when he did this daily, ſome of his friends came to him, and told him what they had remarked in his lectures: upon which he owned, that he had been thinking of ſomething privately, but that it was not yet ſufficiently digeſted and prepared for the public. They, on the other hand, prayed him not to conceal it from them, but to acquaint them with it frankly; and accordingly he promiſed them that he would. Upon this rumour many reſorted to him, whom he deſired only to hear his reaſons, and to have patience with him three or four days at moſt; until the ſounds by uſe were made more familiar to their ears, and the prejudice againſt their novelty worn off. At this time he read lectures upon Homer's "Odyſſey," in his own college; and there began more openly to ſhew and determine the difference of the ſounds: Cheke likewiſe did the ſame in his college. After this, many came to them, in order to learn of them, how to pronounce after the new method; and it is not to be expreſſed with what greedineſs and affection this was received among the youth. The following winter,

winter, there was acted in St. John's-college, Ariſtophanes's Plutus, in Greek, and one or two more of his comedies, without the leaſt diſlike or oppoſition from any who were eſteemed learned men and maſters of the Greek language. Ponet, a pupil of Smith, and afterwards biſhop of Winchester, read Greek lectures publicly in the new pronunciation; as likewiſe did Roger Aſcham, who read Iſocrates, and at firſt was averſe to this pronunciation, though he ſoon became a zealous advocate for it. Thus, in a few years, this new way of reading Greek, introduced by Smith, prevailed every where in the univerſity; and was followed even by Redman, the profeſſor of divinity.

Afterwards, however, it met with great oppoſition; for, about 1539, when Smith was going to travel, Cheke being appointed the king's lecturer of the Greek language, began by explaining and enforcing the new pronunciation, but was oppoſed by one Ratecliff, a ſcholar of the univerſity; who, being exploded for his attempt, brought the diſpute before biſhop Gardiner, the chancellor. Upon this, the biſhop interpoſed his authority; who, being averſe to all innovations as well as thoſe in religion, and obſerving this new pronunciation to come from perſons ſuſpected of no good intentions to the old religion, made a ſolemn decree againſt it. Cheke was very earneſt with the chancellor to ſuperſede, or at leaſt to connive at the neglect of this decree; but the chancellor continued inflexible. Smith, in the mean time, having waited upon him at Hampton-court, and diſcourſed with him upon the point, declared his readineſs to comply with the decree; but, upon his return, recollected his diſcourſe with the biſhop, and, in a long and eloquent Latin epiſtle, privately ſent to him, argued with much freedom the points in controverſy between them. The epiſtle conſiſted of three parts. In the firſt, he ſhewed what was to be called true and right in the whole method of pronunciation; retrieved it from the modern and preſent uſe out of the hands of both the ignorant and learned; and reſtored it to the ancients, whom he propounded as the beſt and only pattern to be imitated. In the ſecond, he compared the old and new pronunciation with that pattern, that the biſhop might ſee, which of the two came nearer to it. In the third, he gave an account of his whole conduct in this affair. This epiſtle was dated from Cambridge, Aug. 12, 1542. Afterwards, while he was ambaſſador at Paris, he cauſed it to be printed there by Robert Stephens, under the title of, "De rectâ & emendatâ linguæ Græcæ pronunciatione, 1568," 4to; together with another tract, "Concerning the correct writing and right pronunciation of the Engliſh tongue," which has been mentioned above.

SMITH (John), a learned Engliſh divine, was born in 1618, at Achurch, near Oundle, in Northamptonſhire, where his

father poſſeſſed a ſmall farm [s]. In April, 1636, he was admitted of Emanuel-college in Cambridge, where he had the happineſs of having Dr. Whichcote, then fellow of that college, afterwards provoſt of King's, for his tutor. He took a bachelor of arts degree in 1640, and a maſter's in 1644; and, the ſame year, was choſen a fellow of Queen's-college, the fellowſhips appropriated to his county in his own being none of them vacant. He died Aug. 7, 1652, and was interred in the chapel of the ſame college; at which time a ſermon was preached by Simon Patrick, then fellow of Queen's, and afterwards biſhop of Ely, giving a ſhort account of his life and death. In this he is repreſented as a man of great abilities, vaſt learning, and poſſeſſing alſo every grace and virtue, which can improve and adorn the human nature. His moral and ſpiritual perfections could be only known to his contemporaries; but his uncommon abilities and erudition appear manifeſtly in thoſe treatiſes of his, which were publiſhed by Dr. John Worthington at Cambridge, in 1660, 4to, under the title of "Select Diſcourſes." There are ten of them: 1. "Of the true Way or Method of attaining to Divine Knowledge." 2. "Of Superſtition." 3. "Of Atheiſm." 4. "Of the Immortality of the Soul." 5. "Of the Exiſtence and Nature of God." 6. "Of Propheſy." 7. "Of the Difference between the legal and the evangelical Righteouſneſs, the old and new Covenant, &c." 8. "Of the Shortneſs and Vanity of a Phariſaical Righteouſneſs." 9. "Of the Excellency and Nobleneſs of true Religion." 10. "Of a Chriſtian's conflict with, and Conqueſts over, Satan."

Theſe are not ſermons, but treatiſes; and ſhew an uncommon reach of underſtanding and penetration, as well as an immenſe treaſure of learning, in their author. A ſecond edition of them, corrected, with the funeral ſermon by Patrick annexed, was publiſhed at Cambridge, in 1673, 4to. The diſcourſe "upon Propheſy," was tranſlated into Latin by Le Clerc, and prefixed to his "Commentary on the Prophets," publiſhed in 1731.

SMITH (Thomas), a learned Engliſh writer and divine, was born in the pariſh of Allhallows Barking in London, in 1638; and admitted of Queen's-college in Oxford at nineteen, where he took the degrees in arts [t]. In 1663, he was made maſter of the free-ſchool joining to Magdalen-college; and, in 1666, elected fellow of that college, being then famous for his ſkill in the Oriental languages. In June, 1668, he went as chaplain to ſir Daniel Harvey, ambaſſador to Conſtantinople; and returned thence in 1671. In 1676, he travelled into France; and, returning after a ſhort ſtay, became chaplain to ſir Joſeph Wil-

[s] Kennet's Hiſtorical Regiſter.—Patrick's Sermon preached at his funeral.
[t] Athen. Oxon.—Gen. Dict.

liamſon,

liamſon, ſecretary of ſtate. In 1679, he was deſigned to collate and publiſh the Alexandrian manuſcript in St. James's library, and to have for his reward (as Charles II. promiſed) a canonry of Windſor or Weſtminſter; but that deſign was not executed [u]. He publiſhed a great many works, and had an eſtabliſhed reputation among the learned. So high an opinion was conceived of him, that he was ſolicited by the biſhops Pearſon, Fell, and Lloyd, to return into the Eaſt, in order to collect ancient Mſſ. of the Greek fathers. It was deſigned that he ſhould viſit the monaſteries of Mount Athos, where there is ſaid to be ſtill extant a great number of Mſſ. repoſited there before the decline of the Greek empire. He was then to proceed to Smyrna, Nice, Nicomedia, Ancyra, and at laſt to Egypt; and to employ two or three years in this voyage; but he could not prevail on himſelf to undertake it, both on account of the dangers inevitably to be encountered, and of the juſt expectations he had from his patron Williamſon of preferment in the church. Theſe expectations, however, were diſappointed; for Wood ſays, that, after living ſeveral years with him, and performing a great deal of drudgery for him, he was at length diſmiſſed without any reward. In 1683, he took a doctor of divinity's degree; and, the year after, was nominated by his college to the rectory of Stanlake in the dioceſe of Oxford, but upon ſome diſlike reſigned it in a month. In 1687, he was collated to a prebend in the church of Heyghbury in Wilts. In Auguſt, 1688, he was deprived of his fellowſhip by Dr. Giffard, the Popiſh preſident of Magdalen-college, becauſe he refuſed to live among the new Popiſh fellows of that college. He was reſtored in October following; but, afterwards refuſing to take the oaths to William and Mary, his fellowſhip was pronounced void, July 25, 1692. He died at London, May 11, 1710.

He publiſhed four letters in Latin, at two different times, which he afterwards tranſlated into Engliſh, with this title: "Remarks upon the Manners, Religion, and Government of the Turks; together with a Survey of the ſeven Churches of Aſia, as they now lie in their Ruins; and a brief Deſcription of Conſtantinople, 1678," 8vo. His next work was, "De Græcæ Eccleſiæ hodierno ſtatu Epiſtola;" which, with additions, he tranſlated into Engliſh, and publiſhed with the following title: "An Account of the Greek Church, as to its Doctrines and Rites of Worſhip, with ſeveral Hiſtorical Remarks interſperſed, relating thereto. To which is added, an Account of the State of the Greek Church under Cyrillus Lucaris, patriarch of Conſtantinople, with a Relation of his Sufferings and Death, 1680," 8vo. He publiſhed alſo, a Latin life of Camden, which

[u] It was reſerved for the induſtry and abilities of Mr. Woide, in 1784.

was prefixed to his edition of Camden's "Epiſtolæ," in 1691, 4to; and, afterwards, "Vitæ quorundam eruditiſſimorum & illuſtrium virorum, 1707," 4to. In this collection are the lives of archbiſhop Uſher, biſhop Coſins, Mr. Henry Briggs, Mr. John Bainbridge, Mr. John Greaves, ſir Patrick Young, preceptor to James I. Patrick Young, library-keeper to the ſame, and Dr. John Dee. He wrote ſeveral other learned compoſitions. Three papers by him are inſerted in the "Philoſophical Tranſactions:" 1. "Hiſtorical Obſervations relating to Conſtantinople, No. 152, for Oct. 20, 1683." 2. "An Account of the City of Pruſia in Bithynia, No. 155, for Jan. 1683." 3. "A Conjecture about an Under-current at the Streights-mouth, No. 158, for April, 1684."

SMITH (JOHN), an Engliſh divine of good abilities and learning, was born at Lowther in Weſtmorland, in 1659, of which pariſh his father was rector[x]. He was trained under his father for ſome time; after which he was ſent, by the unfortunate advice of ſome friends, to Bradford in Yorkſhire, and placed under Mr. Chriſtopher Neſſe, a leading man among the Diſſenters. Here he continued two years, and loſt under this Preſbyterian almoſt all that he had learned from his father: but recovered it again, under one Mr. Thomas Lawſon, a Quaker, who was a favourer of learning, an excellent ſchool-maſter, and grounded Smith well in the learned languages. An early foundation in claſſical learning being thus laid, his father conceived thoughts of ſending him to an univerſity. The nearneſs of the place, and the company of a young ſtudent who was going thither, recommended Glaſgow, and the day was fixed for the journey; but it proved ſo rainy and tempeſtuous a ſeaſon, that his father would not venture him from home: and the family, it is ſaid, always looked upon this as a providential eſcape from the Scottiſh religion, to which his intended companion was made a proſelyte. Oxford was now thought of; two ſons of a neighbour, going at that time, to St. John's-college in Cambridge, Smith's father yielded to the great deſire of his ſon to go with them. He was admitted of St. John's-college in 1674; where he took the degrees in arts, and afterwards went into orders. In 1686, he went abroad as chaplain to lord Lanſdown, when his lordſhip was made ambaſſador extraordinary to the court of Spain; and after his return home, which was ſoon after the Revolution, was made domeſtic chaplain to Crew, biſhop of Durham, who had a particular eſteem for him. In 1695, his lordſhip collated him to the rectory and hoſpital of Gateſhead, and to a prebend in the church of Durham: upon which promotions he took a doctor of divinity's degree in 1696. He was afterwards pre-

[x] From Memoirs communicated to us—and General Dictionary.

ſented

ſented by the biſhop to the rectory of his own pariſh, Biſhop's-Wearmouth; where he not only repaired the church, but built a very good parſonage entirely at his own expence. He was a man of abilities and learning, and was particularly verſed in Northern literature, and in antiquities. He died in 1715, at Cambridge, where he had been for ſome time, in order to finiſh an edition of the hiſtorical works of the venerable Bede; and was buried in St. John's-college chapel, where a monument was erected for him, with a Latin inſcription by his learned friend Mr. Thomas Baker, then fellow of that college. His edition of Bede was publiſhed in 1722, according to his own directions, by his ſon George Smith, eſq; ſometime of the Inner-Temple; to whom he left a large fortune, which he had obtained by his wife. He had alſo made ſome progreſs in writing the antiquities of Durham; for which undertaking, Nicholſon obſerves [y], he was the moſt proper perſon. He furniſhed Gibſon with the additions to the biſhopric of Durham, which are inſerted in the ſecond edition of Camden's Britannia, by that prelate. Four ſermons were publiſhed by him at different times.

SMITH (EDMUND), one of thoſe fortunate writers who without much labour have attained high reputation, and who are mentioned with reverence rather for the poſſeſſion than the exertion of uncommon abilities [z], was the only ſon of Mr. Neale, an eminent merchant, by a daughter of the famous baron Lechmere; and born in 1668. Some misfortunes of his father, which were ſoon after followed by his death, occaſioned the ſon to be left very young in the hands of Mr. Smith, who had married his father's ſiſter. This gentleman treated him with as much tenderneſs as if he had been his own child; and placed him at Weſtminſter-ſchool under the care of Dr. Buſby. After the death of his generous guardian, young Neale, in gratitude, thought proper to aſſume the name of Smith. He was elected from Weſtminſter to Cambridge, but, being offered a ſtudentſhip, voluntarily removed to Chriſt-church in Oxford; and was there by his aunt handſomely maintained as long as ſhe lived; after which, he continued a member of that ſociety, till within five years of his own death. Some time before he left Chriſt-church, he was ſent for by his mother to Worceſter, and acknowledged by her as a legitimate ſon; which his friend Oldiſworth mentions, he ſays, to wipe off the aſperſions that ſome had ignorantly caſt on his birth. He paſſed through the exerciſes of the college and univerſity with unuſual applauſe; and acquired a great reputation in the ſchools both for his knowledge and ſkill in diſputation. He had a long and perfect intimacy

[y] Engliſh Hiſtorical Library. [z] Character of Mr. Smith by Mr. Oldiſworth, prefixed to his Works; and enlarged by Dr. Johnſon.

with all the Greek and Latin claſſics; with whom he had carefully compared whatever was worth peruſing in the French, Spaniſh, and Italian languages, and in all the celebrated writers of his own country. He conſidered the ancients and moderns, not as parties or rivals for fame, but as architects upon one and the ſame plan, the art of poetry.

His works are not many, and thoſe ſcattered up and down in miſcellaneous collections. His celebrated tragedy, called "Phædra and Hippolitus," was acted at the theatre-royal in 1707. This play was introduced upon the ſtage at a time when the Italian opera ſo much engroſſed the polite world, that ſenſe was thought to be ſacrificed to ſound: and this occaſioned Addiſon, who wrote the prologue, to ſatirize the vitiated taſte of the public. The chief excellence of this play, which has been praiſed far beyond its merits, is the verſification. It is not deſtitute of the pathetic; but is ſo wonderfully inferior not only to the Hippolytus of Euripides, but even to the Phédre of Racine, and is ſo full of glaring faults, that it is aſtoniſhing how Addiſon could tolerate it, or how it could be made even a temporary faſhion to admire it. It is now as little thought of as it deſerves. This tragedy, with "A Poem to the Memory of Mr. John Phillips," his moſt intimate friend, three or four odes, and a Latin oration ſpoken publicly at Oxford, "in laudem Thomæ Bodleii," were publiſhed in 1719, under the name of his Works, by his friend Oldiſworth; who prefixed a character of Smith.

He died in 1710, in his forty-ſecond year, at the ſeat of George Ducket, eſq; called Gartham, in Wiltſhire; and was buried in the pariſh church there. Some time before his death, he engaged in conſiderable undertakings; and raiſed expectations in the world, which he did not live to gratify. Oldiſworth obſerves, that he had ſeen of his about ten ſheets of Pindar, tranſlated into Engliſh; which, he ſays, exceeded any thing in that kind he could ever hope for in our language. He had drawn out a plan for a tragedy of lady Jane Grey, and had written ſeveral ſcenes of it; a ſubject afterwards nobly executed by Mr. Rowe. But his greateſt undertaking was a tranſlation of Longinus, which he had finiſhed in a very maſterly manner. He propoſed a large addition to this work, of notes and obſervations of his own, with an entire ſyſtem of the art of poetry in three books, under the titles of "thoughts, diction, and figure." He intended alſo to make remarks upon all the ancients and moderns, the Greek, Latin, French, Spaniſh, Italian, and Engliſh poets; and to animadvert upon their ſeveral beauties and defects.

Oldiſworth has repreſented Smith as a man abounding with qualities both good and great; and that may perhaps be true, in ſome degree, though amplified by the partiality of friendſhip.

ſhip. He had, nevertheleſs, ſome defects in his conduct: one was an extreme careleſſneſs in the particular of dreſs; which ſingularity procured him the name of "Captain Rag." The ladies, it is, ſaid, at once commended and reproved him, by the name of the "handſome ſloven." It is acknowledged alſo, that he was much inclined to intemperance; which was cauſed perhaps by diſappointments, but led to that indolence and loſs of character, which has been frequently deſtructive to genius, even of a higher order than he appears to have poſſeſſed. Dr. Johnſon thus draws up his character: "As his years advanced, he advanced in reputation; for he continued to cultivate his mind; but he did not amend his irregularities, by which he gave ſo much offence, that, April 24, 1700, the Dean and Chapter declared 'the place of Mr. Smith void, he having been convicted of riotous miſbehaviour in the houſe of Mr. Cole an apothecary; but it was referred to the Dean when and upon what occaſion the ſentence ſhould be put in execution.' Thus tenderly was he treated; the governors of his college could hardly keep him, and yet wiſhed that he would not force them to drive him away. Some time afterwards he aſſumed an appearance of decency; in his own phraſe he *whitened* himſelf, having a deſire to obtain the cenſorſhip, an office of honour and ſome profit in the college; but when the election came, the preference was given to Mr. Foulkes, his junior; the ſame, I ſuppoſe, that joined with Freind in an edition of part of Demoſthenes; it not being thought proper to truſt the ſuperintendance of others to a man who took ſo little care of himſelf. From this time Smith employed his malice and his wit againſt the Dean, Dr. Aldrich, whom he conſidered as the opponent of his claim. Of his lampoon upon him, I once heard a ſingle line too groſs to be repeated. But he was ſtill a genius and a ſcholar, and Oxford was unwilling to loſe him: he was endured, with all his pranks and his vices, two years longer; but on Dec. 20, 1705, at the inſtance of all the canons, the ſentence declared five years before was put in execution. The execution was, I believe, ſilent and tender; for one of his friends, from whom I learned much of his life, appeared not to know it. He was now driven to London, where he aſſociated himſelf with the Whigs, whether becauſe they were in power, or becauſe the Tories had expelled him, or becauſe he was a Whig by principle, may perhaps be doubted. He was, however, careſſed by men of great abilities, whatever were their party, and was ſupported by the liberality of thoſe who delighted in his converſation. There was once a deſign hinted at by Oldiſworth to have made him uſeful. One evening, as he was ſitting with a friend at a tavern, he was called down by the waiter, and, having ſtayed ſome time below, came up thoughtful. After a pauſe,

faid he to his friend, 'He that wanted me below was Addiſon, whoſe buſineſs was to tell me that a Hiſtory of the Revolution was intended, and to propoſe that I ſhould undertake it. I ſaid, 'What ſhall I do with the character of lord Sunderland?' And Addiſon immediately returned, 'When, Rag, were you drunk laſt?' and went away. Captain Rag was a name that he got at Oxford by his negligence of dreſs. This ſtory I heard from the late Mr. Clark of Lincoln's-Inn, to whom it was told by the friend of Smith. Such ſcruples might debar him from ſome profitable employments; but as they could not deprive him of any real eſteem, they left him many friends; and no man was ever better introduced to the theatre than he, who, in that violent conflict of parties, had a prologue and epilogue from the firſt wits on either ſide. But learning and nature will now-and-then take different courſes. His play pleaſed the critics, and the critics only. It was, as Addiſon has recorded, hardly heard the third night. Smith had, indeed, truſted entirely to his merit; had inſured no band of applauders, nor uſed any artifice to force ſucceſs, and found that naked excellence was not ſufficient for its own ſupport. The play, however, was bought by Lintot, who advanced the price from fifty guineas, the current rate, to ſixty; and Halifax, the general patron, accepted the dedication. Smith's indolence kept him from writing the dedication, till Lintot, after fruitleſs importunity, gave notice that he would publiſh the play without it. Now, therefore, it was written; and Halifax expected the author with his book, and had prepared to reward him with a place of three hundred pounds a year. Smith, by pride, or caprice, or indolence, or baſhfulneſs, neglected to attend him, though doubtleſs warned and preſſed by his friends, and at laſt miſſed his reward by not going to ſolicit it. In 1709, a year after the exhibition of Phædra, died John Philips, the friend and fellow-collegian of Smith, who, on that occaſion, wrote a poem, which juſtice muſt place among the beſt elegies which our language can ſhew, an elegant mixture of fondneſs and admiration, of dignity and ſoftneſs. There are ſome paſſages too ludicrous; but every human performance has its faults. This elegy it was the mode among his friends to purchaſe for a guinea; and, as his acquaintance was numerous, it was a very profitable poem. Of his 'Pindar,' mentioned by Oldiſworth, I have never otherwiſe heard. His 'Longinus' he intended to accompany with ſome illuſtrations, and had ſelected his inſtances of 'the falſe Sublime,' from the works of Blackmore. He reſolved to try again the fortune of the ſtage, with the ſtory of 'Lady Jane Grey.' It is not unlikely that his experience of the inefficacy and incredibility of a mythological tale might determine him to chooſe an action from Engliſh hiſtory, at no great diſtance from our own times, which

which was to end in a real event, produced by the operation of known characters. Having formed his plan, and collected materials, he declared that a few months would complete his deſign; and, that he might purſue his work with fewer avocations, he was, in June, 1710, invited by Mr. George Ducket, to his houſe at Gartham in Wiltſhire. Here he found ſuch opportunities of indulgence as did not much forward his ſtudies, and particularly ſome ſtrong ale, too delicious to be reſiſted. He eat and drank till he found himſelf plethoric: and then, reſolving to eaſe himſelf by evacuation, he wrote to an apothecary in the neighbourhood a preſcription of a purge ſo forcible, that the apothecary thought it his duty to delay it till he had given notice of its danger. Smith, not pleaſed with the contradiction of a ſhopman, and boaſtful of his own knowledge, treated the notice with rude contempt, and ſwallowed his own medicine, which, in July, 1710, brought him to the grave. He was buried at Gartham. Many years afterwards, Ducket communicated to Oldmixon the hiſtorian, an account, pretended to have been received from Smith, that Clarendon's Hiſtory was, in its publication, corrupted by Aldrich, Smalridge, and Atterbury; and that Smith was employed to forge and inſert the alterations. This ſtory was publiſhed triumphantly by Oldmixon, and may be ſuppoſed to have been eagerly received: but its progreſs was ſoon checked; for finding its way into the Journal of Trevoux, it fell under the eye of Atterbury, then an exile in France, who immediately denied the charge, with this remarkable particular, that he never in his whole life had once ſpoken to Smith; his company being, as muſt be inferred, not accepted by thoſe who attended to their characters. The charge was afterwards very diligently refuted by Dr. Burton of Eton; a man eminent for literature, and, though not of the ſame party with Aldrich and Atterbury, too ſtudious of truth to leave them burthened with a falſe charge. The teſtimonies which he has collected have convinced mankind that either Smith or Ducket were guilty of wilful and malicious falſehood. This controverſy brought into view thoſe parts of Smith's life which with more honour to his name might have been concealed. Of Smith I can yet ſay a little more. He was a man of ſuch eſtimation among his companions, that the caſual cenſures or praiſes which he dropped in converſation were conſidered, like thoſe of Scaliger, as worthy of preſervation. He had great readineſs and exactneſs of criticiſm, and by a curſory glance over a new compoſition would exactly tell all its faults and beauties. He was remarkable for the power of reading with great rapidity, and of retaining with great fidelity what he ſo eaſily collected. He therefore always knew what the preſent queſtion required; and, when his friends expreſſed

expreſſed their wonder at his acquiſitions, made in a ſtate of apparent negligence and drunkenneſs, he never diſcovered his hours of reading or method of ſtudy, but involved himſelf in affected ſilence, and fed his own vanity with their admiration and conjectures. One practice he had, which was eaſily obſerved: if any thought or image was preſented to his mind, that he could uſe or improve, he did not ſuffer it to be loſt; but, amidſt the jollity of a tavern, or in the warmth of converſation, very diligently committed it to paper. Thus it was that he had gathered two quires of hints for his new tragedy; of which Rowe, when they were put into his hands, could make, as he ſays, very little uſe, but which the collector conſidered as a valuable ſtock of materials. When he came to London, his way of life connected him with the licentious and diſſolute; and he affected the airs and gaiety of a man of pleaſure; but his dreſs was always deficient: ſcholaſtic cloudineſs ſtill hung about him, and his merriment was ſure to produce the ſcorn of his companions. With all his careleſſneſs, and all his vices, he was one of the murmurers at Fortune; and wondered why he was ſuffered to be poor, when Addiſon was careſſed and preferred: nor would a very little have contented him; for he eſtimated his wants at ſix hundred pounds a year. In his courſe of reading it was particular, that he had diligently peruſed, and accurately remembered, the old romances of knight-errantry. He had a high opinion of his own merit, and ſomething contemptuous in his treatment of thoſe whom he conſidered as not qualified to oppoſe or contradict him. He had many frailties; yet it cannot but be ſuppoſed that he had great merit, who could obtain to the ſame play a prologue from Addiſon, and an epilogue from Prior; and who could have at once the patronage of Halifax, and the praiſe of Oldiſworth."

SMITH (JOHN), pronounced by Mr. Walpole[a] (ſince lord Orford) to be the beſt mezzotinter that has appeared; was certainly a genius of ſingular merit, who united ſoftneſs with ſtrength, and finiſhing with freedom. He flouriſhed towards the end of king William's reign, but of his life little is known, except that he ſerved his time with one Tillet, a painter, in Moorfields; and that as ſoon as he became his own maſter, he applied to Becket, and learned the ſecret of mezzotinto. Being further inſtructed by Vander Vaart, he was taken to work in the houſe of ſir Godfrey Kneller; and, as he was to be the publiſher of that maſter's works, no doubt he received conſiderable hints from him, which he amply repaid. Mr. Walpole has given a liſt of his fineſt works. "To poſterity, perhaps," ſays the ſame author, "his prints will carry an idea

[a] Anecdotes of Painting, vol. v. p. 202. 8vo edit.

of

of ſomething burleſque: perukes of outrageous length flowing over ſuits of armour, compoſe wonderful habits. It is equally ſtrange that faſhion could introduce the one, and eſtabliſh the practice of repreſenting the other, when it was out of faſhion. Smith excelled in exhibiting both, as he found them in the portraits of Kneller."

SMITH (GEORGE), of Chicheſter, the ſecond, but moſt known, of three brothers, all diſtinguiſhed as painters, was born in the year 1714. George is celebrated as a painter of landſcape, but it was expected by the connoiſſeurs of the time, that his younger brother John would have ſurpaſſed him in that ſtyle of painting. In the conteſts for prizes, at the ſociety for the encouragement of arts, John's landſcapes were frequently preferred to thoſe of George; but he died at an earlier period, and all memory of his works, as well as of the artiſt himſelf, has been nearly obliterated. William, the eldeſt brother, was a painter of portraits, but produced alſo ſome good landſcapes. He is ſaid, however, by ſome who remember him, to have been more remarkable for painting fruit and flowers, than for the other branches of his art. William was deformed, and his countenance was thought by many to reſemble that of the celebrated John Locke. John died July 29, 1764, at the age of 47. William on the 27th of the enſuing September at the age of 57. George ſurvived till Sept. 7, 1776, when he died, at the age of 62. Their remains are depoſited in the church-yard of St. Pancras at Chicheſter, and diſtinguiſhed only by a plain ſtone, containing their names and the profeſſion of each, with the dates above recited. Mr. W. Pether, an ingenious painter and engraver in mezzotinto, who was intimate with theſe brothers, publiſhed ſeveral years ago an admirable print, with fine likeneſſes of the three, repreſented in a groupe; the eldeſt is reading a lecture upon landſcape to the two younger, who are liſtening with great attention.

SMITH (ADAM), the celebrated author of the Inquiry into the Nature and Cauſes of the Wealth of Nations, was the only ſon of Adam Smith, comptroller of the cuſtoms at Kirkaldy, in Scotland, where he was born June 5, 1723, a few months after the death of his father [B]. He was originally of an infirm and ſickly conſtitution, and being thus precluded from more active amuſements, had his natural turn for books and ſtudious pleaſures very early confirmed in his mind. At three years of age he was ſtolen by vagrants, but was happily recovered, and preſerved to be one of the ornaments of the learned world, and the great improver of commercial ſcience. His education was

[B] Account of his Life and Writings, in the Tranſactions of the Royal Society at Edinburgh, 1793; and reprinted in a poſthumous volume of his tracts, in 1795.

begun

begun at a school in Kirkaldy, and continued at the university of Glasgow, to which he went in 1737, and remained there till 1740, when he removed to Baliol College, Oxford, as an exhibitioner, on Snell's foundation. The studies to which he first attached himself at Glasgow, were mathematics and natural philosophy; these, however, did not long divert him from pursuits more congenial to his mind. The study of human nature in all its branches, more particularly of the political history of mankind, opened a boundless field to his curiosity and ambition; and while it afforded scope to all the various powers of his versatile and comprehensive genius, gratified his ruling passion of contributing to the happiness and improvement of society. To this study, diversified by polite literature, he seems have devoted himself after his removal from Oxford. It may be presumed, that the lectures of the profound and eloquent Dr. Hutcheson, which he attended before he left Glasgow, had a considerable effect in directing his talents to their proper objects. It was also at this period of his life that he cultivated with the greatest care the study of languages. He had been originally destined for the church of England, and with that view was sent to Oxford, but, after seven years residence there, not finding an inclination for that profession, he returned to Scotland and to his mother.

In 1751 Mr. Smith was elected professor of logic in the university of Glasgow; and the year following, upon the death of Mr. Cragie, the immediate successor of Dr. Hutcheson, he was removed to the professorship of moral philosophy in that university. His lectures in both these professorships were of the most masterly kind, but no part of them has been preserved, except what he himself published in his two principal works. A general sketch of his lectures has indeed been given by his biographer, in the words of one of his pupils, from which it appears that his lectures on logic were at once original and profound. His course of moral philosophy consisted of four parts; the first contained natural theology, or the proofs of the Being and Attributes of God; the second comprehended ethics, strictly so called, and consisted chiefly of the doctrines which he published afterwards in his "Theory of Moral Sentiments." In the third part he treated more at length of that branch of morality which relates to justice. This also he intended to give to the public, but this intention, which is mentioned in the conclusion of the Theory of Moral Sentiments, he did not live to fulfil. In the fourth and last part of his lectures he examined those political regulations which are founded, not upon the principle of justice, but of expediency. Under this view he considered the political institutions relating to commerce, to finances, to ecclesiastical and military establishments. What he delivered on these subjects formed

formed the ſubſtance of the work which he afterwards publiſhed under the title of "An Inquiry into the Nature and Cauſes of the Wealth of Nations." There was no ſituation in which his abilities appeared to greater advantage than that of a profeſſor. In delivering his lectures he truſted almoſt entirely to extemporary elocution. His manner, though not graceful, was plain and unaffected; and, as he ſeemed to be always intereſted in his ſubject, he never failed to intereſt his hearers. His reputation was accordingly raiſed very high, and a multitude of ſtudents from a great diſtance reſorted to the univerſity of Glaſgow merely on his account.

It does not appear that he made any public trial of his powers as a writer before the year 1755, when he furniſhed ſome criticiſms on Johnſon's Dictionary, to a periodical work called "The Edinburgh Review," which was then begun, but was not carried on beyond two numbers. In 1759 he firſt publiſhed his "Theory of Moral Sentiments," to which he afterwards ſubjoined "a Diſſertation on the Origin of Languages, and on the different Genius of thoſe which are original and compounded."

After the publication of this work, Dr. Smith remained four years at Glaſgow, diſcharging his official duties with increaſing reputation. Towards the end of 1763 he received an invitation from Mr. Charles Townſend to accompany the duke of Buccleugh on his travels, and the liberal terms of the propoſal, added to a ſtrong deſire of viſiting the continent of Europe, induced him to reſign his profeſſorſhip at Glaſgow. Early in the year 1764 he joined the duke of Buccleugh in London, and in March ſet out with him for the Continent. Sir James Macdonald, afterwards ſo juſtly lamented by Dr. Smith and many other diſtinguiſhed perſons, as a young man of the higheſt accompliſhments and virtues, met them at Dover. After a few days paſt at Paris they ſettled for eighteen months at Thouloufe, and then took a tour through the ſouth of France to Geneva, where they paſt two months. About Chriſtmas 1765 they returned to Paris, and there remained till the October following. By the recommendations of David Hume, with whom Dr. Smith had been united in ſtrict friendſhip from the year 1752, they were introduced to the ſociety of the firſt wits in France, but who were alſo unhappily the moſt notorious deiſts. The biographer of Dr. A. Smith has told us, in the words of the duke of Buccleugh himſelf, that he and his noble pupil lived together in the moſt uninterrupted harmony during the three years of their travels; and that their friendſhip continued to the end of Dr. Smith's life, whoſe loſs was then ſincerely regretted by the ſurvivor.

The next ten years of Dr. A. Smith's life were paſt in a retirement which formed a ſtriking contraſt to his late migrations. With

With the exception of a few visits to Edinburgh and London, he past the whole of this period with his mother at Kirkaldy, occupied habitually in intense study. His friend Hume, who considered a town as the true scene for a man of letters, in vain attempted to seduce him from his retirement; till at length, in the beginning of 1776, he accounted for his long retreat by the publication of his "Inquiry into the Nature and Causes of the Wealth of Nations," 2 vols. 4to. This book is well known as the most profound and perspicuous dissertation of its kind that the world has ever seen. About two years after the publication of this work the author was appointed one of the commissioners of the customs in Scotland. The greater part of these two years he passed in London, in a society too extensive and varied to allow him much time for study. In consequence of his new appointment, he retired in 1778 to Edinburgh, where he enjoyed the last twelve years of his life in affluence, and among the companions of his youth. "During the first years of his residence in Edinburgh," says his biographer, "his studies seemed to be entirely suspended; and his passion for letters served only to amuse his leisure and to animate his conversation. The infirmities of age, of which he very early began to feel the approaches, reminded him at last, when it was too late, of what he yet owed to the public and to his own fame. The principal materials of the works which he had announced had long ago been collected, and little probably was wanting, but a few years of health and retirement, to bestow on them that systematical arrangement in which he delighted; and the ornaments of that flowing, and apparently artless style, which he had studiously cultivated, but which, after all his experience and composition, he adjusted with extreme difficulty to his own taste." The death of his mother in 1784, who, to an extreme old age, had possessed her faculties unimpaired, with a considerable degree of health, and that of a cousin, who had assisted in superintending his household, in 1788, contributed to frustrate his projects. Though he bore his losses with firmness, his health and spirits gradually declined, and, in July 1790, he died of a chronic obstruction in his bowels, which had been lingering and painful. A few days before his death he gave orders to destroy all his manuscripts, with the exception of some detached essays which he left to the care of his executors, and which have since been published in one volume 4to. in 1795.

Of his intellectual gifts and attainments, of the originality and comprehensiveness of his views, the extent, variety, and correctness of his information, the fertility of his invention, and the ornaments which his rich imagination had borrowed from classical culture, Dr. A. Smith has left behind him lasting monuments. To his private worth the most certain of all testimonies may be found in that confidence, respect, and attachment,

ment, which followed him through the various relations of life. With all his talents, however, he is acknowledged not to have been fitted for the general commerce of the world, or the buſineſs of active life. His habitual abſtraction of thought rendered him inattentive to common objects, and he frequently exhibited inſtances of abſence, which have ſcarcely been ſurpaſſed by the fancy of Addiſon or La Bruyere. Even in his childhood this habit began to ſhew itſelf. In his external form and appearance there was nothing uncommon. He never ſat for his picture; but a medallion, executed by Taſſie, conveys an exact idea of his profile, and of the general expreſſion of his countenance. The valuable library which he had collected was bequeathed, with the reſt of his property, to his couſin Mr. David Douglas.

One thing, however, is much to be regretted, in the life of Dr. A. Smith; of which his biographer has not thought fit to take the ſmalleſt notice, and that is his infidelity. When his friend Hume died, he publiſhed the life which that celebrated ſceptic had written of himſelf; with ſuch remarks as proved, but too plainly, that his ſentiments on the ſubject of religion were nearly the ſame with thoſe of the deceaſed. This publication, which apparently was intended to ſtrike a powerful blow againſt chriſtianity, and to give proportionable ſupport to the cauſe of deiſm, produced an anonymous letter to Dr. A. Smith from the Clarendon preſs; which was afterwards known to have proceeded from the pen of Dr. Horne. In this celebrated letter, the argument is ſo clear, and the humour ſo eaſy and natural, that it produces an effect which no one but a determined infidel can reſiſt or reſent. Dr. A. Smith had aſſumed an air of great ſolemnity in his defence of his friend Hume; but the author of the letter treats them both with a jocularity which has wonderful force. He alludes to certain anecdotes concerning Hume, which are very inconſiſtent with the account given in his life: for at the very period when he is reported to have been in the utmoſt tranquillity of ſpirits, none of his friends could venture to mention Dr. Beattie in his preſence, "leſt it ſhould throw him into a fit of paſſion and ſwearing." From whatever unfortunate cauſe this bias in Dr. Adam Smith's mind aroſe, whether from his intimacy with Hume, from his too earneſt deſire to account for every thing metaphyſically, or from a ſubſequent intercourſe with the infidel wits and philoſophers of France, it is much to be regretted, as the only material ſtain upon a character of much excellence and virtue.

SMOLLETT (Tobias), a phyſician, but memorable only as an author, was born near Cameron, on the banks of the river Leven, in Scotland, 1720 [c]. He appears to have received a claſſical education, and was bred to phyſic and ſurgery. He

[c] Plays and Poems, by Smollett, with Memoirs of the author, 1777, 12mo.

was

was at the siege of Carthagena as surgeon, or surgeon's mate; and, in his novel of "Roderick Random," has given an account of this expedition. In 1756, he is supposed to have been the editor of "A Compendium of Authentic Voyages, digested in a Chronological Series," 7 vols. 12mo; among which is inserted a short narrative of the expedition to Carthagena, in 1741: which, however, like most of his productions, is written with too much acrimony.

His connection with the sea seems not to have lasted long, and he probably wrote frequently before he became known by his capital productions. In 1746 and 1747, he published "a Satire in two parts," which is reprinted among his "Plays and Poems." At eighteen, he had written a tragedy, called "The Regicide," founded on the story of the assassination of James I. of Scotland: this he published by subscription in 1749, with a preface; in which he bitterly inveighs against false patrons, and the duplicity of theatrical managers. In 1757, his comedy of "The Reprisals," an after-piece of two acts, was performed at Drury-lane theatre; which, with his tragedy, is printed in the above collection. He had before prepared for Mr. Rich an opera, entitled, "Alceste," which has never been performed or printed: the music to it was composed by Handel, who, finding that no use was to be made of it, afterwards adapted it to Dryden's lesser Ode for St. Cecilia's Day [D]. So much for his dramatic works: we now return, and proceed to what intitles him chiefly to notice.

In 1748, he published in two vols. 12mo, his novel of "Roderick Random," by which he acquired so much reputation, as almost to insure success to every future production. In 1751, "Peregrine Pickle" appeared in 4 vols. 12mo; a work of much ingenuity and contrivance. This novel, besides its general merit, is distinguished by two striking episodes: one, relating the adventures of a Lady of Quality, whose name is well known; the other, describing the entertainment given a Republican Doctor, after the manner of the ancients. Under this personage the late Dr. Akenside is supposed to be typified; and it would be difficult to determine, says his biographer, whether profound learning or genuine humour predominates most in this episode. Let us observe, *en passant*, that Smollet has mixed an uncommon portion of erudition in several of his works. In 1754, were published "Ferdinand Count Fathom;" in 1762, "Sir Launcelot Greaves," in 2 vols. 12mo; and in 1771, "Humphry Clinker," in 3 vols. 12mo; all of them works of great merit, but inferior to the former. In the two first of these productions, the characters are thought to be somewhat

[D] Memoirs, p. 111.—Hawkins's Hist. of Music, I. 28. V. 324.

extravagant,

extravagant, and the ſituations often unnatural; but in the laſt, which conſiſts of a ſeries of letters, an admirable knowledge of life and manners is diſplayed, and uſeful leſſons every where intermixed.

Before he took a houſe at Chelſea, he attempted to ſettle as practitioner of phyſic at Bath, and with that view publiſhed, in 1752, a treatiſe upon the waters there; but, not ſucceeding, he abandoned phyſic altogether as a profeſſion, and turned his thoughts to writing, as to what he muſt depend on for ſupport. He tranſlated "Gil Blas" and "Don Quixote;" the latter was publiſhed, 1755, in 2 vols. 4to: and, ſince his death, a tranſlation of "Telemachus" has alſo appeared. His name likewiſe appears to a tranſlation of Voltaire's proſe works, in which, however, he is ſuppoſed to have had little concern. In 1757, he publiſhed an "Hiſtory of England," in 4 vols. 4to; and was employed, during the laſt years of his life, in preparing a new edition of "The Ancient and Modern Univerſal Hiſtory." He had originally written ſome part of this himſelf, particularly the hiſtories of France, Italy, and Germany.

In 1755, he had ſet on foot the "Critical Review," and continued the principal manager of it till he went abroad for the firſt time in 1763. This publication involved him in ſome controverſies, of which the moſt material to him was that, occaſioned by his remarks on a pamphlet of admiral Knowles, in defence of his conduct on the expedition to Rochfort. The admiral commenced a proſecution, which ended in Smollett's being fined 100l. and condemned to three months impriſonment in the King's-Bench. From the commencement of the Review, he was always conſidered as the author of it; and thus became frequently cenſured on account of articles in which he had no concern. He is accuſed alſo of having ſuffered authors to puff themſelves or abuſe their adverſaries; a conduct which deſtroys every uſeful end of ſuch a work.

In 1762, when lord Bute was ſuppoſed to have the reins of government in his hands, writers were ſought to be aiding and aſſiſting to him; and among others Dr. Smollett was ſelected, who, on the 29th of May of that year, publiſhed the firſt number of "The Briton." This was immediately followed by the publication of "The North Briton," on the oppoſite ſide, which at length diſſolved a friendſhip, that had long ſubſiſted between the authors of theſe performances. "The Briton" continued to be publiſhed until Feb. 12, 1763, when it was laid down: yet Dr. Smollett is ſuppoſed to have written other pieces, in ſupport of the ſame cauſe; and the "Adventures of an Atom," in two ſmall volumes, are known to be his production.

We have already obſerved, that he went abroad in 1763: his health required this, and he continued two years in France and

Italy. He publiſhed an account of theſe travels, 1766, in 2 vols. 8vo: he was in his nature ſomewhat impatient, and acrimonious; but, during his travels, he appears to have laboured under a conſtant fit of chagrin. His relation of them is actually cynical; and Sterne, in his "Sentimental Journey," has ridiculed him for this under the character of Smelfungus. But his health continued to decline after his return to England; and this, with other diſagreeable circumſtances, ſent him back to Italy, where he died Oct. 21, 1771. A monument has been erected to his memory near Leghorn, with an epitaph written by his friend Dr. Armſtrong, author of "The Art of Preſerving Health," &c; and a pillar, with an inſcription, on the banks of the Leven, by James Smollett of Bonhill, his couſin.

Smollett was one of thoſe ingenious and learned perſons, whom Pierius Valerianus would have inſerted in his book "De infelicitate literatorum." He had certainly very uncommon powers and attainments, yet never had higher patrons than booksellers. His biographer attributes this to a certain "loftineſs and elevation of ſentiment and character which he poſſeſſed; which, as he rightly adds, are but poor qualifications for curſying favour with thoſe who are able to confer favours." He met too with many mortifications and diſappointments: "I am old enough," ſays he, in a letter to his friend Garrick, "to have ſeen and obſerved, that we are all play-things of fortune; and that it depends upon ſomething as inſignificant and precarious as the toſſing up of a halfpenny, whether a man riſes to affluence and honours, or continues to his dying day ſtruggling with the difficulties and diſgraces of life."

With theſe difficulties and diſgraces he had to ſtruggle, and he had not the happieſt temperament for ſuch conflicts. In the firſt letter of his "Travels" he thus expreſſes his own feelings: "In gratifying your curioſity, I ſhall find ſome amuſement to beguile the tedious hours; which, without ſome ſuch employment, would be rendered inſupportable by diſtemper and diſquiet. You knew and pitied my ſituation; traduced by malice, perſecuted by faction, abandoned by falſe patrons, and overwhelmed by the ſenſe of a domeſtic calamity, which it was not in the power of fortune to repair." This domeſtic calamity was the death of a daughter, an only child; and of thoſe falſe patrons the chief was lord Bute; who is ſaid, upon his abdication, "to have entirely neglected all the perſons whom he had employed to write for him."

Upon the whole, this unfortunate man, for ſuch he certainly was, was yet a man of virtue as well as abilities; poſſeſſed of good as well as great qualities; was under many lights amiable, as well as reſpectable; and who ſeems to have deſerved a better lot.

lot. A good Life of Smollett was publiſhed by Dr. Anderſon in 1796.

SMYTH (JAMES). See MOORE.

SNORRO (STURLESONIUS), an Iſlandic author, of a noble and ancient family, was miniſter of ſtate to one king of Sweden, and three kings of Norway. Being obliged by an inſurrection to take refuge in Iceland, of which he was governor, he remained there till 1241, when his enemy Gyſſurus drove him from his caſtle, and put him to death. He wrote 1. "Chronicum Regum Norwegorum," an uſeful work for the hiſtory of that country. 2. "Edda Iſlandica," which is a hiſtory of the Iſlandic philoſophy. This has been tranſlated by M. Mallet, and prefixed to his hiſtory of Denmark.

SNYDERS (FRANCIS), a Flemiſh painter, was born at Antwerp in 1587, and bred up under his countryman Henry Van Balen. His genius firſt diſplayed itſelf only in painting fruit. He afterwards attempted animals, hunting, fiſh, &c. in which kind of ſtudy he ſucceeded ſo greatly, as to ſurpaſs all that went before him. Snyders's inclination led him to viſit Italy, where he ſtayed ſome time, and improved himſelf conſiderably. Upon his return to Flanders, he fixed his abode at Bruſſels: he was made painter to Ferdinand and Iſabella, archduke and dutcheſs, and became attached to the houſe of the cardinal Infant of Spain. The grand compoſitions of battles and huntings, which he executed for the king of Spain, and the arch-duke Leopold William, deſerve the higheſt commendation: and beſides hunting pieces, he painted kitchens, &c. and gave dignity to ſubjects that ſeemed incapable of it. He died in 1657, aged 70. Rubens uſed to co-operate with this painter, and took a pleaſure in aſſiſting him, when his pictures required large figures. Snyders has engraved a book of animals of ſixteen leaves, great and ſmall.

SOBIESKI (JOHN III), king of Poland, one of the greateſt warriors of the ſeventeenth century. He roſe by his merit to the places of great mareſchal, and generaliſſimo of the kingdom, and prepared his way to the throne by conqueſts won from the Coſacks and Tartars, and victories gained over the Turks; the latter he defeated on November 11, 1763, in the famous battle of Choczin, where the Turks are ſaid to have loſt 28,000 men. His many great qualities cauſed him to be elected king of Poland on May 20, 1674. His wife ſeems to have poſſeſſed a ſhare of his heroiſm. When Vienna was beſieged by the Turks in 1683, and the king was already on horſeback to go to its relief, ſhe ſtood by, weeping and embracing the youngeſt of her ſons. Sobieſki aſked her why ſhe was in tears, "becauſe," ſaid ſhe, "this boy is yet too young to attend you with the others." When he arrived at Vienna, he ſoon made himſelf

maſter of the principal poſts which the Turks had occupied, and, going to a height, whence he could view the army and intrenchments of the enemy, he ſurveyed them attentively through a teleſcope. "This man," ſaid he to his attendants, "is very badly encamped. I ſee what he is; an ignorant and preſumptuous fellow. We ſhall get no honour by this victory." In fact, the name, the ſkill, and the activity of Sobieſki, ſpread ſuch a terror in the enemy's camp, that the grand viſir retreated precipitately with all his army; leaving behind him the tents, baggage, and even the great ſtandard of Mahomet. This trophy Sobieſki ſent to the pope, with a letter in which he copied the words attributed to Cæſar, in a manner worthy of a chriſtian conqueror. He wrote, "I came, I ſaw, GOD hath conquered." Having found ſome millions of ducats in the Turkiſh camp, he wrote to his queen "you will not have to ſay to me what the Tartar wives ſay to their huſbands when they return from the war empty-handed, Go, you are no man, you come home without any booty." Sobieſki died June 17, 1696, regretted equally by warriors, of whom he was the model, and by men of letters, of whom he was the protector. He was no leſs remarkable for abilities than for courage, and ſpoke moſt of the languages of Europe. In battle he expoſed himſelf like a common ſoldier, and when his officers remonſtrated with him upon it, and recommended that he ſhould be more careful, he replied, "you would deſpiſe me were I to take your advice." His life was written by the abbé Coyer, in 3 volumes, 12mo.

SOCINUS (LÆLIUS), a man of great learning and abilities, was the third ſon of Marianus Socinus, an eminent civilian at Bologna, and, properly ſpeaking, the founder of the Socinian ſect. For, though the zeal of the times in which he lived, and the danger of a perſecution to which he ſtood expoſed, reſtrained him from declaring himſelf openly; yet he was in reality the author of all thoſe principles and opinions, which Fauſtus Socinus afterwards enlarged upon and propagated. He was born at Sienna in 1525, and deſigned by his father for the ſtudy of the civil law. Hence he began early to apply himſelf to the reading of the ſcriptures; for he imagined, that the foundations of the civil law muſt neceſſarily be laid in the word of God, and therefore would be deduced in the beſt manner from it: and to qualify himſelf the better for this enquiry, he ſtudied the Greek, Hebrew, and Arabic tongues. In the mean time he ſoon diſcovered, that the church of Rome taught many things plainly contrary to ſcripture: upon which account, whether through fear of any inconveniencies which the freedom of his enquiries might bring upon him at home, or for the ſake of communicating his opinions with more eaſe and ſafety abroad, he quickly left Italy, and went into a Proteſtant country.

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He began to travel in 1547, and ſpent four years in going through France, England, the Netherlands, Germany, and Poland; and then he ſettled at Zurich. He contracted a familiarity, and even an intimacy, with all the learned wherever he went; and Calvin, Melanchthon, Bullenger, Beza, and others of the ſame claſs, were amongſt the number of his friends. But Socinus ſoon diſcovered, by the doubts he propoſed to them, that he was not quite orthodox upon the article of the Trinity; and, as no bonds of friendſhip are ſtrong enough to hold men together, who differ in their opinions upon ſo important a point, many of them began to be diſguſted a little at him. Calvin eſpecially, as we learn from an extract of a letter of his to Socinus, ſeems not only to have been diſguſted, but upon the very point of breaking with him. "Don't expect, ſays he, "that I ſhould anſwer all your monſtrous queſtions. If you chuſe to ſoar amidſt ſuch lofty ſpeculations, ſuffer me, an humble diſciple of Jeſus Chriſt, to meditate upon ſuch things as conduce to my edification; as indeed I ſhall endeavour by my ſilence to prevent your being troubleſome to me hereafter. In the mean time, I cannot but lament, that you ſhould continue to employ thoſe fine parts with which God has bleſſed you, not only to no purpoſe, but to a very bad one. Let me beg of you ſeriouſly, as I have often done, to correct in yourſelf this itch of enquiry, for fear it ſhould bring you into very grievous troubles."

There was good reaſon for Socinus to follow this advice of Calvin, conſidering that it was not above a year and a half from that time when Servetus was burnt at Geneva by Calvin's own direction: and Socinus did follow it ſo well, that he lived among the inveterate enemies of his opinions, without being in the leaſt hurt or injured by them. He found means, however, to communicate his ideas to ſuch as were diſpoſed to receive them. He read lectures to Italians, who wandered up and down in Germany and Poland. He ſent writings to his relations, who lived at Sienna. He took a journey into Poland about 1558; and obtained from the king ſome letters of recommendation to the doge of Venice and the duke of Florence, that he might be ſafe at Venice, while his affairs required him to ſtay there. He returned to Switzerland, and died at Zurich in 1562, in his 37th year. His abilities appear, by the account, to have been conſiderable.

SOCINUS (Faustus), nephew of Lælius Socinus, and head of the ſect which goes by his name, was born at Sienna in 1539. He is ſuppoſed to have ſtudied but little in his youth, and to have acquired a tincture only of claſſical learning and the civil law. He was a little more than twenty, when his uncle died at Zurich: and the news of his death no ſooner reached Lyons, where Fauſtus then was, than he immediately ſet out

to take poſſeſſion of all his papers: for Lælius had conceived vaſt hopes of his nephew, whom he had taken care to infect very ſtrongly with his opinions; and uſed to ſay to his friends, that what he had inculcated but faintly and obſcurely, as it were, would be ſet off to the world in a more ſtrong and perſpicuous manner by Fauſtus. Fauſtus, however, did not begin to propagate his uncle's principles immediately upon his return to Italy from Zurich; but ſuffered himſelf to be diverted, by large promiſes of favour and honourable employments already beſtowed upon him, to the court of Francis de Medicis, great duke of Tuſcany. Here he ſpent the twelve next years of his life, and had almoſt forgot his uncle's doctrines and papers. Hence ſome have cenſured him as taking the character of a reformer, without due preparation of ſtudy: while his followers have endeavoured to diſplay it as an advantage that he ſtudied the world, rather than ſcholaſtic learning.

In 1574, he left the court of Florence, and went into Germany; whence he could never be prevailed with to return, though frequently importuned by letters and meſſengers from the great duke himſelf. He ſtudied divinity at Baſil for three years; and now began to propagate his uncle's principles, with great alterations and additions of his own. About that time there happened great diſturbances in the churches of Tranſylvania, which were occaſioned by the doctrine of Francis David, about the honours and the power of the ſon of God. Blandrata, a man of great authority in thoſe churches and at court, ſent for Socinus from Baſil, as taking him to be a man very well qualified to pacify thoſe troubles. He was lodged in the ſame houſe with Francis David, that he might have better opportunities of drawing him from his errors. Francis David would not be convinced, but remained obſtinate and determined to propagate his errors; upon which he was caſt into priſon by order of the prince, where he died ſoon after. This left an imputation upon Socinus, as if he had been the contriver of his impriſonment, and the occaſion of his death; which, ſays Le Clerc, if it be true (though it has conſtantly been denied), ſhould moderate the indignation of his followers againſt Calvin for cauſing Servetus to be burnt [E], when nothing can be ſaid againſt that reformer, which will not bear as hard upon their own patriarch.

In 1579, Socinus retired into Poland, and deſired to be admitted into the communion of the Unitarians, or United Brethren; but was refuſed, on account of his doctrines, to which they did not aſſent. Afterwards, he wrote a book againſt James Palæologus; from which his enemies took a pretence of accuſing him to Stephen, then king of Poland. They ſaid, that it was

[E] Bibl. Univ. t. xxiv. p. 22.

unworthy

unworthy of his majeſty, to ſuffer the impudence of a little itinerant Italian, who had endeavoured to ſtir up ſedition amongſt his ſubjects, to go unpuniſhed. Yet there was nothing ſeditious in this book, unleſs it be ſeditious to condemn thoſe ſubjects, who take up arms againſt their prince, &c. Mean while, Socinus thought it prudent to leave Cracow, after he had been there four years; and to take ſanctuary in the houſe of a Poliſh lord, with whom he lived ſome years; and married his daughter with his conſent. In this retreat he wrote many books, which raiſed innumerable enemies againſt him. He loſt his wife in 1587, at which he was inconſolable for many months; and to complete his miſeries, he was about that time deprived, by the death of the duke of Tuſcany, of a noble penſion, which had been ſettled on him by the generoſity of that prince. In 1598, he received great inſults and perſecutions on account of his doctrines. The ſcholars of Cracow, to which place he had again returned, having ſtirred up the dregs of the people, they entered Socinus's houſe, dragged him half naked out of his chamber, though he was ſick; carried him along the ſtreets; cried out, that he ſhould be hanged; beat him; and it was with extreme difficulty, that a profeſſor got him out of their hands. His houſe was plundered; he loſt his goods; but he particularly lamented the loſs of ſome manuſcripts, which he would have redeemed at the price of his blood. To avoid theſe dangers for the future, he retired to the houſe of a Poliſh gentleman, at a village about nine miles diſtant from Cracow; where he ſpent the remainder of his life, and died in 1504, aged ſixty-five.

His ſect, however, did not die with him, and of late years the rage of overturning all ancient opinions, and affecting a wiſdom which can decide on every queſtion, has, with ſome variations, wonderfully extended his doctrines in every country. The profeſſed tenets of this ſect are, "That Jeſus Chriſt was nothing but a mere man, who had no exiſtence before the Virgin Mary; that the Holy Spirit is no diſtinct perſon; but that the Father alone is truly and properly God. They own, that the name of God is given in Holy Scripture to Jeſus Chriſt; but contend, that it is only a deputed title, which inveſts him, however, with an abſolute ſovereignty over all created beings, and renders him an object of worſhip to men and angels. They deſtroy the ſatisfaction of Jeſus Chriſt, by explaining away the doctrine of the redemption; and, by reſolving it into nothing more than this, that he preached the truth to mankind, ſet before them in himſelf an example of heroic virtue, and ſealed his doctrines by his blood. Original ſin, grace, abſolute predeſtination, paſs with them for ſcholaſtic chimeras; and the ſacraments for nothing more than

ſimple ceremonies, unaccompanied with any inward operations. They maintain likewiſe the ſleep of the ſoul; that the ſoul dies with the body, and is raiſed again with the body; but with this difference between good and bad men, that the former are eſtabliſhed in the poſſeſſion of eternal felicity; while the latter are conſigned to a fire, which will not torment them eternally, but conſume both their ſouls and bodies, after a certain duration proportioned to their demerits."

SOCRATES, the greateſt of the ancient philoſophers, "the very founder of philoſophy itſelf," as the earl of Shafteſbury calls him, was born at Alopece, a ſmall village of Attica, in the fourth year of the ſeventy-ſeventh Olympiad, or about 467 years before Chriſt [F]. His parents were far from illuſtrious, Sophroniſcus his father being a ſtatuary of no great celebrity, and Phænareta his mother a midwife; who yet is ſo repreſented by Plato, as ſhews that ſhe was a woman of a bold, generous, and quick ſpirit. He was, however, ſo far from being aſhamed of theſe parents, that he often took occaſion to mention them. Plutarch ſays, that as ſoon as he was born, Sophroniſcus his father, conſulting the oracle, was adviſed to ſuffer his ſon to do what he pleaſed, never compelling him to what he diſliked, or diverting him from what he was inclined to; in ſhort, to be no ways ſolicitous about him, ſince he had one guide of his life within him, meaning his genius, who was better than five hundred maſters. But Sophroniſcus, regardleſs of the oracle, put him to his own trade of carving ſtatues; which, though contrary to the inclination of Socrates, was afterwards of advantage to him: for his father dying, and his money and effects being loſt by having been placed in bad hands, he was neceſſitated to continue his trade for ordinary ſubſiſtence. But, as he was naturally averſe to this profeſſion, he only followed it while neceſſity compelled him; and, upon getting a little before-hand, would for a while lay it entirely aſide. Theſe intermiſſions of his trade were beſtowed upon philoſophy, to which he was ſtrongly addicted; and this being obſerved by Crito, a rich philoſopher of Athens, Socrates was at length taken from his ſhop, and put into a condition of philoſophizing at his leiſure.

His firſt maſter was Anaxagoras, and then Archelaus: by which laſt he was much beloved, and travelled with him to Samos, to Pytho, and to the Iſthmus. He was ſcholar likewiſe of Damon, whom Plato calls a moſt pleaſing teacher of muſic, and of all other things that he himſelf would teach to young men. He heard alſo Prodicus the Sophiſt; to which muſt be added Diotima and Aſpaſia, women excellently learned.

[F] Stanley's Lives of the Philoſophers.

Diotima

Diotima was ſuppoſed to have been inſpired with a ſpirit of propheſy; and by her he affirmed, that he was inſtructed in the myſtery of love, and how from corporeal beauty to find out that of the ſoul, of the angelical mind, of God: and Aſpaſia taught him rhetoric. Of Euenus he learned poetry, of Iſchomachus huſbandry, of Theodorus geometry. Ariſtagoras, the Melian, is named likewiſe as his maſter. Laſt in the catalogue is Connus, "nobiliſſimus fidicen," as Cicero terms him; which art Socrates learned in his old age, and occaſioned the boys to laugh at Connus, calling him the old man's maſter.

That Socrates had himſelf a proper ſchool, which ſome have denied, may perhaps be proved from Ariſtophanes; who derides ſome particulars in it, and calls it his "phrontiſterium." Plato mentions the Academy, Lyceum, and a pleaſant meadow without the city on the ſide of the river Iliſſus, as places frequented by him and his auditors. Xenophon affirms, that he was continually abroad; that in the morning he viſited the places of public walking and exerciſe; when it was full, the Forum; and that the reſt of the day he fought out the moſt populous meetings, where he diſputed openly for every one to hear that would: and Plutarch relates [G], that he did not only teach, when the benches were prepared, and himſelf in the chair, or in ſet hours of reading and diſcourſe, or at appointments in walking with his friends; but even when he played, or eat, or drank, or was in the camp or market, or finally when he was in priſon: thus making every place a ſchool of virtue. His manner of teaching was agreeable to the opinion he held of the ſoul's exiſtence, previous to her conjunction with the body. He ſuppoſed the ſoul, in her firſt ſeparate condition, to be endued with perfect knowledge; but by immerſion into matter, that ſhe became ſtupified and in a manner loſt, until awakened by diſcourſe from ſenſible objects, by which ſhe gradually recovers this innate knowledge. His method of rouſing the ſoul, and enabling her to recollect her own original ideas, was two-fold; by *Irony* and *Induction*. He is ſaid to have exceeded all men living in *Irony*. His way was, to leſſen and detract from himſelf in diſputation, and to attribute ſomewhat more to thoſe he meant to confute; ſo that he always diſſembled with much gravity his own opinion, till he had led others, by a ſeries of queſtions, called *Induction*, to the point he aimed at: and, from his talent in this pleaſant way of inſtructing others, he obtained univerſally the name of Εἴρων, or the Attic Droll. Not that he would ever own himſelf to know, much leſs pretend to teach any thing to others: he uſed to ſay that his ſkill reſembled that of his mother, "he being nothing more than a

[G] In his piece, An ſeni gerenda ſit Reſpublica.

kind

kind of midwife, who assisted others in bringing forth what they had within themselves."

Xenophon, however, represents him as excellent in all kinds of learning. He instances only in arithmetic, geometry, and astrology; Plato mentions also natural philosophy; Idomeneus, rhetoric; Laertius, medicine. Cicero affirms, that by the testimony of all the learned, and the judgement of all Greece, he was, as well in wisdom, acuteness, politeness, and subtilty, as in eloquence, variety, and richness, in whatever he applied himself to, without exception, the prince of all. He has been called also in modern times, "the Philosophic Patriarch, and the divinest man, who had ever appeared in the heathen world." As to his philosophy, it may be necessary to observe, that having searched into all kinds of science, he noted these inconveniences and imperfections: first, that it was wrong to neglect those things which concern human life, for the sake of enquiring into those things which do not; secondly, that the things, men have usually made the objects of their enquiries, are above the reach of human understanding, and the source of all the disputes, errors, and superstitions, which have prevailed in the world; and, thirdly, that such divine mysteries cannot be made subservient to the uses of human life. Thus esteeming speculative knowledge so far only as it conduces to practice, he cut off in all the sciences what he conceived to be useless. In short, remarking how little advantage speculation brought to mankind, he reduced her to action: and thus, says Cicero [H], "first called philosophy down from heaven, and from things, involved by nature in impenetrable secresy, which yet had employed all the philosophers till his time, and brought her to common life, to enquire after virtue and vice, good and evil."

Man, therefore, who was the sole subject of his philosophy, having a two-fold relation to things divine and human, his doctrines were, with regard to the former, metaphysical, to the latter, moral. The morality of Socrates we shall pass over, as resembling in its general branches what others taught in common with him, yet more pure, more exact, more refined: but his metaphysics are so sublime, and so much superior to what any other philosopher ever drew from the light of nature, that we hold it necessary to be a little explicit about them. His metaphysical opinions are thus collected and abridged out of Plato, Xenophon, Plutarch, and others. "Philosophy is the way to true happiness; the offices whereof are two, to contemplate God, and to abstract the soul from corporeal sense.—There are three principles of all things, God, matter, and

[H] Academ. Quæst. Lib. 1.

ideas:

ideas: God is the univerſal intellect; matter the ſubject of generation and corruption; idea, an incorporeal ſubſtance, the intellect of God; God, the intellect of the world.—God is one, perfect in himſelf, giving the being and well-being of every creature: what he is, I know not; what he is not, I know.—That God, not chance, made the world and all creatures, is demonſtrable from the reaſonable diſpoſition of their parts, as well for uſe as defence; from their care to preſerve themſelves, and continue their ſpecies.—That he particularly regards man in his body, appears from the noble upright form thereof, and from the gift of ſpeech; in his ſoul, from the excellency thereof above others.—That God takes care of all creatures, is demonſtrable from the benefit he gives them of light, water, fire, and fruits of the earth in due ſeaſon: that he hath a particular regard of man, from the deſtination of all plants and creatures for his ſervice; from their ſubjection to man, though they exceeded him ever ſo much in ſtrength; from the variety of man's ſenſe, accommodated to the variety of objects, for neceſſity, uſe, and pleaſure; from reaſon, whereby he diſcourſeth through reminiſcence from ſenſible objects; from ſpeech, whereby he communicates all he knows, gives laws, and governs ſtates; finally, that God, though inviſible himſelf, is ſuch and ſo great, that he at once ſees all, hears all, is every where, and orders all." As to the other great object of metaphyſical reſearch, the ſoul, Socrates taught, that "it is pre-exiſtent to the body, endued with knowledge of eternal ideas, which in her union to the body ſhe loſeth, as ſtupified, until awakened by diſcourſe from ſenſible objects; on which account all her learning is only reminiſcence, a recovery of her firſt knowledge; that the body being compounded is diſſolved by death; but that the ſoul being ſimple paſſeth into another life, incapable of corruption; that the ſouls of men are divine; that the ſouls of the good after death are in a happy eſtate, united to God in a bleſſed inacceſſible place; that the bad in convenient places ſuffer condign puniſhment; but that to define what thoſe places are, is the attempt of a man who hath no underſtanding: whence, being once aſked what things were in the other world, he anſwered, "neither was I ever there, nor ever did I ſpeak with any that came from thence."

That Socrates had an attendant ſpirit, genius, or dæmon, which diverted him from dangers, is aſſerted by Plato and Antiſthenes, who were his contemporaries, and repeated by innumerable authors of antiquity; but what this attendant ſpirit, genius, or dæmon was, or what we are to underſtand by it, neither ancient nor modern writers have in general been able to determine. There is ſome diſagreement concerning the name, and more concerning the nature of it: only it is by moſt writers

writers agreed, that the advice it gave him was always diſſuaſive; "never impelling," ſays Cicero, "but often reſtraining him[I]." It is commonly named his Dæmon, by which title he himſelf is ſuppoſed to have owned it. Plato ſometimes calls it his guardian, and Apuleius his God[K]; becauſe the name of dæmon, as St. Auſtin tells us, at laſt grew odious. As for the ſign or manner, in which this dæmon or genius foretold, and by foretelling, guarded him againſt evils to come, nothing certain can be collected about it. Some affirm, that it was by ſneezing, either in himſelf or others: but Plutarch rejects this opinion, and conjectures, firſt, that it might be ſome apparition[L]; but at laſt concludes, that it was his obſervation of ſome inarticulate unaccuſtomed ſound or voice, conveyed to him by ſome extraordinary way, as happens in dreams. Others confine this foreknowledge of evils within the ſoul of Socrates himſelf; and when he ſaid, that "his genius adviſed him," interpret him as if he had ſaid, that "his mind foreboded and ſo inclined him." But this is inconſiſtent with the deſcription which Socrates himſelf gives of a voice and ſigns from without. Laſtly, ſome conceive it to be one of thoſe ſpirits, that have a particular care of men; which Maximus Tyrius and Apuleius deſcribe in ſuch a manner, that they want only the name of a good angel: and this Lactantius has ſupplied[M], when having proved, that God ſends angels to guard mankind, he adds, "and Socrates affirmed, that there was a dæmon conſtantly near him, which had kept him company from a child, and by whoſe beck and inſtruction he guided his life." Such are the varieties of opinion entertained upon this ſingular ſubject, which, however, have ariſen chiefly out of the prevalence of Platonic ideas, and the deſire of exalting Socrates beyond all reaſon. The account given by Xenophon, the ſtricteſt and trueſt Socratic, and confirmed by ſome paſſages in Plutarch's treatiſe De Genio Socratis, is clear and reaſonable. It is plainly this, that, believing in the Gods of his country, and the divinations commonly in uſe, Socrates, when he took an omen, ſaid that he proceeded *by divine intimation*. This he did out of piety, thinking it more reſpectful to the Gods to refer the ſuggeſtion to them, than to the voice or other intermediate ſign by which they conveyed it. His phraſe on this occaſion was, τὸ δαιμόνιον αὐτῷ σημαίνειν, which being in ſome degree ambiguous, as δαιμόνιον might mean either the *divine power* abſtractedly, or ſome particular deity, his enemies took advantage of it to accuſe him of introducing new deities; and his friends to indulge the vanity of boaſting that he had an attendant dæmon.

[I] De Divinat. lib. i. 54.
[K] De Civitat. Dei, VIII. 15.
[L] De Genio, Socratis.
[M] De Origine Erroris, ii. 14.

This

This account may be ſeen at full length, ſupported by many arguments and proofs from the original authors, in a little tract on this ſubject, publiſhed for Payne, in 1782. But a mere attention to the words and argument of Xenophon, in B. i. ch. i. § of his Memorabilia, will probably afford to moſt of thoſe who are competent to read it, a ſufficient proof of the aſſertion.

It is obſerved by many, that Socrates little affected travel; his life being wholly ſpent at home, excepting when he went out upon military ſervices. In the Peloponneſian war, he was thrice perſonally engaged: firſt, at the ſiege of Potidæa; ſecondly, at Delium, a town in Bœotia, which the Athenians took; and, thirdly, at Amphipolis, when it was taken by Braſidas, the Lacedemonian general. We are told in Plutarch's "Sympoſium," and in the perſon of Alcibiades, that "he outwent all the ſoldiers in hardineſs: and if at any time, ſaith Alcibiades, as it often happens in war, the proviſions failed there were none who could bear the want of meat and drink like Socrates; yet, on the other hand, in times of feaſting, he alone ſeemed to enjoy them: and, though of himſelf he would not drink, yet being invited he far out-drank every body, and (which is moſt ſtrange) was never ſeen drunk." He forbore to accept any office in the commonwealth, except in his latter years that of ſenator: either, as Ælian ſays, becauſe he ſaw the Athenian government approaching to a tyranny; or, as himſelf profeſſed [N], becauſe he was diſſuaded by divine intimation from meddling in public affairs. He was indeed of too honeſt a nature to comply with the injurious and oppreſſive proceedings of the commonwealth [O]; and to oppoſe them was dangerous, as he afterwards found.

In the days of this philoſopher, the Sophiſts were the great and leading men [P]; the maſters of languages, as Cicero calls them; who arrogantly pretended to teach every thing, and perſuaded the youth to forſake all others, and to reſort only to them. With theſe Socrates was in a ſtate of perpetual warfare: he attacked them conſtantly with his uſual interrogatories; and, by his ſkill and ſubtilty in diſputation, expoſed their ſophiſtry, and refuted their principles. He took all opportunities of proving, that they had gained a much greater portion of eſteem than they had a right to claim; that they were only vain affecters of words; that they had no knowledge of the things they profeſſed to teach; and that, inſtead of taking money of others for teaching, they ſhould themſelves give money to be taught. The Athenians were pleaſed to ſee Sophiſts thus rebuked; were brought at length to deride them; and, at the inſtigation of

[N] Var. Hiſt. III. 17. [O] Plaron. Agoing. [P] In Brute.

Socrates,

Socrates, withdrew their children from them, and excited them to the ſtudy of ſolid virtue under better maſters.

The altercations that Socrates had with the Sophiſts, were not attended with any ill, but rather with good effects, to him; for they gained him reſpect, and made him popular with the Athenians: but he had a private quarrel with one Anytus, which after many years continuance, was the occaſion of his death. Anytus was an orator by profeſſion, who was privately maintained and enriched by leather-ſellers. He had placed two of his ſons under Socrates, to be taught; but, becauſe they had not acquired ſuch knowledge from him as to enable them to get their living by pleading, he took them away, and put them to the trade of leather-ſelling. Socrates, diſpleaſed with this illiberal treatment of the young men, whoſe ruin he preſaged at the ſame time, reproached, and indeed expoſed Anytus in his diſcourſes to his ſcholars. Anytus was grievouſly vexed and hurt by this, and ſtudied all occaſions and ways of revenge: but feared the Athenians, who highly reverenced Socrates, as well on account of his great wiſdom and virtue, as for the particular oppoſition which he had made to thoſe vain babblers the Sophiſts. He therefore adviſed with Melitus, a young orator; from whoſe counſel he began, by making trial in ſmaller things, to ſound how the Athenians would entertain a charge againſt his life. He ſuborned the comic poet Ariſtophanes, to ridicule and miſrepreſent him and his doctrines upon the ſtage; which he accordingly did in his comedy called, "The Clouds." Socrates, who ſeldom went to the theatre, except when Euripides, whom he admired, conteſted with any new tragedian, yet was preſent at the acting of "The Clouds;" and ſtood up all the while in the moſt conſpicuous part of the theatre. One that was preſent aſked him, if he was not vexed at ſeeing himſelf brought upon the ſtage? "Not at all," anſwered he: "methinks I am at a feaſt, where every one enjoys me."

Many years paſſed from the firſt diſagreement between Socrates and Anytus, during which one continued openly reproving, the other ſecretly undermining; till at length Anytus, obſerving a fit conjuncture, procured Melitus to prefer a bill againſt him to the ſenate in theſe terms: "Melitus, ſon of Melitus, a Pythean, accuſeth Socrates, ſon of Sophroniſcus, an Alopecian. Socrates violates the law, not believing the deities which this city believeth, but introducing other new gods. He violates the law likewiſe in corrupting youth: the puniſhment death." This bill being preferred upon oath, Crito became bound to the judges for his appearance at the day of trial; till which, Socrates employed himſelf in his uſual philoſophical exerciſes, taking no care to provide any defence. The day being come, Anytus, Lyco, and Melitus, accuſed him: Socrates made his

own defence, without procuring an advocate, as the cuſtom was, to plead for him. He did not defend himſelf with the tone and language of a ſuppliant or guilty perſon, but, as if he were maſter of the judges themſelves, with freedom, firmneſs, and ſome degree of contumacy. Many of his friends ſpoke alſo in his behalf; and, laſtly, Plato went up into the chair, and began a ſpeech in theſe words: "Though I, Athenians, am the youngeſt of thoſe that come up into this place,"—but they ſtopped him, crying out, "Of thoſe that go down," which he was thereupon conſtrained to do: and, then proceeding to vote, they caſt Socrates by two hundred and eighty-one voices. It was the cuſtom of Athens, as Cicero informs us, when any one was caſt, if the fault were not capital, to impoſe a pecuniary mulct; when the guilty perſon was aſked the higheſt rate, at which he eſtimated his offence. This was propoſed to Socrates, who told the judges, that to pay a penalty was to own an offence; and that, inſtead of being condemned for what he ſtood accuſed, he deſerved to be maintained at the public charge out of the Prytanæum. This was the greateſt honour the Athenians could confer: and the anſwer ſo exaſperated the judges, that they condemned him to death by eighty votes more.

The ſentence being paſſed, he was ſent to priſon; which, ſays Seneca [P], he entered with the ſame reſolution and firmneſs with which he had oppoſed the thirty tyrants; and took away all ignominy from the place, which, adds Seneca, could not be a priſon while he was there. He lay here in fetters thirty days; and was conſtantly viſited by Crito, Plato, and other friends, with whom he paſſed the time in diſpute after his uſual manner. He was often ſolicited by them to an eſcape, which he not only refuſed, but derided; aſking, "If they knew any place out of Attica, whither death would not come?" The manner of his death is related by Plato, who was an eye-witneſs of it; and, as there is not perhaps a more affecting picture to be found in antiquity, we will exhibit it here in his own words. Socrates, the day he was to die, had been diſcourſing to his friends upon the immortality of the ſoul: and, "when he had made an end of ſpeaking [Q], Crito aſked him, if he had any directions to give concerning his ſons or other things, in which they could ſerve him? 'I deſire no more of you,' ſaith Socrates, 'than what I have always told you: if you take care of yourſelves, whatſoever you do will be acceptable to me and mine, though you promiſe nothing; if you neglect yourſelves and virtue, you can do nothing accept-

[P] Conſolat. ad Helviam, 14.
[Q] Platonis Phædo. Vol. i. p. 115 edit. Henr. Stephan. 1578.

able

able to us, though you promiſe ever ſo much.' 'That,' anſwered Crito, 'we will obſerve, but how will you be buried?' 'As you think good,' ſays he, 'if you can catch me, and I do not give you the ſlip.' Then with a ſmile applying himſelf to us, 'I cannot perſuade Crito,' ſays he, 'that I am that Socrates who was haranguing juſt now, or any thing more than the carcaſs you will preſently behold; and therefore he is taking all this care of my interment. It ſeems, that what I juſt now explained in a long diſcourſe has made no impreſſion at all upon him; namely, that as ſoon as I ſhall have drunk the poiſon, I ſhall not remain longer with you, but depart immediately to the ſeats of the bleſſed. Theſe things, with which I have been endeavouring to comfort you and myſelf, have been ſaid to no purpoſe. As, therefore, Crito was bound to the judges for my appearance, ſo you muſt now be bound to Crito for my departure; and when he ſees my body burnt or buried, let him not ſay, that Socrates ſuffers any thing, or is any way concerned: for know, dear Crito, ſuch a miſtake were a wrong to my ſoul. I tell you, that my body is only buried; and let that be done as you ſhall think fit, or as ſhall be moſt agreeable to the laws and cuſtoms of the country.' This ſaid, he aroſe and retired to an inner room; taking Crito with him, and leaving us, who like orphans were to be deprived of ſo dear a father, to diſcourſe upon our own miſery. After his bathing, came his wife, and the other women of the family, with his ſons, two of them children, one of them a youth; and, when he had given proper directions about his domeſtic affairs, he diſmiſſed them, and came out to us. It was now near ſun-ſet, for he had ſtayed long within; when coming out he ſat down, and did not ſpeak much after. Then entered an officer, and approaching him ſaid, 'Socrates, I am perſuaded, that I ſhall have no reaſon to blame you, for what I have been accuſtomed to blame in others, who have been angry at me, and loaded me with curſes, for only doing what the magiſtrate commands, when I have preſented the poiſon to them. But I know you to be the moſt generous, the moſt mild, the beſt of all men, that ever entered this place; and am certain, that, if you entertain any reſentment upon this occaſion, it will not be at me, but at the real authors of your misfortune. You know the meſſage I bring; farewell: and endeavour to bear with patience what muſt be borne.' 'And,' ſaid Socrates to the officer, who went out weeping, 'fare thee well: I will. How civil is this man! I have found him the ſame all the time of my impriſonment: he would often viſit me, ſometimes diſcourſe with me, always uſed me kindly; and now ſee, how generouſly he weeps for me. But come, Crito; let us do as he bids us: if the poiſon be ready, let it be brought in; if not, let ſomebody prepare

prepare it.' 'The ſun is yet among the mountains, and not ſet,' ſays Crito: 'I myſelf have ſeen others drink it later, who have even eat and drunk freely with their friends after the ſign has been given: be not in haſte, there is time enough.' Why, yes,' ſays Socrates, 'they who do ſo think they gain ſomething; but what ſhall I gain by drinking it late? Nothing, but to be laughed at, for appearing too deſirous of life: pray, let it be as I ſay.' Then Crito ſent one of the attendants, who immediately returned, and with him the man, who was to adminiſter the poiſon, bringing a cup in his hand: to whom Socrates ſaid, 'Prithee, my good friend, for thou art verſed in theſe things, what muſt I do?' 'Nothing,' ſaid the man, 'but walk about as ſoon as you ſhall have drunk, till you perceive your legs to fail; and then ſit down.' Then he preſented the cup, which Socrates took without the leaſt change of countenance, or any emotion whatever, but looking with his uſual intrepidity upon the man. He then demanded, 'Whether he might ſpill any of it in libation?' The man anſwered, "he had only prepared juſt what was ſufficient." 'Yes,' ſays Socrates, 'I may pray to the gods, and will, that my paſſage hence may be happy, which I do beſeech them to grant:' and that inſtant ſwallowed the draught with the greateſt eaſe. Many of us, who till then had refrained from tears, when we ſaw him put the cup to his mouth, and drink off the poiſon, were not able to refrain longer, but gave vent to our grief: which Socrates obſerving, 'Friends,' ſaith he, 'what mean you? I ſent away the women for no other reaſon, but that they might not diſturb us with this: for I have heard, that we ſhould die with gratulation and applauſe: be quiet then, and behave yourſelves like men.' Theſe words made us with ſhame ſuppreſs our tears. When he had walked a while, and perceived his legs to fail, he lay down on his back, as the executioner directed: who, in a little time looking upon his feet, and pinching them pretty hard, aſked him, 'If he perceived it?' Socrates ſaid, 'No.' Then he did the ſame by his legs; and ſhewing us, how every part ſucceſſively grew cold and ſtiff, obſerved, that, when that chillneſs reached his heart, he would die. Not long after, Socrates, removing the garment with which he was covered, ſaid, 'I owe a cock to Æſculapius; pay it, neglect it not.' 'It ſhall be done,' ſays Crito: 'would you have any thing elſe?' He made no anſwer, but, after lying a while, ſtretched himſelf forth: when the executioner uncovering him found his eyes fixed, which were cloſed by Crito. "This," ſays Plato, "was the end of the beſt, the wiſeſt, and the juſteſt of men:" and this account of it by Plato, Tully profeſſes, that he could never read without tears.

He died, according to Plato, when he was more than ſeventy. He was buried with many tears and much ſolemnity by his friends, among whom the exceſſive grief of Plato is obſerved by Plutarch[R]: yet, as ſoon as they had performed that laſt ſervice, fearing the cruelty of the thirty tyrants, they ſtole out of the city, the greater part to Euclid at Megara, who received them kindly; the reſt to other places. Soon after, however, the Athenians were awakened to a ſenſe of the injuſtice they had committed againſt Socrates; and became ſo exaſperated, that nothing would ſerve them, but the authors of it ſhould be put to death. Melitus ſuffered, and Anytus was baniſhed. In farther teſtimony of their penitence, they called home his friends to their former liberty of meeting; they forbade public ſpectacles of games and wreſtlings for a time; they cauſed his ſtatue, made in braſs by Lyſippus, to be ſet up in the Pompeium; and a plague enſuing, which they imputed to this unjuſt act, they made an order, that no man ſhould mention Socrates publicly and on the theatre, in order to forget the ſooner what they had done.

As to his perſon, he was very homely; was bald, had a dark complexion, a flat noſe, eyes ſticking out, and a ſevere downcaſt look. In ſhort, his countenance promiſed ſo ill, that Zopyrus, a phyſiognomiſt, pronounced him incident to various paſſions, and given to many vices: which when Alcibiades and others that were preſent laughed at, knowing him to be free from every thing of that kind, Socrates juſtified the ſkill of Zopyrus by owning, that "he was by nature prone to thoſe vices, but ſuppreſſed his inclination by reaſon." The defects of his perſon were amply compenſated by the virtues and accompliſhments of his mind. The oracle at Delphi declared him the wiſeſt of all men, for profeſſing only to know that he knew nothing: Apollo, as Cicero ſays, conceiving the only wiſdom of mankind to conſiſt in not thinking themſelves to know thoſe things of which they are ignorant. He was a man of all virtues, and ſo remarkably frugal, that, how little ſoever he had, it was always enough: and, when he was amidſt a great variety of rich and expenſive objects, he would often ſay to himſelf, "How many things are there, which I do not want!"

He had two wives, one of which was the noted Xantippe; whom Aulus Gellius deſcribes as an ill-tempered perverſe woman, chiding and ſcolding always by day and by night. Several inſtances are recorded of her impatience and his long-ſuffering. One day, before ſome of his friends, ſhe fell into the uſual extravagances of her paſſion; when he, without an-

[R] De Vitâ et Mort.

ſwering a word, went abroad with them: but was no ſooner out of the door, than ſhe, running up into the chamber, threw water down upon his head [s]: upon which, turning to his friends, "Did I not tell you," ſays he, "that after ſo much thunder we ſhould have rain?" Another time, ſhe pulled his cloke from his ſhoulders in the open Forum; and, ſome of his friends adviſing him to beat her [t], "Yes," ſays he, "that while we two fight, you may all ſtand by, and cry, 'Well done, Socrates; to him, Xantippe." He choſe this wife, we are told, for the ſame reaſon, that they, who would be excellent in horſemanſhip, chooſe the roughеſt and moſt ſpirited horſes; ſuppoſing, that if they are able to manage them, they may be able to manage any. He has probably been imitated by few: and imitation in this caſe would certainly be dangerous; for every man is not a Socrates; and for one who could go through the experiment ſo well, a thouſand would be diſgraced, or made unhappy in the attempt.

Socrates, we think, was far happier in his ſcholars and hearers, than with all his philoſophy he could be with his wives; for he had a great number that did him the higheſt honour, the chief of whom were Plato and Xenophon. They who affirm that Socrates wrote nothing, as Cicero, Plutarch, and others, mean only in reſpect to his philoſophy; for it is atteſted and allowed, that he aſſiſted Euripides in compoſing tragedies, and was the author of ſome pieces of poetry. Dialogues alſo, and epiſtles are aſcribed to him. His Philoſophical Diſputations were committed to writing by his ſcholars; and chiefly by Plato and Xenophon. Xenophon ſet the example to the reſt, in doing it firſt, and alſo with the greateſt punctuality; as Plato did it with the moſt liberty, who intermixed ſo much of his own, that it is not eaſy, if poſſible, to diſtinguiſh the maſter from the ſcholar. Hence Socrates, hearing him recite his Lyſis," cried out, "How many things doth this young man feign of me!" And Xenophon, denying that Socrates ever diſputed of heaven, or of natural cauſes, or the other branches of knowledge, which the Greeks call μαθηματα, ſays that "they who aſcribe ſuch diſſertations to him, lie groſsly:" wherein, as Aulus Gellius informs us, he aims at Plato, who maketh Socrates diſcourſe of natural philoſophy, muſic, and geometry.

SOCRATES, an eccleſiaſtical hiſtorian of the fifth century, was born at Conſtantinople, in the reign of Theodoſius [u]. He ſtudied grammar under Helladius and Ammonius, who had withdrawn themſelves from Alexandria to Conſtan-

[s] Diogen. Laert. II. 37. [t] Ibid. viii. 37.
[u] Fabricii Bibl. Græc. lib. V. c. 4.—Tillemont, Dupin, Cave, &c.

nople; and, after he had finiſhed his ſtudies, for ſome time profeſſed the law, and pleaded at the bar, whence he obtained the name of Scholaſticus. Then he undertook to write eccleſiaſtical hiſtory; and beginning from 309, where Euſebius ends, continued it down to 440. This hiſtory is written, as Valeſius his editor obſerves, with a great deal of judgement and exactneſs. His exactneſs may be preſumed from his induſtry in conſulting the original records, acts of council, biſhops letters, and the writings of his contemporaries, of which he often gives extracts. He is alſo careful in ſetting down the ſucceſſion of biſhops, and the years in which every thing was tranſacted; and deſcribes them by conſuls and Olympiads. His judgement appears in his reflections and obſervations, which are reaſonable and impartial. In the twenty-ſecond chapter of the fifth book, we may ſee an example of his exact and diligent inquiry, as well as his judgement and moderation. He there treats of the diſpute, on what day the feaſt of Eaſter ſhould be celebrated, which had cauſed ſo much trouble in the church; and remarks very wiſely, that there was no juſt reaſon to diſpute with ſo much heat about a thing of ſo little conſequence; that it was not neceſſary herein to follow the cuſtom of the Jews; that the apoſtles made no general rules for the keeping of feſtivals, but that they were brought into the church by uſe only; that they left no law concerning the time when Eaſter ſhould be celebrated, and that it was related only for the ſake of the hiſtory, how Jeſus Chriſt was crucified at the feaſt of unleavened bread; and that the apoſtles did not trouble themſelves to make orders about holidays, but were only ſolicitous to teach faith and virtue. All this is wiſe and judicious, and favours nothing of that zeal without knowledge, which is ſo often to be met with in thoſe early ages of the church.

This writer has been accuſed of being a Novatian; and it cannot be denied that he ſpeaks very well of that ſect: nevertheleſs, as Valeſius has proved, he was not one of them, but adhered to the church, while he repreſents them as ſeparated from it. His ſtyle is plain and eaſy; and hath nothing in it of oratory, which he treats with contempt. His hiſtory has been tranſlated into Latin, and publiſhed in Greek and Latin by Valeſius, together with Euſebius and the other eccleſiaſtical hiſtorians; and republiſhed, with additional notes by Reading, at London, 1720, 3 vols. folio.

SOLANDER (Daniel Charles), a celebrated naturaliſt, the pupil of Linnæus, and the friend of ſir Joſeph Banks; was a native of the province of Nordland in Sweden, where his father was miniſter. He was born Feb. 28, 1736, and ſtudied at Upſal, where he appears to have taken his degree of doctor in medicine. Linnæus, who during his reſidence in England,

England, had formed an intimacy with Mr. Peter Collinſon, adviſed his pupil to viſit England, and probably recommended him to that gentleman. Dr. Solander arrived in England in 1760, and in October, 1762, was ſtrongly recommended by Mr. Collinſon to the truſtees of the Britiſh Muſeum, as a perſon who had made natural hiſtory the ſtudy of his life, and was particularly qualified to draw up a catalogue of that part of their collection. Three years after, he obtained a cloſer connection with that inſtitution, being appointed one of the Aſſiſtants in the department of natural hiſtory. In 1764 he became a fellow of the Royal Society. In 1766, he drew up for Mr. Brander, the ſcientific deſcriptions of his Hampſhire Foſſils, then publiſhed in a thin volume, 4to, entitled, "Foſſilia Hantonienſia, collecta, et in Muſæo Britannico depoſita, à Guſtavo Brander, R. S. et S. A. S. Muſ. Brit. Cur." Of his obligations to Dr. Solander, this gentleman thus ſpeaks in his preface: "And now I think I have nothing more to do, than to acknowledge myſelf indebted for the ſcientific deſcription of them to the learned and ingenious Dr. Solander, one of the officers of the Britiſh Muſeum, who is at this time employed by the truſtees to compoſe a ſyſtematical catalogue of the natural productions of that intire collection." It does not appear that this catalogue was ever completed.

In 1768, Dr. Solander was prevailed upon by his friend Mr. Banks, to undertake the voyage round the world, in purſuit of diſcoveries in natural hiſtory: and permiſſion was obtained for him from the truſtees of the Britiſh Muſeum, ſtill to hold his appointment during his abſence. The circumſtance of going is thus mentioned, in the introduction to captain Cook's firſt voyage, in ſpeaking of Mr. Banks. "As he was determined to ſpare no expence in the execution of his plan, he engaged Dr. Solander to accompany him in the voyage. This gentleman, by birth a Swede, was educated under the celebrated Linnæus, from whom he brought letters of recommendation into England; and his merit being ſoon known, he obtained an appointment in the Britiſh Muſeum, a public inſtitution which was then juſt eſtabliſhed [x]. Such a companion Mr. Banks conſidered as an acquiſition of no ſmall importance, and to his great ſatisfaction, the event abundantly proved that he was not miſtaken." One of the moſt remarkable circumſtances which attended theſe heroes of natural hiſtory in this expedition, was the difficulty they experienced in attempting to aſcend a mountain in Terra del Fuego, in ſearch of Alpine plants. In the danger they here encountered, Dr. Solander undoubtedly pre-

[x] Here Dr. Hawkeſworth, the writer of the introduction, is evidently miſtaken; the inſtitution was eſtabliſhed in 1753.

ſerved the lives of the party by the advice he gave; and what is more remarkable, was himſelf preſerved by their attention to his directions. The matter is thus related in the voyage.

" Dr. Solander, who had more than once croſſed the mountains which divide Sweden from Norway, well knew that extreme cold, eſpecially when joined with fatigue, produces a torpor and ſleepineſs that are almoſt irreſiſtible: he therefore conjured the company to keep moving, whatever pain it might coſt them, and whatever relief they might be promiſed by an inclination to reſt. Whoever ſits down, ſays he, will ſleep; and whoever ſleeps will wake no more. Thus, at once admoniſhed and alarmed, they ſet forward; but while they were ſtill upon the naked rock, and before they had got among the buſhes, the cold became ſuddenly ſo intenſe, as to produce the effects that had been dreaded. Dr. Solander himſelf was the firſt who found the inclination, againſt which he had warned others, irreſiſtible; and inſiſted upon being ſuffered to lie down. Mr. Banks intreated and remonſtrated in vain; down he lay upon the ground, though it was covered with ſnow; and it was with great difficulty that his friend prevented him from ſleeping. Richmond, alſo, one of the black ſervants, began to linger, having ſuffered from the cold in the ſame manner as the doctor. Mr. Banks, therefore, ſent five of the company, among whom was Mr Buchan, forward, to get a fire ready, at the firſt convenient place they could find; and himſelf with four others remained with the doctor and Richmond, whom, partly by perſuaſion and intreaty, and partly by force, they brought on; but, when they had got through the greateſt part of the birch and ſwamp, they both declared they could go no farther. Mr. Banks had recourſe again to entreaty and expoſtulation, but they produced no effect; when Richmond was told, that if he did not go on he would in a ſhort time be frozen to death; he anſwered, that he deſired nothing but to lie down and die. The doctor did not ſo explicitly renounce his life; he ſaid, he was willing to go on, but that he muſt firſt take ſome ſleep, though he had before told the company that to ſleep was to periſh. Mr. Banks, and the reſt, found it impoſſible to carry them, and, there being no remedy, they were both ſuffered to ſit down, being partly ſupported by the buſhes, and in a few minutes they fell into a profound ſleep: ſoon after, ſome of the people who had been ſent forwards returned, with the welcome news that a fire was kindled about a quarter of a mile further on the way. Mr. Banks then endeavoured to wake Dr. Solander, and happily ſucceeded; but, though he had not ſlept five minutes, he had almoſt loſt the uſe of his limbs, and the muſcles were ſo ſhrunk, that the ſhoes fell from his feet; he conſented to go forward with ſuch aſſiſtance as could be given him; but no

attempts

attempts to relieve poor Richmond were ſucceſsful. Mr. Banks, with much difficulty, at length got the doctor to the fire [y]." Richmond and a ſeaman finally periſhed from the cold; the remainder of the party, to the number of ten, happily regained the ſhip, after the utmoſt difficulties and hazards.

The Dictionnaire Hiſtorique, affirms that Dr. Solander had a ſalary of 400l. ſterling a year, during this voyage. Whatever he had, muſt have been from the munificence of Mr. Banks, as he had no public appointment. There can be no doubt that the zeal and generoſity of that friend rewarded him very amply, both for the time employed in the voyage, and for that which he afterwards ſpent in arranging and deſcribing the vaſt collection of plants which they had made. In 1773, Dr. Solander was advanced from the office of Aſſiſtant, to be one of the Under-librarians in the Britiſh Muſeum. He died, in conſequence of a ſtroke of apoplexy, on May 16, 1782. Dr. Pultney, in his Sketches of the Progreſs of Botany in England, regards the arrival of Dr. Solander in this country, as an æra of importance in that hiſtory. "At this juncture," he ſays, "it is material, among thoſe circumſtances which accelerated the progreſs of the new ſyſtem, to mention the arrival of the late much-lamented Dr. Solander, who came into England on the 1ſt of July, 1760. His name and the connection he was known to bear, as the favourite pupil of his great maſter, had of themſelves ſome ſhare in exciting a curioſity which led to information; while his perfect acquaintance with the whole ſcheme enabled him to explain its minuteſt parts, and elucidate all thoſe obſcurities with which, on a ſuperficial view, it was thought to be enveloped. I add to this that the urbanity of his manners, and his readineſs to afford every aſſiſtance in his power, joined to that clearneſs and energy with which he effected it, not only brought conviction of its excellence in thoſe who were inclined to receive it, but conciliated the minds, and diſpelled the prejudices, of many who had been averſe to it," vol. ii. p. 350. It is teſtified of him by others, who knew him intimately, that to a very extenſive knowledge he added a mode of communication, not only remarkable for its readineſs, but for ſo peculiar a modeſty, that he contrived almoſt to appear to receive inſtruction when he was beſtowing it in the moſt ample manner. There are ſaid to be ſome papers by him ſcattered in the various memoirs of philoſophical ſocieties; but in the tranſactions of the Royal Society of London, there is only one letter, which is in vol. liii. p. 654, and is entitled, "Account of the Gardenia (Jaſminoides), in a Letter to Philip Carteret Webb, eſq; F. R. S. from Daniel

[y] Hawkeſworth's Voyage, vol. ii. p. 48.

C. Solander, M. D." Nor, though his time was always uſefully employed, do we know of any other production of which he was the author. He was a ſhort, fair man, rather fat; with ſmall eyes, and a good-humoured expreſſion of countenance.

SOLIGNAC (Peter Joſeph DE LA PIMPIE, Chevalier of), was born at Montpellier in 1687, of a noble family, and went early to Paris, where he was noticed at court, and ſoon employed in an honourable ſtation in Poland. He there became acquainted with king Staniſlaus, who took him, after a time, not only as his ſecretary, but as his friend. He followed this prince into France, when he went to take poſſeſſion of Lorraine, and became ſecretary of that province, and perpetual ſecretary to the academy of Nanci. There he found leiſure to cultivate literature and philoſophy, and employed himſelf in writing. His learning was extenſive, and his manners amiable. He died in 1773, at the age of eighty. His principal works are, 1. "A Hiſtory of Poland," in 5 vols. 12mo. 2. "Eloge Hiſtorique du Roi Staniſlas," 8vo, written with feeling and with genius. 3. Several detached pieces in the memoirs of the academy of Nanci.

SOLIMAN II. emperor of the Turks, ſurnamed the Magnificent, was the only ſon of Selim I. whom he ſucceeded in 1520[z]. He was educated in a manner very different from the Ottoman princes in general; for he was inſtructed in the maxims of politics, and the ſecrets of government. He began his reign by reſtoring their poſſeſſions to thoſe perſons whom his father had unjuſtly plundered. He re-eſtabliſhed the authority of the tribunals, which had been almoſt annihilated; and beſtowed the government of provinces only upon perſons of wealth and probity. "I would have my viceroys," he uſed to ſay, "reſemble thoſe rivers which fertilize the fields through which they paſs, not thoſe torrents which ſweep every thing before them." After concluding a truce with Iſmael Sophy of Perſia, and ſubduing Gozeli Bey, who had raiſed a rebellion in Syria, he turned his arms againſt Europe. Belgrade was taken in 1521; and in the following year, Rhodes fell into his poſſeſſion, after an obſtinate and enthuſiaſtic defence. Three years after this, he conquered Buda, and immediately laid ſiege to Vienna. But, after continuing twenty days before that city, and aſſaulting it twenty times, he was obliged to retreat, with the loſs of 80,000 men. Some time after, he was defeated by the Perſians, and diſappointed alſo in his hopes of taking Malta. He ſucceeded, however, in taking Chio, which the Genoeſe had poſſeſſed for more than two hundred years.

[z] Encyclopædia Britannica, vol. xvii. p. 601.

Soliman died Auguſt 30, 1566, at the age of ſeventy-ſix, while he was beſieging Sigreth in Hungary. He was a prince of the ſtricteſt probity and juſtice; but his glory was greatly tarniſhed by cruelty. After the battle of Mohatz, he beheaded 1500 priſoners, chiefly gentlemen, in the ſight of his whole army. He thought nothing impoſſible which he choſe to command. To one of his generals, who heſitated about the poſſibility of throwing a bridge over the Drave, he ſent a long band of linen, with theſe words written upon it: "The emperor Soliman, thy maſter, orders thee to build a bridge over the Drave, in ſpite of the difficulties thou mayeſt meet with. He informs thee, at the ſame time, that if the bridge be not finiſhed upon his arrival, he will hang thee with the very linen which informs thee of his will."

SOLIMENE (Francis), an illuſtrious Italian painter, was deſcended of a good family, and born at Nocera de' Pagani near Naples in 1657. His father Angelo, who was a good painter, and alſo a man of learning, diſcerned an uncommon genius in his ſon; who is ſaid to have ſpent whole nights in the ſtudies of poetry and philoſophy. He deſigned alſo ſo judiciouſly in chiaro obſcuro, that his performances ſurpriſed all who ſaw them. Angelo intended him for the law, and did not alter his purpoſe, though he was informed of his other extraordinary talents, till cardinal Orſini put him upon it. This cardinal, afterwards Benedict XIII. had the goodneſs, at a viſit, to examine the youth in philoſophy; whoſe ſprightly anſwers pleaſing him greatly, Angelo obſerved, that his ſon would do better, if he did not waſte ſo much of his time in drawing. The prelate deſired to ſee his deſigns; and was ſo ſurpriſed, that he told the father, how unjuſt he would be both to his ſon and to painting, if he attempted to check that force of genius, which was ſo manifeſtly pointed out. On this, Solimene had full liberty given him to follow his inclination. Two years paſſed on, while he ſtudied under his father; when the deſire of perfecting himſelf determined him, in 1674, to viſit Naples. Here he put himſelf under the direction of Franciſco Maria, who was reckoned an excellent deſigner; but received ſuch diſcouragement from him, that he left him in a few days. He guided himſelf by the works of Lanfranc and Calabreſe, in ſtudying compoſition and chiaro obſcuro; thoſe of Pietro Cortona and Luca Jordano were his ſtandards for colouring; and he conſulted, laſtly, Guido and Carlo Maratti for their beautiful manner of drapery. By an accurate and well-managed ſtudy of theſe maſters, he formed to himſelf an excellent ſtyle, and ſoon diſtinguiſhed himſelf as a painter. Hearing that the Jeſuits intended to have the chapel of St. Anne painted in the church Jeſu Nuovo, he ſent them a ſketch

by an architecture painter; not daring to carry it himself, for fear a prejudice againſt his youth might exclude him. His deſign was nevertheleſs accepted; and, while he painted this chapel, the beſt painters of Naples viſited him, aſtoniſhed to find themſelves ſurpaſſed by a mere boy. This was his firſt moment of diſtinction, and his reputation increaſed ſo faſt, that great works were offered him from every quarter. His fame was as great in other countries as at Naples; inſomuch that the kings of France and Spain made him very advantageous propoſals, to engage him in their ſervice, which, however, he declined. Philip V. arriving at Naples, commanded him to paint his portrait. This monarch diſtinguiſhed him highly by his favour, and even cauſed him to ſit in his preſence. The emperor Charles VI. knighted him, on account of a picture he ſent him. In 1701, he went and ſtayed at Rome during the holy year: when the pope and cardinals took great notice of him. This painter is alſo known by his ſonnets, which have been printed ſeveral times in collections of poetry; and it is remarkable, that, at eighty years of age, his memory ſupplied him with the moſt beautiful paſſages of the poets, in the application of which he was very happy. Theſe qualifications engaged the beſt company of Naples to frequent his houſe; for he always lived in a diſtinguiſhed manner. His cuſtom of dreſſing himſelf like an abbé gave him the name of abate Solimene. He died in 1747, at almoſt ninety. He painted entirely after nature; being fearful, as he ſaid, that too ſervile an attachment to the antique might damp the fire of his imagination. He was a man of a fine temper, who neither criticized the works of others out of envy, nor was blind to his own defects. He told the Italian author of his life, that he had advanced many falſities in extolling the character of his works: which, it is true, had procured him a great deal of money, but yet were very far ſhort of perfection. The great duke of Tuſcany with difficulty prevailed on Solimene's modeſty to ſend him his picture, which he wanted to place in his gallery among other painters.

SOLINUS (Caius Julius), an ancient Latin grammarian, and (as it appears) a Roman, whom ſome have fooliſhly imagined to have lived in the time of Auguſtus, though in his "Polyhiſtor" he has made large extracts from the elder Pliny. It is probable that he lived about the middle of the third century. We have of his the abovementioned work, which Salmaſius has publiſhed in 2 vols. folio: illuſtrated with a commentary of his own, if to overwhelm a ſmall tract, and bury it under a maſs of learning can be called illuſtrating. The "Polyhiſtor" is an ill-digeſted compilation of hiſtorical and geographical remarks upon various countries: and the extracts

in

in it from Pliny are so large, and his manner withal so imitated, that the author has been called, "The Ape of Pliny."

SOLIS (Antonio de), an ingenious Spanish writer, was of an ancient and illustrious family, and born at Placenza in Old Castile, in 1610[B]. He was sent to Salamanca to study the law; but, like the greater part of those who have before tasted the sweets of the belles lettres, did not pursue it long. He had a natural turn for poetry, and cultivated it with a success which did him great honour. He was but seventeen, when he wrote an ingenious comedy, called "Amor y Obligacion:" and he afterwards composed others, which were received with the highest applause. Nicolas Antonio affirms him to have been the best comic poet Spain has ever seen. At six and twenty, he applied himself to ethics and politics. His great merit procured him a patron in the count d'Oropesa, viceroy then of Navarre, and afterwards of the kingdom of Valence, who took him for his secretary. In 1642, he wrote his comedy of "Orpheus and Eurydice," to be represented at Pampeluna, upon the birth of the count's son. Then Philip IV. of Spain made him one of his secretaries; and, after Philip's death, the queen regent made him first historiographer of the Indies, which was a place of great profit as well as honour. His "History of the Conquest of Mexico," shews, that she could not have named a fitter person; for it is written very well, and in a most interesting manner. Intent upon raising the glory of Ferdinand Cortez, his hero, he has imputed to him many strokes of policy, many reflections, and many actions of which he was not capable; and he has closed his account with the conquest of Mexico, that he might not tarnish it with the cruelties afterwards committed. Nevertheless, the history is reckoned upon the whole very good, and has been translated into several languages. He is perhaps better known for this history, at least abroad, than for his poetry and dramatic writings, although they are said to be excellent.

He had always lived in the world, and enjoyed himself like other people; but at length a religious zeal seized, and entirely subdued him. He was now resolved to dedicate himself to the service of God, by embracing the ecclesiastical state; and accordingly was ordained a priest at fifty-seven. He renounced now all profane compositions, and wrote nothing afterwards but some dramatic pieces upon subjects of devotion, which are represented in Spain on certain festivals. He died in 1686. His comedies were printed at Madrid in 1681, 4to: his sacred and profane poems at the same place in 1716, 4to: his "History of Mexico" often, but particularly at Brussels in 1704, folio; with his life prefixed by D. Juan de Goyeneche.

[B] Nicolai Antonio Bibl. Hispana.

SOLOMON

SOLOMON (ben JOB JALLA), ben Abraham, ben Abdulla by his firſt wife Tanomata [B], was born at Bonda, a town founded by his father Ibrahim, in the kingdom of Futa or Sanaga, which lies on both ſides the river Senegal or Sanaga, and extends as far as the Gambra. Being ſent by his father, in Feb. 1731, to ſell ſome ſlaves to captain Pyke, commander of a trading veſſel belonging to Mr. Hunt, and not agreeing about their price, he ſet out with another black merchant on an expedition acroſs the Gambra; but they were taken priſoners by the Mandingos, a nation at enmity with his own, and ſold for ſlaves to captain Pyke aforeſaid, who immediately ſent propoſals to his father for their redemption. The ſhip ſailing before the return of an anſwer, Job was carried to Annapolis, and delivered to Mr. Denton, factor to Mr. Hunt. He ſold him to Mr. Tolſey of Maryland, from whom, though kindly treated, he eſcaped; and, being committed to priſon as a fugitive ſlave, diſcovered himſelf to be a Mahometan. Being at length conveyed to England, a letter addreſſed to him by his father fell into the hands of general Oglethorpe, who immediately gave bond to Mr. Hunt for payment of a certain ſum on his delivery, in England. Accordingly, he arrived in England in 1733; but Mr. Oglethorpe was gone to Georgia. Mr. Hunt provided him a lodging at Limehouſe; and Mr. Bluet, who firſt found him out in Maryland, took him down to his houſe at Cheſhunt. The African Company undertook for his redemption, which was ſoon effected by Nathaniel Braſſey, eſq; member for Hertford, for 40l. and 20l. bond and charges, by a ſubſcription amounting to 60l. Being now free, he tranſlated ſeveral Arabic Mſſ. for ſir Hans Sloane, who got him introduced at court, and after fourteen months ſtay in London, he returned home loaded with preſents to the amount of 500l. He found his father dead, and his native country depopulated by war. He was of a comely perſon, near ſix feet high, pleaſant but grave countenance, acute natural parts, great perſonal courage, and of ſo retentive a memory, that he could repeat the Koran by heart at fifteen, and wrote it over three times in England by memory. See Mr. Bluet's "Memoirs" of him, in an 8vo pamphlet of 63 pages, 1734; Moore's "Travels;" and Aſtley's "Voyages," II. 234—240.

SOLON, one of the ſeven ſages of Greece, was born at Athens about the thirty-fifth Olympiad. He diſtinguiſhed himſelf early by the greatneſs of his courage, and the brightneſs of his parts, which advantages raiſed him to the government of his country. Draco, who had been legiſlator before him, had

[B] Hiſtory of the Gentlemen's Society at Spalding, p. xxvi.

made

made ſome laws extremely ſevere; theſe he repealed, and enacted others more mild. He reſtrained luxury, aboliſhed a great many ſuperſtitious ceremonies, and permitted thoſe Athenians who had no children, to leave their fortunes in what manner they pleaſed. He made no laws againſt parricides, becauſe he could not think human nature capable of the crime. When Piſiſtratus became ſovereign of Athens, Solon oppoſed him as much as he could; but, when he found it was to no purpoſe, he retired abroad. It is ſaid that he travelled into Egypt and Lydia, where he met with Cræſus. Cræſus, ſhewing himſelf to Solon in all his ſplendor and magnificence, aſked him, "if he ever ſaw any thing finer?" "Yes," ſays he, "cocks, pheaſants, and peacocks; for their finery is their own, but yours is borrowed." He ſaid that no man ought to be pronounced happy before his death, conſidering the viciſſitudes of human life. He ſaid, that laws were like cobwebs, which catched only flies; for they puniſhed only little people, the great could eaſily break through them. When he was aſked, "Why he gave the Athenians not more perfect laws?" he replied, "that he gave them as good as their manners would bear."

He died at eighty. It is ſaid that he wrote a treatiſe of laws, of eloquence, of elegies, of Iambic verſe; and that he either inſtituted or improved the Areopagus at Athens.

SOMERS (John Lord), chancellor of England, was the ſon of an attorney at Worceſter, where he was born 1652[c]. He was educated at a private ſchool in Staffordſhire; and thence admitted a gentleman-commoner of Trinity-college in Oxford[d]. Afterwards he entered himſelf of the Middle-Temple, London, where he proſecuted the ſtudy of the law with great vigour; intermixing all the while with it that of polite literature, of which, as appears from ſome ſmall publications, he was a great maſter. He ſoon diſtinguiſhed himſelf to much advantage at the bar; and, in 1681, had a conſiderable ſhare in a piece, entitled "A juſt and modeſt vindication of the proceedings of the two laſt parliaments," in anſwer to Charles the Second's "Declaration to all his loving ſubjects touching the cauſes and reaſons, that moved him to diſſolve the two laſt parliaments." Burnet ſays, that this piece is "written with great ſpirit and true judgement; that it was at firſt penned by Sidney, but a new draught was made by Somers[e], who, as he afterwards obſerves, wrote the beſt papers that came out at that time," though the titles of them are not now known. June 1683, he was one of the counſel for Thomas Pilkington, Samuel Shute, and

[c] General Dictionary. [d] Athen. Oxon.
[e] Hiſtory of his own Time.

Henry

Henry Corniſh, eſqrs. Ford Lord Gray, Sir Thomas Player, and others, who were then tried for a riot in the city, at the chooſing of the ſheriffs in 1682; and, in 1688, he was of counſel for the ſeven biſhops at their trial. In the convention, which met by the prince of Orange's ſummons in Jan. 1689, he repreſented his native city of Worceſter; and was one of the managers for the houſe of commons, at a conference with the houſe of lords, upon the word "Abdicated." Soon after the acceſſion of William and Mary, he was appointed ſolicitor-general, and received the honour of knighthood; and, in the debate upon the bill for recognizing their majeſties and the act of the convention, he ſpoke with much zeal, and ſuch an aſcendant authority, that it paſſed without any more oppoſition. April 1692, he was made attorney-general; and, March following, advanced to the poſt of lord keeper. In 1697, he was created lord Somers, baron of Eveſham, and made chancellor of England; and, for the ſupport of thoſe honours and dignities, his majeſty made him a grant of the manors of Reygate and Howlegh in Surrey, and another grant of 2100l. per annum out of the fee-farm rents. In 1700, he was removed from his poſt of lord high chancellor; and, the year following, impeached of high crimes and miſdemeanours by the houſe of commons, but acquitted upon trial by the houſe of lords. He then retired to a ſtudious courſe of life; and was choſen preſident of the Royal Society, of which he had been long a member. Nevertheleſs, though removed from the adminiſtration, his labours were ſtill dedicated to the ſervice of the government and of his country. In 1706, therefore, he made a motion in the houſe of lords, to correct ſome proceedings in the common law and in chancery, that were both dilatory and chargeable; and, by thus endeavouring to amend the vocation which he had adorned, ſhewed himſelf greatly ſuperior to little prejudices. The union between England and Scotland was alſo projected by him the ſame year. In 1708, he was made lord preſident of the council; from which poſt he was removed in 1710, upon the change of the miniſtry. He afterwards grew very infirm in his health; which indiſpoſition is ſuppoſed to be the reaſon that he had no other poſt than a ſeat at the council-table, after the acceſſion of George I. He died of an apoplectic fit, April 26, 1716; after having for ſome time ſurvived the powers of his underſtanding. His lordſhip was never married.

Endleſs are the encomiums which have been beſtowed upon this noble and illuſtrious perſon. Burnet tells us, that "he was very learned in his own profeſſion [F], with a great deal more learning in other profeſſions; in divinity, philoſophy, and hiſtory. He had a great capacity for buſineſs, with an extraordinary

[F] Hiſt. vol. ii. p. 107.

temper;

temper; for he was fair and gentle, perhaps to a fault, conſidering his poſt: ſo that he had all the patience and ſoftneſs, as well as the juſtice and equity, becoming a great magiſtrate." An honourable writer of our own times calls him "one of thoſe divine men, who, like a chapel in a palace, remain unprofaned, while all the reſt is tyranny, corruption, and folly. All the traditional accounts of him, the hiſtorians of the laſt age, and its beſt authors, repreſent him as the moſt incorrupt lawyer, and the honeſteſt ſtateſman, as a maſter-orator, a genius of the fineſt taſte, and as a patriot of the nobleſt and moſt extenſive views; as a man who diſpenſed bleſſings by his life, and planned them for poſterity [G]." He was a very great patron of men of parts and learning, and particularly of Mr. Addiſon, who has drawn his character at large in one of his "Freeholders," in that of May 4, 1716, where he has choſen his lordſhip's motto for that of his paper, "Prodeſſe quam conſpici." Lord Somers, was one of thoſe who firſt redeemed Milton's "Paradiſe Loſt" from that obſcurity, in which party-prejudice and hatred had ſuffered it long to lie neglected; and who pointed out the merits of that noble poem.

But he was not only the patron of learning and learned men: he was alſo himſelf an author, as we have already obſerved. He wrote ſeveral pieces on the ſubject of politics: he tranſlated into Engliſh Plutarch's "Life of Alcibiades," as it ſtands among Plutarch's Lives tranſlated by ſeveral hands: he tranſlated likewiſe into Engliſh the Epiſtle of Dido to Æneas, printed in the tranſlation of Ovid's Epiſtles by various hands. "Dryden's Satire to his Muſe" has been attributed to him: but they ſeem to have reaſon on their ſide, who ſuppoſe, that the groſs ribaldry of that poem could not flow from ſo humane and poliſhed a temper as that of lord Somers. He was thought too, but it does not appear on what foundation, to have written "The Preface" to Tindal's "Rights of the Chriſtian Church." There are ſome letters and ſpeeches of his in print.

SOMERVILE (William). This gentleman was deſcended from a very ancient family in the county of Warwick [H]. His anceſtors had large poſſeſſions at Kingſton, in Worceſterſhire, ſo early as the reign of Edward I. He was the ſon of Robert Somervile of Edſton, in Warwickſhire, and, as he ſays himſelf, was born near Avon's banks. He was born at Edſton in Warwickſhire in 1692, bred at Winchester-ſchool, and choſen from thence fellow of New-college, Oxford, as was his brother Dr. Somervile, rector of Adderbury in Oxfordſhire.

[G] Catalogue of Royal and Noble Authors, vol. ii. 2d edit.
[H] Biographia Britannica.

Dr.

Dr. Johnſon ſays, he "never heard of him but as a poet, a country gentleman, and a uſeful juſtice of the peace."

The following account, copied from the letters of his friend Shenſtone, will be read with pain by thoſe whom his poems have delighted. "Our old friend Somervile is dead! I did not imagine I could have been ſo ſorry as I find myſelf on this occaſion, 'Sublatum quærimus.' I can now excuſe all his foibles; impute them to age and to diſtreſs of circumſtances: the laſt of theſe conſiderations wrings my very ſoul to think on. For a man of high ſpirit, conſcious of having (at leaſt in one production) generally pleaſed the world, to be plagued and threatened by wretches that are low in every ſenſe, to be forced to drink himſelf into pains of the body, in order to get rid of the pains of the mind, is a miſery." He died July 14, 1743.

From lady Luxborough's letters, p. 211, we find that Mr. Somervile tranſlated from Voltaire the play of "Alzira," which was then in manuſcript in her hands.

SOMNER (William), an eminent Engliſh antiquary, was born at Canterbury, March 30, 1606, according to the account given by his wife and ſon; but, according to the regiſter of the pariſh of St. Margaret's, much earlier, for it repreſents him to have been baptized Nov. 5, 1598[1]. It was a proper birthplace for an antiquary, being one of the moſt ancient cities in England; and Somner was ſo well pleaſed with it, that, like Claudian's good old citizen of Verona, within the walls, or in the ſight of them, he grew up, lived, and died. He was of a reputable family; and his father was regiſtrar of the court of Canterbury under ſir Nathaniel Brent, commiſſary. At a proper age, he was ſent to the free-ſchool of that city, where he ſeems to have acquired a competent knowledge of the Latin language at leaſt. Thence he was removed, and placed as clerk to his father in the eccleſiaſtical courts of that dioceſe; and was afterwards preferred to a creditable office in thoſe courts by archbiſhop Laud. His natural bent in the mean time lay to the ſtudy of antiquities; and he took all opportunities of indulging it. He was led early, in his walks through the ſuburbs and the fields of that city, to ſurvey the Britiſh bricks, the Roman ways, the Daniſh hills and works, the Saxon monaſteries, and the Norman churches. This was his amuſement abroad; at home he delighted in old manuſcripts, leger-books, rolls, and records: all which made him ſo quickly known, that, upon queſtions concerning deſcent of families, tenure of eſtates, dedication of churches, right of tithes, and the hiſtory of uſe and cuſtom, he was conſulted by all his neighbours.

[1] Kennet's Life of Somner, prefixed to his "Treatiſe of Roman Ports and Forts in Kent," p. 2—102. Ox. 1693, 8vo.

In

In 1640, he publiſhed " The Antiquities of Canterbury," 4to; an accurate performance, and very ſeaſonably executed, as it preſerved from oblivion many monuments of antiquity, which were ſoon after buried by civil diſcord in ruin. This work obtained a high character; and Dr. Meric Caſaubon, prebendary of Canterbury, and a great encourager of our author in his ſtudies, repreſents it as " exceedingly uſeful, not only to thoſe who deſire to know the ſtate of that once flouriſhing city, but to all that are curious in the ancient Engliſh hiſtory [K]." Thus far Somner had ſearched only into the Latin writers, and ſuch national records as had been penned ſince the Norman conqueſt: but his thirſt after antiquities urged him to proceed, and to attain the Britiſh and Saxon tongues. To acquire the Britiſh, there were rules of grammar, explications of words, and other ſufficient memoirs, beſides the living dialect, to guide a man of induſtry and reſolution; but the Saxon was extinct, and the monuments of it ſo few and ſo latent, that it required infinite courage as well as patience [L]. Encouraged, however, by his friend Caſaubon, and being of an active ſpirit, he did not deſpair; but, beginning his work, he ſucceeded ſo wonderfully, as to be compared with the moſt knowing in that way: and he has always been ranked by the beſt judges among the few complete critics in the Saxon language [M]. His ſkill in this obliged him to enquire into moſt of the ancient European languages; and made him alſo go through the Old Gaelic, Iriſh, Scotch, and Daniſh dialects, and yet more particularly the Gothic, Sclavonian, and German. Of his perfection in the latter, he gave the world a public ſpecimen on the following occaſion. While his friend Caſaubon was employed in an eſſay on the Saxon tongue, he met with an epiſtle of Lipſius to Schottus, which contained a large catalogue of old German words, in uſe with that nation eight or nine hundred years before. Caſaubon thought that many of them had a great affinity to the Saxon; and, therefore, being then in London, ſent down the catalogue to Somner at Canterbury; who in a few days returned his animadverſions upon them, and ſhewed the relation of the German with the Saxon language. They were publiſhed as an appendix to Caſaubon's eſſay in 1650, 8vo; at which time the ſame Caſaubon informs us, " that Somner would have printed all his uſeful labours, and have written much more, if that fatal cataſtrophe had not interpoſed, which brought no leſs deſolation upon letters, than upon the land."

Somner's reputation was now ſo well eſtabliſhed that no monuments of antiquity could be further publiſhed without his advice and helping hand. In 1652, when a collection of

[K] Caſaub. de lingua Saxonica, p. 141. [L] De Ling. Sax. p. 140.
[M] Hickeſii ad Gram. Sax. Præfat.

hiſtorians came forth under this title, " Hiſtoriæ Anglicanæ Scriptores X. ex vet. MSS. nunc primum in lucem editi," the Appendix or Gloſſarium was the labour of Mr. Somner: whom ſir Roger Twiſden, who, with the aſſiſtance of archbiſhop Uſher and Mr. Selden, publiſhed theſe hiſtorians, repreſents in the preface as " a man of primitive probity and candour, a moſt ſagacious ſearcher into the antiquities of his country, and moſt expert in the Saxon tongue." Hickes afterwards calls this gloſſary of Somner's " incomparable, a truly golden work; without which the ten hiſtorians had been imperfect and little uſeful [N]." Somner's friends had ſtill more work for him: they obſerved it was impoſſible to cultivate any language, or recommend it to learners, without the help of a dictionary; and this was yet wanting to the Saxon. On him therefore they laid the mighty taſk of compiling one: but, as this work required much time and great expence, it became an object to contrive ſome competent reward and ſupport, as well as barely to afford him their countenance and aſſiſtance. Now ſir Henry Spelman had founded at Cambridge a lecture for " promoting the Saxon tongue, either by reading it publicly, or by the edition of Saxon manuſcripts, and other books:" and, this lecture being vacant in 1657, archbiſhop Uſher recommended Somner to the patron Roger Spelman, eſq. grandſon of the founder, that " he would confer on him the pecuniary ſtipend, to enable him to proſecute a Saxon dictionary, which would more improve that tongue, than bare academic lectures[o]." Accordingly, Somner had the ſalary, and now purſued the work, in which he had already made conſiderable progreſs: for it was publiſhed at Oxford in April 1659, with an inſcription to all ſtudents in the Saxon tongue, a dedication to his patron Roger Spelman, eſq. and a preface.

Juſt before the Reſtoration, he was impriſoned in the caſtle of Deal, for endeavouring to procure hands to petition for a free parliament. In 1660, he was made maſter of St. John's hoſpital, in the ſuburbs of Canterbury; and about the ſame time auditor of Chriſt-church, in that city. The ſame year he publiſhed, in 4to, " A treatiſe of gavel-kind, both name and thing, ſhewing the true etymology and derivation of the one, the nature, antiquity, and original of the other; with ſundry emergent obſervations, both pleaſant and profitable to be known of Kentiſhmen and others, eſpecially ſuch as are ſtudious either of the ancient cuſtom, or the common law of this kingdom." In this work he ſhewed himſelf an abſolute civilian, and a complete common-lawyer, as well as a profound antiquarian. This was his laſt publication: he left behind him many obſervations in manu-

[N] Præf. ad Gram. Saxon.

[o] Somneri Epiſt. Ded. ad Dict. Saxon:

ſcript,

ſcript, and ſome treatiſes, one of which, " of the Roman ports and forts in Kent," was publiſhed at Oxford 1693, 8vo, by James Brome, M.A. rector of Cheriton, and chaplain to the Cinque-Ports; and " Julii Cæſaris Portus Iccius illuſtratus a Somnero, Du Freſne, & Gibſon," was printed at the ſame place 1624, 8vo. To the former is prefixed his life by White Kennet, afterwards biſhop of Peterborough. Theſe works were parts of an intended hiſtory of the antiquities of Kent.

Somner died March 30, 1669, after having been twice married. Dr. Kennet tells us, that " he was courteous, without deſign; wiſe, without a trick; faithful, without a reward; humble and compaſſionate; moderate and equal; never fretted by his afflictions, nor elated by the favours of heaven and good men." His many well-ſelected books and choice manuſcripts were purchaſed by the dean and chapter of Canterbury for the library of that church, where they now remain. A catalogue of his manuſcripts is ſubjoined to the life abovementioned. He was a man " antiquis moribus," of great integrity and ſimplicity of manners. He adhered to king Charles, in the time of his troubles; and, when he ſaw him brought to the block, his zeal could no longer contain itſelf, but broke out into a paſſionate elegy, entitled, " The inſecurity of princes, conſidered in an occaſional meditation upon the king's late ſufferings and death," 1648, 4to. Soon after he publiſhed another affectionate poem, to which is prefixed the pourtraicture of Charles I. before his Εικων βασιλικη, and this title, " The frontiſpiece of the king's book opened, with a poem annexed, ' The Inſecurity of Princes," &c. 4to.

Among his friends and correſpondents were the archbiſhops Laud and Uſher, ſir Robert Cotton, ſir William Dugdale, ſir Simonds D'Ewes, the antiquary Mr. William Burton, ſir John Marſham, Elias Aſhmole, eſq. and others of the ſame ſtamp and character. A print of him is placed over-againſt the title-page of his treatiſe, " Of the Roman ports and forts in Kent."

SOPHOCLES, an ancient Greek tragic poet, was born at Athens the 2d year of the 71ſt Olympiad, that is, near 500 years before Chriſt [F]; ſo that he was thirty-one years younger than Æſchylus, and fifteen older than Euripides. His father Sophilus, of whoſe condition nothing certain can be collected, educated him in all the politer accompliſhments: he learned muſic and dancing of Lamprus, as Athenæus ſays, and had Æſchylus for his maſter in poetry. He was about ſixteen, at the time of Xerxes's expeditions into Greece: and being at Salamis, where the Grecians were employed in fixing the monuments of the victory, after the flight of that prince, and

[F] Fabric. Bibl. Græc. vol. i.

the entire rout of all his generals, he is reported to have appeared at the head of a choir of noble boys (for he was very handſome) all naked and waſhed over with oil and eſſence; and while they ſung a pæan, to have guided the meaſures with his harp.

He was five and twenty, when he conquered his maſter Æſchylus in tragedy. Cimon, the Athenian general, having found Theſeus's bones, and bringing the noble relics with ſolemn pomp into the city, a contention of tragedians was appointed; as was uſual on extraordinary occaſions. Æſchylus and Sophocles were the two great rivals; and the prize was adjudged to Sophocles, although it was the firſt play he ever preſented in public. The eſteem and wonder, that all Greece expreſſed at his wiſdom, made him conceived to be the peculiar favourite, or rather intimate friend, of the gods. Thus they tell us, that Æſculapius did him the honour to viſit him at his houſe; and, from a ſtory related by Cicero, it ſhould ſeem that Hercules was ſuppoſed to have no leſs reſpect for him. Apollonius Tyanenſis, in his oration before Domitian, tells the emperor, that Sophocles the Athenian was able to check and reſtrain the furious winds, when they were viſiting his country at an unſeaſonable time.

This opinion of his extraordinary worth opened him a free paſſage to the higheſt offices in the ſtate. We find him, in Strabo, going in joint commiſſion with Pericles, to reduce the rebellious Samians: and it was during his continuance in this honour, that he received the ſevere reprimand from his colleague, which is recorded by Cicero. They were ſtanding and conferring about their common affairs, when there happened to run by a very beautiful boy. Sophocles could not but take notice of his perſon, and began to expreſs his admiration to Pericles: to which the grave general made this memorable reply: "A prætor, Sophocles, ſhould be continent with his eyes, as well as with his hands[Q]." But whatever inclinations the poet might have, as indeed his chaſtity is but too reaſonably ſuſpected, he rejoiced at laſt, as we are told, that by the benefit of old age he was delivered from the ſevere tyranny of love[R].

Cicero, in his book "De Senectute," produces Sophocles as an example, to ſhew that the weakneſs of the memory and parts is not a neceſſary attendant of old age. He obſerves, that this great man continued the profeſſion of his art, even to his lateſt years; but his ſons reſented this ſevere application to writing, as a manifeſt neglect of his family and eſtate. On this account, they at laſt brought the buſineſs into court before the judges; and petitioned the guardianſhip of their father, as one that was

[Q] Tull. de Offic. l. I. [R] Phil. in. Vit. Apoll. l. I. c. 10.

grown delirious, and therefore incapable of managing his concerns. The aged poet, being acquainted with the motion, in order to his defence, came preſently into court, and recited his "Œdipus of Colonos," a tragedy he had juſt before finiſhed; and then deſired to know, whether that piece looked like the work of a madman? There needed no other plea in his favour; for the judges, admiring and applauding his wit, not only acquitted him of the charge, but, as Lucian adds, voted his ſons madmen for accuſing him. The general ſtory of his death is, that, having exhibited his laſt play, and obtained the prize, he fell into ſuch a tranſport of joy, as carried him off; though Lucian differs from the common report, and affirms him to have been choaked by a grape ſtone, like Anacreon. He died at Athens in his 90th year, as ſome ſay; in his 95th, according to others [s].

If Æſchylus be ſtyled, as he uſually has been, the father, Sophocles will certainly demand the title of the maſter of tragedy; ſince, what the former brought into the world, the other adorned with true ſhapes and features, and all the accompliſhments and perfections of which its nature is capable. Diogenes Laertius, when he would give us the higheſt idea of the advances Plato made in philoſophy, compares them to the improvements of Sophocles in tragedy. The chief reaſon of Ariſtotle's giving him the preference to Euripides was, his allowing the chorus an intereſt in the main action, ſo as to make the play all of a piece, and every thing to conduce regularly to the main deſign; whereas we often meet in Euripides with a rambling ſong of the chorus, entirely independent of the main buſineſs, and as proper to be read on any other ſubject or occaſion. Ariſtotle indeed has given Euripides the epithet of Τραγικώτατος, but it is eaſy to diſcover, that he can mean only the moſt pathetic; whereas, on the whole, and he gives Sophocles the precedency, at leaſt in the moſt noble perfections of œconomy, manners, and ſtyle. Dionyſius Halicarnaſſenſis, in his Art of Rhetoric," commends Sophocles for preſerving the dignity of his perſons and characters; whereas Euripides, ſays he, did not ſo much conſult the truth of his manners, as their conformity to common life. He gives the preference to Sophocles on two other accounts: firſt, becauſe Sophocles choſe the nobleſt and moſt generous affections and manners to repreſent; while Euripides employed himſelf in expreſſing the more diſhoneſt, abject, and effeminate paſſions; and, ſecondly, becauſe the former never ſays any thing but what is exactly neceſſary, whereas the latter frequently amuſes the reader with oratorical deductions [t]. Cicero had ſo high an opinion of Sophocles, that he called him the divine poet; and,

[s] Lucian. in Macrob. [t] De Divinat. lib. I.

Virgil, by his "Sophocleo cothurno," has left a mark of diſtinction, which ſeems to denote a preference of Sophocles to all other writers of tragedy.

Out of above an hundred tragedies, which Sophocles wrote, only ſeven remain. They have been frequently publiſhed, ſeparately and together; with the Greek Scholia and Latin verſions, and without. Two editions of the whole collection may be mentioned; one by P. Stephens, with the Greek Scholia, and the notes of Joachim Camerarius, and his father Henry Stephens, in 1586, 4to; another with the Latin verſion, and all the Greek Scholia, by Johnſon, at Cambridge, in 3 vols. 8vo. They have been all tranſlated into Engliſh by Francklin, and by Potter.

SORANUS, an ancient phyſician of Epheſus, where he does not ſeem to have continued long. He was of the ſect called Methodiſts, and a great follower of Theſſalus, Trallian, &c. He practiſed phyſic, firſt at Alexandria, then at Rome, in the reigns of Trajan and Adrian. Some little pieces of his are extant, and have been publiſhed: "De utero et mulierbri pudendo, Græcè," Paris, 1554; "In artem medendi ifagoge ſaluberrima," Baſil, 1528, and others; beſides a life of Hippocrates, which has been inſerted, in Greek and Latin, in almoſt all the editions of Hippocrates. There was another SORANUS of Epheſus, and a phyſician too, later than the above, and who wrote alſo about the diſeaſes of women; unleſs, which is very likely, the one be taken for the other.

SORBAIT (PAUL), a good medical writer, a native of Hainaut, was phyſician to the imperial court, and profeſſor of medicine at Vienna for twenty-four years. He died in 1691, at an advanced age. He has left, 1. "Commentaries on the Aphoriſms of Hippocrates," in Latin, 4to. 1680. 2. "Medicina univerſalis, theoretica et practica," folio, 1701. Though this work has been much eſteemed, as ſolid and uſeful, it contains ſome things which at preſent appear rather ſtrange. 3. "Conſilium medicum, five dialogus loimicus, de peſte Viennenſi;" 12mo, 1679. He ſays here, that the plague of that year carried off 76,921 perſons. 4. Several diſcourſes in a periodical paper entitled "Ephemerides of the Curious in Nature."

SORBIERE (SAMUEL), a French writer[u], was born of Proteſtant parents in 1610, or 1615; for it is not abſolutely certain which. His father was a tradeſman; his mother Louiſa was the ſiſter of the learned Samuel Petit, miniſter of Niſmes. Theſe dying when he was young, his uncle Petit took the care of him, and educated him as his own child. Having laid a proper foundation in languages and polite literature, he went to

[u] Niceron. tom. IV.

Paris,

Paris, where he ſtudied divinity; but, being preſently diſguſted with this, he applied himſelf to phyſic, and ſoon made ſuch a progreſs, as to form an abridged ſyſtem for his own uſe, which was afterwards printed on one ſheet of paper. He went into Holland in 1642, back to France in 1645, and then again to Holland in 1646, in which year he married. He now intended to ſit down to the practice of his profeſſion, and with that view went to Leyden, but being too volatile and inconſtant to ſtay long at one place, he was ſcarcely ſettled at Leyden, when he returned to France, and was made principal of the college of Orange in 1650.

In 1653, he abjured the Proteſtant religion, and embraced the Popiſh; and, going to Paris in 1654, publiſhed, according to cuſtom, a diſcourſe upon the motives of his converſion, which he dedicated to cardinal Mazarine. He went afterwards to Rome, where he made himſelf known to Alexander VII, by a Latin letter addreſſed to that pope; in which he inveighed againſt the envious Proteſtants, as he called them. Upon his return from Rome, he came over to England; and afterwards publiſhed, in 1664, a relation of his voyage hither, which brought upon him much trouble and diſgrace; for, having taken great and unwarrantable liberties, and ſhewn much ſpleen and ſatirical humour againſt a nation with whom France at that time thought it policy to be on good terms, he was ſtripped of his title of "Hiſtoriographer of France," which had been given him by the king, and ſent for ſome time into baniſhment. His book alſo was diſcountenanced and diſcredited, by a tract publiſhed againſt it in the very city of Paris; while Sprat [x], afterwards biſhop of Rocheſter, expoſed it with much eloquence and wit here at home. Voltaire has alſo been very ſevere upon this work: "I would not," ſays he, "imitate the late Mr. Sorbiere, who, having ſtayed three months in England, without knowing any thing either of its manners or of its language, thought fit to print a relation, which proved but a dull ſcurrilous ſatire upon a nation he knew nothing of."

Cardinal Roſpiglioſi being likely to ſucceed Alexander VII. in the papal chair, Sorbiere made a ſecond journey to Rome [y]. He was known to the cardinal when he was at Rome before, and had ſince publiſhed a collection of poems in his praiſe; and ſo promiſed himſelf great things upon his exaltation to the popedom. Roſpiglioſi was made pope, and took the name of Clement IX; but Sorbiere was diſappointed; for, though the pope received him kindly, and gave him good words, yet he gave him nothing more, except a ſmall ſum to defray the charges of his journey. He was one of thoſe men who could not be content, and was therefore never happy. He was con-

[x] Art. SPRAT. [y] Preface to "Eſſay upon the civil wars of France," &c. publiſhed at London in 1727.

tinually complaining of the injuſtice and cruelty of fortune; and yet his finances were always decent, and he lived in tolerable plenty. Louis XIV. cardinal Mazarine, and pope Alexander VII, had been benefactors to him; and many were of opinion, that he had as much as he deſerved. He could not help bemoaning himſelf even to Clement IX, who contenting himſelf, as we have obſerved, with doing him ſome little honours, without paying any regard to his fortune, is ſaid to have received this complaint from him, "Moſt holy father, you give ruffles to a man who is without a ſhirt."

In the mean time, it is ſuppoſed that Sorbiere's connexions would have advanced him higher in the church, if he had been rightly turned for it. But he was more of a philoſopher than a divine. He revered the memory of ſuch writers as Rabelais, whom he made his conſtant ſtudy: Montaigne and Charron were heroes with him, nor would he ſuffer them to be ill ſpoken of in his preſence: and he had a known attachment to the principles and perſon of Gaſſendus, whoſe life, prefixed to his works, was written by Sorbiere. Theſe connections and attachments made him ſuſpected to be not very ſound in the faith, but rather ſceptical at the bottom; and this ſuſpicion was probably ſome check to his promotion: for otherwiſe, although a man of levity and vanity, he was not deſtitute of good qualities and accompliſhments. He was very well ſkilled in languages and all polite literature, and had ſome knowledge in many ſciences; and he is ſaid to have had no remarkable blemiſh upon his character, although a little addicted to pleaſures. He died of a dropſy, the 9th of April, 1670.

Though his name is ſo well known in the literary world, yet it is not owing to any productions of his own, but rather to the connections he fought, and the correſpondences he held with men of learning. He was not the author of any conſiderable work, although there are more than twenty publications of his of the ſmaller kind. Some have been mentioned in the courſe of this memoir, and there are others: as, "Lettres & Diſcours ſur diverſes matieres curieuſes," Paris, 1660, 4to; "Diſcours ſur la Comete," written upon Gaſſendi's principles againſt comets being portents, 1665; "Diſcours ſur la tranſmiſſion du ſang d'un animal dans le corps d'un homme," written at Rome; "Diſcours ſceptique ſur le paſſage du chyle & ſur le mouvement du cœur." Guy Patin ſays, in one of his letters, that this laſt work is full of faults, and that the author knew nothing of the ſubject he treated; which may be in ſome meaſure true, for he does not appear to have troubled himſelf long about phyſic. He publiſhed in 1669 at Paris, "Epiſtolæ illuſtrium & eruditorum virorum;" among which are ſome of Clement IXth's letters to him, while that pope was yet cardinal. This publication

tion was thought improper, and imputed to vanity. He tranſlated ſome of our Engliſh authors into French: as More's Utopia; ſome of Hobbes's works, and part of Camden's Britannia. He correſponded with Hobbes; and a ſtory has been circulated of his management in this correſpondence, which, ſuppoſing it true, ſhews, that, although he might be no great man himſelf, yet he was not deſtitute of thoſe arts which have made little men ſometimes paſs a while for great. Hobbes uſed to write to Sorbiere on philoſophical ſubjects; and, thoſe letters being ſent by him to Gaſſendi, ſeemed ſo worthy of notice to that great man, that he ſet himſelf to write proper anſwers to them. Gaſſendi's anſwers were ſent by Sorbiere as his own to Hobbes, who thought himſelf happy in the correſpondence of ſo profound a philoſopher: but at length the artifice being diſcovered, Sorbiere did not come off with the honour he had propoſed to himſelf.

Other minute performances of Sorbiere are omitted as being of no conſequence at all. There is a "Sorberiana," which is as good as many other of the "Ana;" that is, good for nothing.

SORBONNE (Robert de), founder of the celebrated college at Paris, which bore his name, was born in 1201, at Sorbon, a ſmall village in the dioceſe of Rheims. He was of an obſcure family, but, being educated for the church, ſoon became famous for his preaching. Louis IX. called St. Louis, heard him with approbation, and took him as his chaplain. Having formerly found it difficult, on account of his poverty, to obtain his doctor's degree, he projected the plan of a college in which the profeſſors were to teach gratuitouſly. He took up this idea about 1251, when he was made canon of Cambray, and founded his college in 1253, which eſtabliſhment became the model of many others. He became canon of Paris in 1258, and lived in the higheſt reputation to the end of his life, which happened in 1274; when he left his property, which was very conſiderable, to complete the endowment of his college. The Sorbonne was one of the four parts of the faculty of theology at Paris, and produced many able divines. Its founder was known alſo as an author. He wrote, 1. "Three Treatiſes; on Conſcience, on Confeſſion, and the Way to Paradiſe," printed in the bibliotheque des Peres. 2. Some ſhort notes on the ſcriptures, printed in the edition of Menochius, by father Tournemine. 3. A book on Marriage. 4. Another on "the three ways of going to Paradiſe." 5. The ſtatutes for the ſociety of the Sorbonne. 6. A great number of his ſermons in manuſcript, were alſo preſerved in the library of the Sorbonne; written with feeling, though in the barbarous ſtyle of his age.

SOTO

SOTO (Dominic), a learned Dominican, of great fame, under the emperor Charles V. He was born at Segovia in 1494, and his father, who was a gardener, would have bred him to his own profeſſion, but having learned to write and read, he went to a ſmall town near Segovia, where he performed the office of ſacriſtan. By perſevering in ſtudy he fitted himſelf for the univerſity of Alcala, and proceeded from thence to Paris. It was after his return into Spain that he became a Dominican, and appeared with great diſtinction in the univerſity of Salamanca. His reputation was now ſo high, that he was choſen by the emperor Charles V. as arbitrator in ſome important diſputes, and appointed in 1545 his firſt theologian at the council of Trent. In that aſſembly he was one of the moſt active and eſteemed members. He ſpoke frequently, and took the charge of forming the decrees from the deciſions which had paſſed. Every one was fond of conſulting him, and this peculiar diſtinction was the more remarkable as there were more than fifty biſhops, and other theologians, of the ſame order in the aſſembly. He refuſed the biſhopric of Segovia, and though he had not been able to decline the appointment of confeſſor to Charles V. he reſigned it as ſoon as he could with propriety. He died in 1560, at the age of 66. He publiſhed, 1. two books "on Nature and on Grace," in 1549, and dedicated them to the fathers of the council, 4to. Paris. 2. "Commentaries on the Epiſtle to the Romans," 1550, folio. 3. "Commentaries on the Maſter of Sentences," folio. 4. "De juſtitia et jure," two treatiſes, in folio. 5. "De legendis ſecretis," 8vo. 6. "De pauperum cauſa." 7. "De cavendo juramentorum abuſu." 8. "Apologia contra Ambroſium Catharinum," &c.

SOUCHAI (Jean Baptiste), a French writer who died in 1746, at the age of 59, was born at Saint-Amand near Vendôme, and educated by an uncle. Removing to Paris, he gained the applauſe and eſteem of all the learned; and in 1720 was elected into the academy of Inſcriptions, in whoſe memoirs his diſſertations make a diſtinguiſhed figure. He was not without preferment alſo, being canon of Rodez, counſellor to the king, and reader and profeſſor of eloquence in the College Royal. The abbé Souchai is ſaid to have formed in himſelf the rare union of profound knowledge and elegant manners. He wrote, 1. a French tranſlation of Brown's Vulgar Errors, entitled, "Eſſais ſur les Erreurs populaires," 2 vols. 12mo. 2. An edition of the works of Peliſſon, 3 vols. 12mo. 3. Remarks on d'Andilly's Joſephus, in the edition of Paris, 1744. 4. An edition of Boileau's works, 2 vols. 4to. 1740. 5. An edition of the "Aſtrea" of Honoré d'Urfé, in which the language is modernized, and the converſations abridged, 1733, 10 vols, 12mo. 6. An edition of "Auſonius" in 4to. with copious notes. 7. The

The diſſertations abovementioned, in the Memoirs of the Academy.

SOUFFLOT (JAMES GERMAIN), an architect very famous in France, particularly for his plan of the beautiful church of St. Genevieve at Paris, was born in 1713, at Trenci near Auxerre. His family was engaged in commerce, but he very early ſhewed a ſtrong diſpoſition for the arts, and particularly for architecture. It is related of him, as of our countryman Smeaton, that, from his earlieſt childhood, he was more delighted by attending to workmen than any other amuſement; and, like him, was ſo ſtrongly directed by the bent of his genius to the profeſſion in which he afterwards excelled, as to fruſtrate the wiſhes of his father to place him in his own line. The father of Soufflot, however, did not yield to his ſon's inclination, and he was obliged to quit his home in order to indulge it. He immediately, with a ſmall ſtock of money, ſet out for Italy, but pauſed at Lyons, where, by working under the artiſts of that place, he improved at once his knowledge and his finances. He then viſited Rome and every part of Italy. Having improved himſelf under the beſt artiſts, and by modelling from the fineſt antiques, he returned to France, and for a time to Lyons, where he had made himſelf beloved in his former viſit. He was ſoon employed by the magiſtrates of that city to build the exchange and the hoſpital, the latter of which edifices extended his reputation throughout France. Madame Pompadour heard of him, and having obtained for her brother the place of director of the royal buildings, &c. engaged Soufflot and Cochin to attend him into Italy. Returning from that engagement, he quitted Lyons, and eſtabliſhed himſelf at Paris; where he was ſucceſſively comptroller of the buildings of Marly and the Tuileries, member of the academies of architecture and painting, knight of the order of St. Michael, and laſtly, ſuperintendant of the royal buildings. With reſpect to the dome of his great work, the church of St. Genevieve, he met with ſo many contradictions, and ſo much oppoſition excited by envy, that though he had demonſtrated the poſſibility of executing it, they threw great obſtacles in his way; and are thought to have ſhortened his life by the ſevere vexation he experienced from them. After languiſhing for two years, in a very infirm ſtate, he died Auguſt 29, 1780, at the age of 67.

Soufflot was much beloved by his relations and friends, who knowing the excellence of his heart, were not offended by a kind of warmth and roughneſs of character which was peculiar to him. They called him jocularly "Le bourru bienfaiſant," *the benevolent humouriſt*, as we may perhaps tranſlate it; from the title of a comedy then faſhionable. He did not live to finiſh the church of St. Genevieve; but, beſides the buildings here mentioned

mentioned, he was concerned in many others, particularly the beautiful theatre at Lyons.

SOUTH (Robert), an Engliſh divine of great parts and learning, was the ſon of a merchant in London, and born at Hackney in Middleſex, 1633[z]. He was educated in Weſtminſter-ſchool under Dr. Buſby, where he acquired an uncommon ſhare of grammatical and philological learning, but "more," ſays Wood, "of impudence and faucineſs;" and, being a king's ſcholar, was in 1651 elected thence ſtudent of Chriſt-church, Oxford. He took a batchelor of arts degree in 1654; and the ſame year wrote a copy of Latin verſes, to congratulate the protector Cromwell upon the peace concluded with the Dutch. They were publiſhed in a collection of poems by the univerſity. The year after, he publiſhed another Latin poem, entitled, "Muſica Incantans; ſive Poema exprimens Muſicæ vires juvenem in infaniam adigentis, & Muſici inde periculum." In 1657, he took a maſter of arts degree; and became by virtue of his abilities and attainments an illuſtrious member of his ſociety. He preached frequently, and (as Wood thinks) without any orders: he appeared, at St. Mary's, the great champion for Calviniſm againſt Socinianiſm and Arminianiſm; and his behaviour was ſuch, and his talents eſteemed ſo exceedingly uſeful and ſerviceable, that the heads of that party were conſidering how to give proper encouragement and proportionable preferment to ſo hopeful a convert. In the mean time the protector Cromwell died; and then, the Preſbyterians prevailing over the Independents, South ſided with them. He began to contemn, and in a manner to defy, the dean of his college Dr. Owen, who was reckoned the head of the Independent party; upon which the doctor plainly told him, that he was one who "ſate in the ſeat of the ſcornful." The author of the memoirs of South's life tells us, that he was admitted into holy orders, according to the rites and ceremonies of the church of England, in 1658. In July, 1659, he preached the aſſize-ſermon at Oxford, in which he inveighed vehemently againſt the Independents; and by this greatly pleaſed the Preſbyterians, who thereupon made him their acknowledgements. The ſame year, when it was viſible that the king would be reſtored, he was ſomewhat at a ſtand, yet was ſtill reckoned a member of "the Fanatic Ordinary," as Wood expreſſes it; but, when his majeſty's reſtoration could not be withſtood, then he began to exerciſe his pulpit-talents, which were very great, as much againſt the Preſbyterians, as he had done before againſt the Independents. Such was the conduct and behaviour of this celebrated divine in the

[z] Athen. Oxon. Vol. ii. Poſthumous Works of Dr. Robert South, with Memoirs of his Life, 1717, 8vo.

earlier

earlier part of his life, as it is described by his contemporary in the university, Mr. Anthony Wood; and if Wood was not unreasonably prejudiced against him, he was doubtless no small time-server, who knew no better use of the great abilities God had given him, than to obtain the favour of those who could reward him best.

He seems to have proceeded as he had begun: that is, he pushed himself on by an extraordinary zeal for the powers that were; and he did not succeed amiss. Aug. 10, 1660, he was chosen public orator of the university; and at the same time "tugged hard," says Wood, "such was the high conceit of his worth, to be canon of Christ-church, as belonging to that office; but was kept back by the endeavours of the dean. This was a great discontent to him; and not being able to conceal it, he clamoured at it, and shewed much passion in his sermons till he could get preferment, which made them therefore frequented by the generality, though shunned by some. This person, though he was a junior master, and had never suffered for the royal cause, yet so great was his conceit, or so blinded he was with ambition, that he thought he could never be enough loaded with preferment; while others, who had suffered much, and had been reduced to a bit of bread for his majesty's cause, could get nothing." South's talents, however, might be of use, and were not to be neglected; and these, together with his flaming zeal, which he was ever ready to exert on all occasions, recommended him effectually to notice and preferment. In 1661, he became domestic chaplain to lord Clarendon, chancellor of England, and of the university of Oxford; and, in March, 1663, was installed prebendary of Westminster. October the 1st following, he was admitted to the degree of doctor in divinity; but this, as Wood relates, not without some commotion in the university. Letters were sent by lord Clarendon, in behalf of his chaplain South, who was therein recommended to the doctorate: but some were so offended, on account of certain prejudices against South, whom they looked upon as a mere time-server, that they stifly denied the passing of these letters in convocation. A tumult arose, and they proceeded to a scrutiny; after which the senior proctor Nathaniel Crew, fellow of Lincoln-college, and afterwards bishop of Durham, did ("according to his usual perfidy, which, says Wood, he frequently exercised in his office; for he was born and bred a Presbyterian") pronounce him passed by the major part of the house; in consequence of which, by the double presentation of Dr. John Wallis, Savilian professor of geometry, he was first admitted bachelor, then doctor of divinity.

Afterwards he had a sinecure in Wales, bestowed upon him by his patron the earl of Clarendon; and, at that earl's retirement into France in 1667, became chaplain to James duke of York.

York. In 1670, he was made canon of Chriſt-church, Oxford. In 1676, he attended as chaplain Laurence Hyde, eſq; ambaſſador extraordinary to the king of Poland; of which journey he gave an account, in a letter to Dr. Edward Pocock, dated from Dantzick the 16th of Dec. 1677; which letter is printed in the "Memoirs of his Life." In 1678, he was nominated by the dean and chapter of Weſtminſter to the rectory of Iſlip in Oxfordſhire; and, in 1680, rebuilt the chancel of that church, as he did afterwards the rectory-houſe. Wood has obſerved, in April, 1694, that, notwithſtanding his various preferments, he lived upon none of them; but upon his temporal eſtate at Caverſham near Reading, and, as the people of Oxford imagined, in a diſcontented and clamorous condition for want of more. They were miſtaken, however, if the author of the Memoirs of his Life is to be depended on, who tells us, that he refuſed ſeveral offers of biſhoprics, as likewiſe that of an archbiſhopric in Ireland, which was made him in James the Second's reign, by his patron the earl of Rocheſter, then lord lieutenant of that kingdom. But this was only rumour; and there is little reaſon to ſuppoſe that it had any foundation. South's nature and temper were violent, domineering, and intractable to the laſt degree; and it is more than probable, that his patrons might not think it expedient to raiſe him higher, and by that means inveſt him with more power than he was likely to uſe with diſcretion. There is a particular recorded, which ſhews, that they were no ſtrangers to his nature. The earl of Rocheſter, being ſolicited by James II. to change his religion, agreed to be preſent at a diſpute between two divines of the church of England, and two of the church of Rome; and to abide by the reſult of it. The king nominated two for the Popiſh ſide, the earl two for the Proteſtant, one of whom was South; to whom the king objected, ſaying, that he could not agree to the choice of South, who inſtead of arguments would bring railing accuſations, and had not temper to go through a diſpute that required the greateſt attention and calmneſs: upon which Dr. Patrick, then dean of Peterborough, and miniſter of St. Paul's, Covent-garden, was choſen in his ſtead.

After the Revolution, South took the oath of allegiance to their majeſties; though he is ſaid to have excuſed himſelf from accepting a great dignity in the church, vacated by a refuſal of thoſe oaths. In 1693, he publiſhed "Animadverſions on Dr. Sherlock's book, intituled, 'A vindication of the Holy and ever Bleſſed Trinity,' &c. together with a more neceſſary vindication of that ſacred and prime article of the Chriſtian Faith from his new notions and falſe explications of it: humbly offered to his admirers, and to himſelf the chief of them, 1693," 4to. Sherlock having publiſhed in 1694 a Defence of himſelf againſt

theſe Animadverſions, South replied, in a book entitled, "Tritheiſm charged upon Dr. Sherlock's new notion of the Trinity, and the charge made good in an anſwer to the defence," &c. This was a moſt terrible war, and great men eſpouſed the cauſe of each; though the cauſe of each, as is curious to obſerve, was not the cauſe of orthodoxy, which lay between them both: for if Sherlock ran into Tritheiſm, and made three ſubſtances as well as three perſons of the Godhead, South on the other hand leaned to the hereſy of Sabellius, which deſtroying the triple perſonage, ſuppoſed only one ſubſtance with ſomething like three modes. The victory, nevertheleſs, was adjudged to South in an extraordinary manner at Oxford: for Mr. Bingham of Univerſity-college, having fallen in with Sherlock's notions, and aſſerted in a ſermon before the univerſity, that "there were three infinite diſtinct minds and ſubſtances in the Trinity, and alſo that the three perſons in the Trinity are three diſtinct minds or ſpirits, and three individual ſubſtances, was cenſured by a ſolemn decree there in convocation: wherein they judge, declare, and determine the aforeſaid words, lately delivered in the ſaid ſermon, to be "falſe, impious, heretical, and contrary to the doctrine of the church of England." But this decree rather irritated, than compoſed the differences: whereupon the king interpoſed his authority, by directions to the archbiſhops and biſhops, that no preacher whatſoever in his ſermon or lecture, ſhould preſume to preach any other doctrine concerning the bleſſed Trinity, than what was contained in the Holy Scriptures, and was agreeable to the three Creeds and thirty-nine Articles of Religion. This put an end to the controverſy; though not till after both the diſputants, together with Dr. Thomas Burnet, maſter of the Charter-houſe, had been ridiculed in a well-known ballad, called "The Battle Royal." Burnet about the ſame time had ridiculed, in his Archæologia Philoſophica, the literal account of the Creation and Fall of Man, as it ſtands in the beginning of Geneſis; and this, though ſmart and witty, being thought heterodox and profane, expoſed him to the laſh upon the preſent occaſion.

During the greateſt part of queen Anne's reign, South was in a ſtate of inactivity; and, the infirmities of old age growing faſt upon him, he performed very little of the duty of his miniſterial function, otherwiſe than by attending divine ſervice at Weſtminſter-abbey. Nevertheleſs, when there was any alarm about the church's danger, as in thoſe days alarms of that ſort were frequent, none ſhewed greater activity; nor had Sacheverell in 1710 a more ſtrenuous advocate. He had from time to time given his ſermons to the public; and, in 1715, he publiſhed a fourth volume, which he dedicated to the right hon. William Bromley, eſq; "ſome time ſpeaker to the Hon. Houſe of Commons, and after that principal Secretary of State to her Majeſty

Majeſty Queen Anne, *of ever bleſſed memory.*" He died aged eighty-three, July 8, 1716; and was interred in Weſtminſter-abbey, where a monument is erected to him, with an inſcription upon it. He was a man of very uncommon abilities and attainments; of judgement, wit, and learning equally great. There is as much wit in his ſermons, as there is good ſenſe and learning, well combined and ſtrongly ſet forth: and there is yet more ill-humour, ſpleen, and ſatire. However admirable, there was certainly nothing amiable in his nature: for it is doing him no injuſtice to ſay, that he was four, morose, peeviſh, quarrelſome, intolerant, and unforgiving; and, had not his zeal for religion ſerved for the time to cover a multitude of moral imperfections, all his parts and learning could not have ſcreened him from the imputation of being but an indifferent kind of man.

His Sermons have been often printed in 6 vols. 8vo. In 1717, his "Opera Poſthuma Latina," conſiſting of Orations and Poems; and his "Poſthumous Works" in Engliſh, containing three Sermons, an account of his Travels into Poland, Memoirs of his Life, and a Copy of his Will; were publiſhed in 2 vols. 8vo.

SOUTHERN (Thomas), an Engliſh dramatic writer, was the ſon of George Southern of Stratford upon Avon in Warwickſhire, and born about 1662[A]. He became a member of Pembroke-college, Oxford, in 1680; and, after having taken one degree in arts in 1683, went to London, where he ſet up for a poet, and wrote a tragedy, called "The Loyal Brother, or the Perſian Prince," acted and publiſhed in 1682. This is Wood's account, but certainly erroneous: for here he is made to publiſh a play after his ſettlement in London, though, by the very date of its publication, it muſt have been written ſome time before he left Oxford.

Another writer, who though of no great authority, was probably better acquainted with his hiſtory, gives this account of him[B]. Southern, ſays he, was born at Dublin in the year of the Reſtoration; and was early educated at the univerſity there. In his eighteenth year, he quitted Ireland, and probably went to Oxford, though this writer makes no mention of it; whence he removed to the Middle-Temple, London, where he devoted himſelf to play-writing and poetry, inſtead of law. His "Perſian Prince, or Loyal Brother," in 1682, was introduced at a time when the Tory intereſt was triumphant in England; and the character of the Loyal Brother was no doubt intended to compliment James duke of York, who afterwards rewarded him for his ſervice: for, after his acceſſion to the throne, Southern went into the army, and ſerved in the commiſſion of captain

[A] Athen. Oxon. [B] Cibber's Lives of the Poets, Vol. v.

under

under the king himſelf, when about to oppoſe the prince of Orange's coming into England. This affair being over, he retired to his ſtudies; and wrote ſeveral plays, from which he is ſuppoſed to have drawn a very handſome ſubſiſtence. In the preface to his tragedy, called "The Spartan Dame," he acknowledges, that he received from the booksellers as a price for this play 150l. which was thought in 1721, the time of its being publiſhed, very extraordinary. He was the firſt who raiſed the advantage of play-writing to a ſecond and third night; which Pope mentions in the following manner:

—— Tom whom heav'n ſent down to raiſe
The price of prologues and of plays.
Verſes to Southern, 1742.

The reputation, which Dryden gained by the many prologues he wrote, made the players always ſolicitous to have one of his, as being ſure to be well received by the public. Dryden's price for a prologue had uſually been four guineas, with which ſum Southern once preſented him; when Dryden returning the money ſaid, "Young man this is too little, I muſt have ſix guineas." Southern anſwered, that four had been his uſual price: "Yes," ſays Dryden, "it has been ſo, but the players have hitherto had my labours too cheap; for the future I muſt have ſix guineas." Southern alſo was induſtrious to draw all imaginable profits from his poetical labours. Dryden once took occaſion to aſk him, how much he got by one of his plays? to whom Southern replied, after owning himſelf aſhamed to tell him, 700l. which aſtoniſhed Dryden, as it was more by 600l. than he himſelf had ever got by his moſt ſucceſsful plays. But the ſecret, we are told, is, that Southern was not beneath the drudgery of ſolicitation, and often ſold his tickets at a very high price, by making applications to perſons of quality and diſtinction; a degree of ſervility, which Dryden might juſtly think below the dignity of a poet, and more in the character of an underplayer. Dryden entertained a high opinion of Southern's abilities; and prefixed a copy of verſes to a comedy of his, called "The Wife's Excuſe," acted in 1692. The night that Southern's "Innocent Adultery" was firſt acted, which has been eſteemed by ſome perſons the moſt affecting play in any language, a gentleman took occaſion to aſk Dryden, "what was his opinion of Southern's genius?" who replied, "that he thought him ſuch another poet as Otway." The moſt finiſhed of all his plays is "Oroonoko, or the Royal Slave:" which is built upon a true ſtory, related by Mrs. Behn in a novel. Beſides the tender and delicate ſtrokes of paſſion in this play, there are many ſhining and manly ſentiments; and ſome have gone ſo far beyond the truth as to ſay, that the moſt celebrated even of Shakſpeare's plays cannot furniſh ſo many ſtriking thoughts, and

ſuch a glow of animated poetry. Southern died May 26, 1746, aged eighty-five [c]. He lived the laſt ten years of his life in Weſtminſter, and attended the abbey ſervice very conſtantly; being, as is ſaid, particularly fond of church muſic. Oldys, in his MS. additions to Gildon's continuation of Langbaine, ſays, that he remembered Mr. Southern "a grave and venerable old gentleman. He lived near Covent-garden, and uſed often to frequent the evening prayers there, always neat and decently dreſſed, commonly in black, with his ſilver ſword and ſilver locks; but latterly it ſeems he reſided at Weſtminſter." The late excellent poet Mr. Gray, in a letter to Mr. Walpole, dated from Burnham in Buckinghamſhire, in Sept. 1737, has alſo the following obſervation concerning this author: "We have old Mr. Southern at a gentleman's houſe a little way off, who often comes to ſee us; he is now ſeventy-ſeven years old, and has almoſt wholly loſt his memory; but is as agreeable an old man as can be, at leaſt I perſuade myſelf ſo when I look at him, and think of Iſabella and Oroonoko [d]." Mr. Maſon adds in a note on this paſſage, that "Mr. Gray always thought highly of his pathetic powers, at the ſame time that he blamed his ill taſte for mixing them ſo injudiciouſly with farce, in order to produce that monſtrous ſpecies of compoſition called Tragi-comedy." Mr. Southern, however, in the latter part of his life, was ſenſible of the impropriety of blending tragedy and comedy, and uſed to declare to lord Corke his regret at complying with the licentious taſte of the time. His dramatic writings were for the firſt time completely publiſhed by T. Evans, in 3 vols. 12mo.

SOZOMEN (Hermias), an eccleſiaſtical hiſtorian of the fifth century, was of a good family; and born at Bethelia, a town of Paleſtine [e]. After being liberally educated, he ſtudied the law at Berytus in Phœnicia; and then going to Conſtantinople, became a pleader at the bar. Afterwards he applied himſelf to the writing of Eccleſiaſtical Hiſtory; and firſt drew up a compendium of it in two books, from the aſcenſion of Chriſt to the year 323; but this is loſt. Then he continued his hiſtory in a more circumſtantial and cloſer manner to the year 440; and this part is extant. He hath many particulars relating to him in common with the eccleſiaſtical hiſtorian Socrates: he lived at the ſame time, was of the ſame profeſſion, and undertook a work of the ſame nature, and compriſed it within the ſame period: for his hiſtory ends, as it nearly begins, at the ſame point with that of Socrates. His ſtyle is more florid and elegant than that of Socrates [f]; but he is by no means ſo judicious an author.

[c] Biographia Dramatica.
[d] Quarto edition, p. 25.
[e] Fabricii Bibl. Græc. Lib. v. c. 4. Tillemont, Du Pin, Cave, &c.
[f] Jortin's Eccleſ. Remarks, vol. iii.

Being

Being of a family which had exceſſively admired the monks, and himſelf educated at the feet of theſe Gamaliels, he contracted a ſuperſtitious and trifling turn of mind, and an amazing credulity for monkiſh miracles: he ſpeaks of the benefit which himſelf had received from the interceſſion of Michael the Archangel. He gives an high commendation of a monaſtic life, and enlarges very much upon the actions and manners of thoſe recluſes: and this is all that he hath added to the "Hiſtory of Socrates," who it is univerſally agreed wrote firſt, and whom he every where vifibly copies.

His hiſtory has been tranſlated and publiſhed by Valeſius, with Euſebius and the other eccleſiaſtical hiſtorians; and republiſhed, with additional notes by Reading, at London, 1720, in 3 vols. folio.

SPAGNOLETTO (Joseph *Ribera*), ſo named in Italy, and uſually ſo called, was born in 1589, at Xativa, a city in Spain, about ten leagues from Valentia. Though his parents were not in circumſtances to give him the education in painting which his early genius deſerved, he contrived to travel into Italy, and there applied to his art under the greateſt maſters. He firſt reſided at Parma, where he ſo completely ſtudied the works of Correggio, as to be able to imitate his ſtyle and colouring with great ſucceſs. He then removed to Rome, where he changed his manner altogether, and adopted Caravaggio as his model. Like that maſter, he painted with bold and broad lights and ſhadows, and gave ſo extraordinary a degree of force to his pictures, that the works of moſt other artiſts, when placed near them, appear comparatively tame and feeble. In his colouring he is eſteemed equal to Caravaggio, and ſuperior to him in correctneſs of deſign; yet inferior in ſweetneſs and mellowneſs of touch. It is ſaid, that a cardinal having become his patron at Rome, and given him apartments in his own palace, he became indolent, and unable to exert his talents; in order to do juſtice to which, he found it neceſſary to return to that poverty in which he was bred, and therefore voluntarily renounced this aſylum, and fixed himſelf at Naples. Here his works being greatly admired, and his pencil being, after a time, conſtantly employed by the viceroy of Naples, and other potentates of Europe, he gradually roſe to that affluence, the ſudden acquiſition of which, had produced ſo bad an effect. It was not ſo now; he continued to paint hiſtorical pictures, and ſometimes portraits, which are diſperſed throughout Europe; but he rarely worked for the churches or convents. His principal works are at Naples, and in the Eſcurial in Spain.

The genius of Spagnoletto naturally inclined him to ſubjects of horror, which, therefore, he ſelected from ſacred and profane hiſtory; ſuch as the martyrdoms of ſaints, the torments of

Ixion and Prometheus, or Cato tearing out his own bowels. He alſo delighted in deſigning old men emaciated by mortification, ſuch as ſaints and hermits, his pictures on which ſubjects, were much admired by the Spaniards and Neapolitans. An extraordinary ſtory is related by Sandrart, of the effect of one of his pictures on the imagination of a pregnant woman, and on her child; but as the poſſibility of ſuch effects is by no means aſcertained, we ſhall not venture to relate it. The force of his colouring, the extraordinary relief of his figures, and the ſingular ſtrength of his expreſſion, certainly make his pictures likely to affect the mind as powerfully as thoſe of any maſter who can be mentioned.

SPAGNOLI. See MANTUAN.

SPANHEIM (FREDERIC), profeſſor of divinity at Leyden, was born at Amberg in the Upper Palatinate, in 1600, of a good family[c]. His father Wigand Spanheim, doctor of divinity, was a very learned man, and eccleſiaſtical counſellor to the elector-palatine; he died in 1620, holding in his hand a letter from his ſon, which had made him weep for joy. Frederic was educated with great care under the inſpection of his father; and, having ſtudied in the college of Amberg till 1613, was ſent the next year to the univerſity of Heidelberg, which was then in a very flouriſhing condition. He there made ſo great a progreſs both in languages and philoſophy, that it was eaſily perceived he would one day become a great man. He returned to his father's houſe in 1619, and was ſent ſoon after to Geneva, to ſtudy divinity. In 1621, after the death of his father, he went into Dauphiné, and lived three years with the governor of Ambrun, in the quality of a tutor. He then returned to Geneva, and went afterwards to Paris, where he met with a kind relation, Samuel Durant, who was miniſter of Charenton. Durant diſſuaded Spanheim from accepting the profeſſorſhip of philoſophy at Lauſanne, which the magiſtrates of Berne then offered him.

In April, 1625, he made a voyage of four months to England, and was at Oxford; but being driven thence by the plague, he returned to Paris, and was preſent at the death of his relation Durant, who, having a great kindneſs for him, left him his whole library. He had learned Latin and Greek in his own country, French at Geneva, Engliſh at Oxford; and the time which he now ſpent at Paris, was employed in acquiring the Oriental tongues. In 1627, he diſputed at Geneva for a profeſſorſhip of philoſophy, and carried it; and about the ſame time married a lady, originally of Poitou, who reckoned among her anceſtors the famous Budæus. He was admitted a miniſter

[c] Bayle's Dict. in voce.—Niceron, tom. xxix.

ſome

ſome time after; and, in 1631, ſucceeded to the chair of divinity, which Turretin had left vacant. He acquitted himſelf of his functions as an able and, at the ſame time, an indefatigable man; ſo that his reputation being ſpread abroad on every ſide, ſeveral univerſities would have had him: but that of Leyden prevailed, after the utmoſt endeavours had been uſed to keep him at Geneva. He left Geneva in 1642; and taking a doctor of divinity's degree at Baſil, that he might conform to the cuſtom of the country to which he was going, he arrived at Leyden in Oct. that year. He not only ſupported, but even increaſed the reputation he had brought with him; but he lived to enjoy it only till May, 1649. His great labours ſhortened his days. His academical lectures and diſputations, his preaching (for he was miniſter of the Walloon church at Leyden), the books he wrote, and many domeſtic cares, did not hinder him from keeping up a great literary correſpondence. Beſides this, he was obliged to pay many viſits; he viſited the queen of Bohemia, and the prince of Orange; and was in great eſteem at thoſe two courts. Queen Chriſtina did him the honour to write to him, in order to let him know, how much ſhe eſteemed him, and what pleaſure ſhe took in reading his works. Nevertheleſs, though he gave many ſpecimens of abilities and learning, he cannot be ſaid to have compoſed any work of importance; and the republic of letters has been more obliged to him for two ſons that he left, than for any thing which he himſelf wrote. He was the author of ſome things in the hiſtorical as well as theological way.

SPANHEIM (EZEKIEL), a very learned writer, as well as excellent ſtateſman, was the eldeſt ſon of Frederic Spanheim; and was born at Geneva in 1629 [H]. He diſtinguiſhed himſelf ſo much in his earlieſt youth by his forward parts and progreſs in literature, that, going to Leyden with his father in 1642, he gained immediately the friendſhip of Daniel Heinſius and Salmaſius, who were there; and preferved it with them both, notwithſtanding the animoſity they exerted againſt each other. He He was not ſatisfied with making himſelf a thorough maſter of the Greek and Latin tongues, but he applied himſelf with great vigour to the Oriental alſo. Ludovicus Capellus had publiſhed, at Amſterdam, in 1645, a diſſertation upon the ancient Hebrew Letters againſt John Buxtorf; in which he maintains, that the true characters of the ancient Hebrews were preſerved among the Samaritans, and loſt among the Jews. Spanheim undertook to refute Capellus in certain theſes, which he maintained and publiſhed at ſixteen years of age; but which afterwards, out of his great candour and modeſty, he called "unripe fruit;" and

[H] Le Clerc, Bibl. Choiſee, tom. xxii.—Niceron, &c. tom. ii.—General Dictionary.

frankly owned, that Bochart, to whom he had ſent them, had declared himſelf for Capellus againſt Buxtorf.

In 1649, he loſt his father; and ſoon after returned to Geneva, where he was honoured with the title of profeſſor of eloquence, but never performed the functions of that place. His reputation ſpreading more and more into foreign countries, Charles Louis, elector-palatine, ſent for him to his court, to be tutor to his only ſon: which employment he not only diſcharged with great ſucceſs, but alſo ſhewed his prudence and addreſs, by preſerving the good opinion of the elector and electreſs, though they were upon ill terms with each other. While he lived at this court, he employed his leiſure hours in perfecting his knowledge of the Greek and Roman learning; and not only ſo, but ſtudied the hiſtory of the later ages, and examined all thoſe books and records which relate to the conſtitution of the empire, and might contribute to explain and illuſtrate the public law of Germany. He ſhortly gave a proof of his capacity for matters of this kind, in a French tract, which he publiſhed in 1657; the deſign of which was, to aſſert the right of the elector-palatine to the poſt of vicar of the empire, in oppoſition to the claims of the duke of Bavaria. Skill in theſe matters has always been a ſure foundation and ſtep to preferment in the courts of Germany; and there is no doubt, that it opened Spanheim's way to thoſe great and various employments in which he was afterwards engaged.

In 1660, he publiſhed at Heidelberg a French tranſlation of the emperor Julian's "Cæſars," with notes and illuſtrations from medals and other monuments of antiquity. He had always an extraordinary paſſion for antiquities and medals; but had not yet ſeen Italy, where the ſtudy of them more eſpecially flouriſhed. On this account it was no doubt with great pleaſure, that he ſhortly after received a commiſſion from the elector, to go to Rome, in order to obſerve the intrigues of the catholic electors at that court. He no ſooner arrived than he attracted the eſteem of queen Chriſtina, at whoſe palace there was held an aſſembly of learned men every week; and he dedicated to her, in 1664, "Diſſertationes de præſtantia & uſu numiſmatum antiquorum," printed at Rome, in 4to. The ſame year he took a journey to Naples, Sicily, and Malta, and then returned to Rome; where he found the princeſs Sophia, mother of George I. of England. That princeſs, being highly pleaſed to meet with a gentleman, whom ſhe had already known as a man of learning, and correſponded with upon ſubjects of politics and literature, could not be ſatisfied to part with him ſo ſoon as it was likely to happen; and, therefore, having obtained leave of the elector her brother, carried him with her into Germany.

Upon

Upon his return to Heidelberg in April, 1665, he was received by the elector his master with all possible marks of esteem; and afterwards employed by him in various negociations at foreign courts. The same year, he went to that of Lorrain; the year following, to that of the elector of Mentz; then to France; afterwards, in 1668, to the congress of Breda; and then to France again. After all these journeys, he returned to Heidelberg; but continued there no longer than while he was detained by a dangerous illness: for, upon his recovery, he was sent by his master to Holland, and afterwards to England. In 1679, the elector of Brandenburg, having recalled his envoy at the court of England, gave his employment to Spanheim, with the consent of the elector-palatine; and, though he was charged at the same time with the affairs of these two princes, yet he acquitted himself so well, that the elector of Brandenburg desired to have him entirely in his service, to which the elector-palatine at last consented. In 1680, he went to France, by order of his new master, with the title of envoy extraordinary; and, during nine years residence at Paris, never left that city but twice. In 1684, he went to Berlin, to receive the post of minister of state; and the year after to England, to compliment James II. upon his accession to the throne. Upon the revocation of the edict of Nantes, he did great services to many of the Reformed; who found a place of refuge in his house, when they durst not appear abroad, for fear of their persecutors. Though he performed his master's business at the French court with the greatest ability and exactness, yet he led the life all the while of a very studious man: he read and wrote a great deal, maintained a correspondence with the learned all over Europe, and answered their letters with the utmost punctuality.

After this long embassy, he spent some years at Berlin, in retirement and among books; but, after the peace of Ryswick, was again obliged to quit his study, and sent on an embassy to France, where he continued from 1697 to 1702. The elector of Brandenburg, having during that interval assumed the title of king of Prussia, conferred on him the title and dignity of baron. In 1702, he quitted France, and went ambassador to England; where he spent the remainder of his days, dividing his time between business and study. He died Oct. 28, 1710, aged eighty-one, and was buried in Westminster-abbey. He left one daughter, who married in England the marquis de Montandre. It is surprising, that Spanheim, who seems to have been tossed about Europe from one court to another all his life, and to have been continually engaged in negociations and state-affairs, which he always discharged with the utmost exactness, could find time to compose so many works; and works

too of learning and labour, which could only be written in his ſtudy and among his books. One may almoſt ſay of him, that he negotiated and did buſineſs like a man who had nothing elſe in his thoughts; and that he wrote like a man who had ſpent his whole time by himſelf. He never appeared the man of letters, but when it was proper to do ſo; yet he converſed no more frequently with the unlearned than was neceſſary for his buſineſs.

Some of his writings have been mentioned already. His Latin work "upon the uſe and excellence of ancient medals," is his capital performance: it was publiſhed at Rome in 1664, as has been obſerved; at Paris in 1671, much enlarged; and after that with ſo many more additions, as from a quarto to riſe to two large volumes in folio, the firſt printed at London in 1706, the ſecond at Amſterdam in 1717. This work is juſtly eſteemed a treaſure of erudition. Two pieces of Spanheim are inſerted in Grævius's collection of Roman antiquities: one in the fifth volume, "De nummo Smyrnæorum, ſeu de Veſtâ & Prytanibus Græcorum, diatriba;" the other in the eleventh volume, entitled, "Orbis Romanus, ſeu ad Conſtitutionem Antonini Imperatoris, de qua Ulpianus, Leg. xvii. Dig. de Statu Hominum, Exercitationes duæ." At Leipſic, 1696, folio, came out, "Juliani Imperatoris Opera, Græcè & Latinè, cum variorum notis: recenſente Ez. Spanheim, qui obſervationes adjecit." But there is nothing of Spanheim in this edition, except the preface, and very ample remarks upon the firſt oration of Julian; he not having leiſure and opportunity to proceed further. Notes of his upon Callimachus are inſerted in Grævius's edition of that author, at Utrecht, 1697; and alſo upon the three firſt comedies of Ariſtophanes in Kuſter's edition, 1709.

SPANHEIM (Frederic), brother of Ezekiel Spanheim, and very learned alſo, was born at Geneva in 1632; and, at ten years of age, carried by his father to Leyden [1]. He ſtudied philoſophy under Hereboord, and was admitted doctor in that faculty at nineteen. He had loſt his father two years before; and, as he had been deſigned for the miniſtry, he applied himſelf vigorouſly to the ſtudy of divinity and the languages. Boxton was his maſter in Greek and Latin; and Golius in Oriental, at leaſt in Arabic. He was a candidate for the miniſtry in 1652, and ſoon after began to preach in ſeveral parts of Zealand. He diſcharged the functions of a miniſter at Utrecht for one year with a reputation that raiſed ſome jealouſy in the mind of Alexander Morus, whoſe name was then famous in the United Provinces. He received ſoon after an

[1] Niceron, t. xxix.

invitation

invitation from Charles Louis elector-palatine, who had resolved to re-eſtabliſh his univerſity at Heidelberg, and gave him the profeſſorſhip of divinity, though he was then but twenty-three. Before he went to take poſſeſſion of that poſt, he was admitted doctor of divinity at Leyden in 1655. He gained a great reputation at Heidelberg; and the elector-palatine always ſhewed him the higheſt marks of his eſteem and confidence; but theſe favours did not prevent him from oppoſing the elector with great freedom, when he attempted to divorce himſelf from the princeſs his wife, in order to marry another. His merit procured him, during the time he lived in the palatinate, ſeveral invitations from other univerſities; but he only accepted that from Leyden, where he was admitted profeſſor of divinity and ſacred hiſtory with a general applauſe in 1670. Here his reputation was raiſed to the greateſt height. He was four times rector of the univerſity of Leyden, and had alſo the poſt of librarian. Many years before his death, he was excuſed from reading public lectures, that he might have the more leiſure to apply himſelf to ſeveral works which he publiſhed. In 1695, he was attacked by a palſy, which affected half his body: of which, however, he afterwards appeared to be tolerably well recovered. He did not indeed enjoy a perfect ſtate of health from that time; and, not being able to reſtrain himſelf from his ſtudies and labours, which was abſolutely neceſſary, he relapſed, and died in 1701. He was thrice married, and had ſeveral children; but only one, whoſe name was Frederic, ſurvived him.

His writings are extremely numerous. They were printed at Leyden, in 3 vols. folio; the firſt in 1701, and the two laſt in 1703. They are chiefly, if not altogether, upon ſubjects of theology.

SPEED (John), a well-known Engliſh hiſtorian, was born at Farington in Cheſhire, about 1555, and brought up to the buſineſs of a taylor [K]; in which he ſeems to have riſen to no ſmall degree of eminence, for he was free of the company of merchant-taylors in the city of London. No particulars of his life are known; nor how it was that, forſaking the buſineſs of his profeſſion, he conceived thoughts, firſt of ſtudying, and then of writing hiſtory. In 1696, he publiſhed his "Theatre of Great-Britain;" which was afterwards reprinted, particularly in 1650, under this title: "The Theatre of the Empire of Great Britaine, preſenting an exact geography of the kingdomes of England, Scotland, Ireland, and the iſles adjoyning. With the ſhires, hundreds, cities, and ſhire-townes within the kingdome of England, divided and deſcribed by John Speed,"

[K] Fuller's Worthies, in Cheſhire.—General Dict.

folio.

folio. Nicolſon obſerves, that theſe maps "are extremely good[L]; and make a noble apparatus, as they were deſigned, to his hiſtory: but his deſcriptions of the ſeveral counties are moſtly ſhort abſtracts of what Camden had ſaid before him." In 1614, he publiſhed, in folio, "The Hiſtory of Great Britain under the conqueſts of the Romans, Saxons, Danes, and Normans; their originals, manners, warres, coines, and ſcales, with the ſucceſſions, lives, actes, and iſſues of the Engliſh monarchs, from Julius Cæſar to our moſt gracious ſovereigne king James;" dedicated to James I. He borrowed many of his materials from Camden; and was ſupplied with many by ſir Robert Cotton, ſir Henry Spelman, and other antiquaries, with whom he was well acquainted. There are prefixed to it recommendatory poems in Latin, French, and Engliſh, by ſir Henry Spelman and others; and writers have ſpoken of it in terms of high commendation. Speed was not only an hiſtorian, but alſo a divine; for, in 1616, he publiſhed a work in 8vo, called "The Cloud of Witneſſes, or the Genealogies of Scripture, confirming the truth of holy hiſtory and humanity of Chriſt."

He died July 28, 1629. and was buried in the church of St. Gile, Cripplegate, London, where a monument was erected to his memory. By his wife Suſanna, with whom he lived fifty-ſeven years, and who died almoſt a year before him, he had twelve ſons, and ſix daughters. One of his ſons, named John, was an eminent phyſician; of whom Wood has given ſome account, in the firſt volume of "Athenæ Oxonienſes." As to Speed himſelf, "he muſt be acknowledged," ſays Nicolſon, "to have had a head the beſt diſpoſed towards hiſtory of any of our writers; and would certainly have outdone himſelf, as far as he has gone beyond the reſt of his profeſſion, if the advantages of his education had been anſwerable to thoſe of his natural genius. But what could be expected from a taylor? However, we may boldly ſay, that his Chronicle is the largeſt and beſt we have hitherto extant." In another place, "John Speed was a perſon of extraordinary induſtry and attainments in the ſtudy of antiquities; and ſeems not altogether unworthy the name of 'ſummus & eruditus antiquarius,' given him by one who was certainly ſo himſelf."

SPELMAN (Sir HENRY), an eminent Engliſh antiquary, was deſcended from an ancient family, and born at Congham near Lynn in Norfolk, about 1561[M]. He was ſent to Trinity-college in Cambridge, when not quite fifteen; and in two

[L] Engliſh Hiſtorical Library, p. 5, Lond. 1714.

[M] Life of ſir Henry Spelman by biſhop Gibſon, prefixed to Gibſon's edition of the "Engliſh Works of Sir Henry Spelman," Lond. 1723, folio.

years

years and a half, called home upon the death of his father. About a year after, he was ſent to Lincoln's-Inn, to ſtudy the law; where having continued almoſt three years, he retired into the country, and married a lady of good faſhion and fortune. He was high ſheriff of Norfolk in 1604, and began to be diſtinguiſhed for his abilities and wiſdom. Accordingly, he was ſent by king James three ſeveral times into Ireland upon public buſineſs; and at home was appointed one of the commiſſioners to enquire into the oppreſſion of exacted fees in all the courts and offices of England, as well eccleſiaſtical as civil; which biſhop Hacket calls "a noble examination and full of juſtice [N]." He attended this buſineſs for many years, to the injury of his family and fortunes; and the government was ſo ſenſible of his good ſervices, that a preſent of 300l. was made him, not as a full recompence" (for ſo it is expreſſed in the king's writ), but only "as an occaſional remembrance," till ſomething more equal to his merit could be done for him. He was knighted by James I. who had a particular eſteem for him; as well on account of his known capacity for buſineſs, as his great learning in many ways, eſpecially in the laws and antiquities of our nation. Theſe, for a good part of his life, he ſeems to have ſtudied for his own private amuſement, and not with a view to any particular undertaking.

When he was about fifty, he went with his wife and family to live in London; and there purſuing a ſtudy to which his genius had always inclined him, he got together all ſuch books and manuſcripts as concerned the ſubject of antiquities, whether foreign or domeſtic. In 1613, he publiſhed his book, "De non temerandis eccleſiis," churches not to be violated; and this firſt eſſay, together with many others that came out afterwards, confirmed the notion, which the public had preconceived, of his profound learning and ſkill in laws and antiquities. In 1626, he publiſhed the firſt part of his "Gloſſary." After he had made large collections, and got a tolerable knowledge of the Saxon tongue, he reſolved to go on with his undertaking; but, becauſe he would not depend upon his own judgement, he printed one or two ſheets by way of ſpecimen, from which his friends were to judge of the nature of his deſign. He was encouraged in it by the moſt learned perſons of that age: at home, by Uſher, Williams then lord keeper, Selden, and ſir Robert Cotton; abroad, by Rigaltius, Salmaſius, Peireſchius, and others; as alſo by Bignonius, Meurſius, and Lindenbrokius, whoſe aſſiſtances he very gratefully acknowledges [O]. Upon this, he publiſhed it as far as to the end of the letter L; but why he went no farther, is not known.

[N] Life of archbiſhop Williams, Part II. p. 93. [O] Præfat. ad Gloſſarium.

Some

Some have fancied, that he ſtopped at the letter M, becauſe he had ſome things under "Magna charta," and Maximum conſilium," that his friends were afraid might give offence; "that not being a ſeaſon," ſays biſhop Gibſon, "to ſpeak freely, either of the prerogative of the king, or the liberty of the ſubject, both which upon many occaſions would have fallen in his way." The author has told us, in an advertiſement before the book, that he choſe to entitle his work, "Archæologus," rather than "Gloſſarium," as we commonly call it: for a gloſſary, ſtrictly ſpeaking, is no more than a bare explication of words; whereas this treats more eſpecially of things, and contains entire diſcourſes and diſſertations upon ſeveral heads. For this reaſon, it is not only to be conſulted upon occaſion, like common lexicons or dictionaries; but it ought to be carefully peruſed and ſtudied, as the greateſt treaſure extant of the ancient cuſtoms and conſtitutions of England.

About 1637, ſir William Dugdale acquainted ſir Henry Spelman, that many learned men were deſirous to ſee the ſecond part publiſhed, and requeſted of him to gratify the world with the work entire. Upon this, he ſhewed ſir William the ſecond part, and alſo the improvements which he had made in the firſt; but told him, at the ſame time, the diſcouragement he had met with in publiſhing the firſt part, for that the ſale had been extremely ſmall. Upon his death, all his papers came into the hands of ſir John Spelman, his eldeſt ſon; a gentleman, who had abilities ſufficient to complete what his father had begun, if death had not prevented him. After the reſtoration of Charles II. archbiſhop Sheldon and chancellor Hyde enquired of ſir William Dugdale, what became of the ſecond part, and whether it was ever finiſhed; and, upon his anſwering in the affirmative, expreſſed a deſire that it might be printed. Accordingly it was publiſhed by ſir William; but, as Gibſon ſays, "the latter part in compariſon of the other is jejune and ſcanty; and every one muſt ſee, that it is little more than a collection, out of which he intended to compoſe ſuch diſcourſes, as he has all along given us in the firſt part, under the words of the greateſt import and uſefulneſs." It was ſurmiſed, for it never was proved, that becauſe ſir William Dugdale had the publiſhing of the ſecond part, he inſerted many things of his own, which were not in ſir Henry Spelman's copy; and particularly ſome paſſages, which tend to the enlargement of the prerogative, in oppoſition to the liberties of the ſubject. But Gibſon aſſures us, that the very copy, from which it was printed, is in the Bodleian library in ſir Henry's own hand, and exactly agrees with the printed book; and particularly under the word "Parlamentum," and thoſe other paſſages, upon which the controverſy was raiſed. So far

far then as the copy goes, for it ends at the word "Riota," it is a certain teſtimony, that ſir William Dugdale did no more than mark it for the printer, and tranſcribe here and there a looſe paper; and, though the reſt of the copy was loſt before it came to the Oxford library, on which account there is not the ſame authority for the Gloſſary's being genuine of the letter R; yet it is not likely, that ſir William had any more ſhare in theſe laſt letters of the alphabet, than he had in any of the reſt.

The next work which he undertook was, an edition of the "Engliſh Councils." He had entered upon this work, before the "Gloſſary" was finiſhed; and was particularly encouraged in it, as he tells us, by the archbiſhops Abbot, Laud, and Uſher[p]. He branched his undertaking into three parts, aſſigning an entire volume to each diviſion: 1. "From the firſt plantation of chriſtianity to the coming in of the conqueror in 1066." 2. "From the Norman conqueſt to the caſting off the pope's ſupremacy, and the diſſolution of monaſteries by Henry VIII." 3. "The Hiſtory of the Reformed Engliſh church, from Henry VIII. to his own time." The volume, which contained the firſt of theſe heads, was publiſhed in 1639, about two years before his death, with his own annotations upon the more difficult places. The ſecond volume of the "Councils," as well as the ſecond part of the "Gloſſary," was put into the hands of ſir William Dugdale, by the direction of Sheldon and Hyde. Sir William made conſiderable additions to it out of the archbiſhop's regiſters and the Cottonian library; and it was publiſhed in 1664, but with abundance of faults, occaſioned by the negligence of either the copier, or corrector, or both. Sir Henry wrote ſeveral other works, all relating to ancient laws and cuſtoms. He was a great encourager of learning and learned men. It was he, who firſt adviſed Dr. Watts to undertake the ſtudy of antiquities; and, when he had arrived to good ſkill in thoſe matters, excited him, as the doctor owns in his preface, to undertake a new edition of Matthew Paris's hiſtory. He calls Camden his ancient friend; and he was likewiſe a great favourer of ſir William Dugdale. His revival of the old Saxon tongue ought to be reckoned a good piece of ſervice to the ſtudy of antiquities. He had found the excellent uſe of that language in the whole courſe of his ſtudies, and much lamented the neglect of it both at home and abroad; which was ſo very general, that he did not then know one man in the world, who perfectly underſtood it. Hereupon he ſettled a Saxon lecture in the univerſity of Cambridge, allowing 10l. per annum to Mr. Abraham Wheelocke, preſenting him to the vicarage of Middleton in the county of Norfolk, and giving him likewiſe the profits

[p] Præfat. ad Concil. v. 1.

of

of the impropriate rectory of the same church; both which were intended by him to be settled in perpetuity as an endowment of that lecture: but sir Henry and his eldest son dying in the compass of two years, the civil wars breaking forth, and their estate being sequestered, the family became incapable of accomplishing his design. He died in London in 1641, and was buried in Westminster-Abbey near Camden's monument. In 1698, was published by Mr. Edmund Gibson "Reliquiæ Spelmannianæ: The posthumous works of sir Henry Spelman, knight, relating to the laws and antiquities of England," folio. These were dedicated to archbishop Tenison, and reprinted with sir Henry's "English works" in 1723, folio, under the inspection, and by the care of the same Mr. Edmund Gibson, then doctor and bishop.

Sir Henry Spelman had eight children, four sons and four daughters. His eldest son, "the heir of his studies," as he calls him, was John Spelman, esq. a very learned man, who had great encouragement and assurance of favour from Charles I. That king sent for sir Henry Spelman, and offered him the mastership of Sutton's hospital, with some other advantages, in consideration of his good services both to church and state; who, thanking his majesty, replied, "that he was very old, and had one foot in the grave, but should be more obliged, if he would consider his son:" upon which, the king sent for Mr. Spelman, and conferred that and the honour of knighthood upon him. After the civil war broke out, his majesty, by a letter under his own hand, commanded him from his house in Norfolk, to attend at Oxford; where he was often called to private council, and employed to write several papers in vindication of the proceedings of the court. He was the author of "A view of a pretended book, entitled, 'Observations upon his Majesty's late Answers and Epistles.' Oxford, 1642," 4to. His name is not put to it; but Dr. Barlow, who had received a copy from him, told Wood that it was composed by him. Sir John wrote also "The case of our affairs in law, religion, and other circumstances, briefly examined and presented to the conscience, 1643," 4to. While he was thus attending the affairs of the public, and his own private studies, as those would give him leave, he fell sick, and died July 25, 1643. His funeral sermon, by his majesty's special order, was preached by Usher, an intimate acquaintance both of father and son. The son published the Saxon Psalter under the title of "Psalterium Davidis Latino-Saxonicum vetus, 1641," 4to, from an old manuscript in his father's library, collated with three other copies. He wrote the "Life of king Alfred the Great" in English, which was published by Hearne at Oxford 1709, 8vo. It has been translated into Latin by the care of Obadiah

Obadiah Walker, maſter of Univerſity college, who publiſhed the tranſlation with notes and cuts at Oxford in 1709, 8vo.

Clement Spelman, youngeſt ſon of ſir Henry, was a counſellor at law, and made puiſne baron of the exchequer upon the reſtoration of Charles II. He publiſhed ſome pieces relating to the government, and a large preface to his father's book, "De non temerandis eccleſiis." He died in June 1679, and was interred in St. Dunſtan's church, Fleet ſtreet.

SPENCE (JOSEPH), M.A. This ornament of polite literature was a fellow of New College, Oxford [Q], where he took the degree of M.A. Nov. 2, 1727; and in that year became firſt known to the learned world by "An Eſſay on Pope's Odyſſey; in which ſome particular beauties and blemiſhes of that work are conſidered, in two parts," 12mo. "On the Engliſh Odyſſey," ſays Dr. Johnſon, "a criticiſm was publiſhed by Spence, a man whoſe learning was not very great, and whoſe mind was not very powerful. His criticiſm, however, was commonly juſt; what he thought, he thought rightly; and his remarks were recommended by his coolneſs and candour. In him Pope had the firſt experience of a critic without malevolence, who thought it as much his duty to diſplay beauties as expoſe faults; who cenſured with reſpect, and praiſed with alacrity. With this criticiſm Pope was ſo little offended, that he ſought the acquaintance of the writer, who lived with him from that time in great familiarity, attended him in his laſt hours, and compiled memorials of his converſation. The regard of Pope recommended him to the great and powerful, and he obtained very valuable preferments in the church." Dr. Warton, in his "Eſſay on Pope [R]," ſtyles Spence's judicious Eſſay on the Odyſſey "a work of the trueſt taſte;" and adds, that "Pope was ſo far from taking it amiſs, that it was the origin of a laſting friendſhip betwixt them. I have ſeen," ſays Dr. Warton, "a copy of this work, with marginal obſervations written in Pope's own hand, and generally acknowledging the juſtneſs of Spence's obſervations, and in a few inſtances pleading, humouroufly enough, that ſome favourite lines might be ſpared. I am indebted," he adds, "to this learned and amiable man, on whoſe friendſhip I ſet the greateſt value, for moſt of the anecdotes relating to Pope, mentioned in this work, which he gave me, when I was making him a viſit at Byfleet, in the year 1754." He was elected, by the univerſity, profeſſor of poetry July 11, 1728, ſucceeding the Rev. Thomas Warton, B.D. father to Dr. Joſeph Warton, late maſter of Wincheſter-ſchool, and Mr. Thomas Warton, author of "The Hiſtory of Engliſh Poetry," and afterwards poet-laureat; each of which three profeſſors were twice

[Q] Anecdotes of Bowyer, by Nichols, p. 332. [R] Vol. II. p. 301.

elected

elected to their office, and held it for ten years, a period as long as the ſtatutes will allow. Mr. Spence wrote an account of Stephen Duck, which was firſt publiſhed, as a pamphlet, in 1731, and ſaid to be written by "Joſeph Spence, eſq. Poetry Profeſſor." From this circumſtance it has been ſuppoſed that he was not then in orders. But this is a falſe concluſion, as he was ordained in 1724; and left this pamphlet in the hands of his friend Mr. Lowth[s], to be publiſhed as ſoon as he left England, with a Grub-ſtreet title, which he had drawn up merely for a diſguiſe, not chooſing to have it thought that he publiſhed it himſelf. It was afterwards much altered, and prefixed to Duck's poems. He travelled with the duke of Newcaſtle (then earl of Lincoln) into Italy, where his attention to his noble pupil did him the higheſt honour[t]. In 1736, at Mr. Pope's deſire, he republiſhed[u] "Gorboduc," with a preface containing an account of the author, the earl of Dorſet. He never took a doctor's degree, but quitted his fellowſhip on being preſented by the Society of New College to the rectory of Great Horwood in Buckinghamſhire, in the year 1742. As he never reſided upon his living, but in a pleaſant houſe and gardens lent to him by his noble pupil, at Byfleet in Surrey (the rectory of which pariſh he had obtained for his friend Stephen Duck,) he thought it his duty to make an annual viſit to Horwood, and gave away ſeveral ſums of money to the diſtreſſed poor, and placed out many of their children as apprentices. In June 1742, he ſucceeded Dr. Holmes as his majeſty's profeſſor of modern hiſtory, at Oxford. His "Polymetis, or an Enquiry concerning the Agreement between the Works of the Roman Poets, and the Remains of the ancient Artiſts, being an attempt to illuſtrate them mutually from each other," was publiſhed in folio in 1747. Of this work of acknowledged taſte and learning, Mr. Gray has been thought to ſpeak too contemptuouſly in his Letters. His chief objection is, that the author has illuſtrated his ſubject from the Roman, and not from the Greek poets; that is, that he has not performed, what he never undertook; nay, what he expreſsly did not undertake. A third edition appeared in folio in 1774, and the abridgement of it by N. Tindal has been frequently printed in 8vo. We have ſeen a pamphlet with Spence's name to it in MS. as the

[s] Afterwards biſhop of London; who honoured Mr. Nichols with much uſeful information on the ſubject of this memoir.

[t] The nomination which Dr. Goddard, maſter of Clare-Hall, his grace's Cambridge tutor, felt by this appointment, probably occaſioned the extraordinary dedication to the duke, prefixed to his "Sermons, 1781," 8vo.

[u] In a malignant epiſtle from Curll to Pope, 1737, Mr. Spence is introduced as an early patron of the late ingenious R. Dodſley:

"'Tis kind, indeed, a Livery Muſe to aid,
Who ſcribbles farces to augment his trade:
Where You and Spence and Glover drive the nail,
The devil's in it if the plot ſhould fail."

author, called "Plain Matter of Fact, or, a ſhort Review of the Reigns of our Popiſh Princes ſince the Reformation; in order to ſhew what we are to expect if another ſhould happen to reign over us. Part I. 1748," 12mo. He was inſtalled prebendary of the ſeventh ſtall at Durham, May 24, 1754; and publiſhed in that year, "An Account of the Life, Character, and Poems of Mr. Blacklock, ſtudent of Philoſophy at Edinburgh," 8vo; which was afterwards prefixed to his Poems. The proſe pieces which he printed in "The Muſeum" he collected and publiſhed, with ſome others, in a pamphlet called "MORALITIES, by ſir Harry Beaumont," 1753. Under that name he publiſhed, "Crito, or a Dialogue on Beauty," and "A particular Account of the Emperor of China's Gardens near Pekin, in a Letter from F. Attiret, a French Miſſionary now employed by that Emperor to paint the apartments in thoſe Gardens, to his Friend at Paris;" both in 8vo, 1752, and both re-printed in Dodſley's "Fugitive Pieces." He wrote "An Epiſtle from a Swiſs Officer to his Friend at Rome," firſt printed in "The Muſeum;" and ſince in the third volume of "Dodſley's Collection." The ſeveral copies publiſhed under his name in the Oxford Verſes are preſerved by Nichols, in the "Select Collection, 1781." In 1758 he publiſhed "A Parallel, in the Manner of Plutarch, between a moſt celebrated Man of Florence (Magliabecchi), and one ſcarce ever heard of in England (Robert Hill, the Hebrew Taylor)," 12mo. printed at Strawberry Hill. In the ſame year he took a tour into Scotland, which is well deſcribed in an affectionate letter to Mr. Shenſtone, in a collection of ſeveral letters publiſhed by Mr. Hull in 1778. In 1763 he communicated to Dr. Warton ſeveral excellent remarks on Virgil, which he had made when he was abroad, and ſome few of Mr. Pope's.—Weſt Finchale Priory (the ſcene of the holy Godric's miracles and auſterities, who, from an itinerant merchant, turned hermit, and wore out three ſuits of iron cloaths), was now become Mr. Spence's retreat, being part of his prebendal eſtate. In 1764 he was well pourtrayed by Mr. James Ridley, in his admirable "Tales of the Genii," under the name of "Pheſoi Ecneps (his name read backwards) Derviſe of the Groves;" and a panegyrical letter from him to that ingenious moraliſt, under the ſame ſignature, is inſerted in "Letters of Eminent Perſons," vol. III. p. 139. In 1764 he paid the laſt kind office to the remains of his friend Mr. Dodſley, who died on a viſit to him at Durham. He cloſed his literary labours with "Remarks and Diſſertations on Virgil; with ſome other claſſical Obſervations; by the late Mr. Holdſworth. Publiſhed, with ſeveral Notes and additional Remarks, by Mr. Spence," 4to. This volume, of which the greater part was printed off in 1767, was publiſhed in February 1768; and on

the 20th of Auguſt following, Mr. Spence was unfortunately drowned in a canal in his garden at Byfleet in Surrey. Being, when the accident happened, quite alone, it could only be conjectured in what manner it happened; but it was generally ſuppoſed to have been occaſioned by a fit while he was ſtanding near the brink of the water. He was found flat upon his face, at the edge, where the water was too ſhallow to cover his head, or any part of his body. The duke of Newcaſtle poſſeſſes ſome MS. volumes of anecdotes of eminent writers, collected by Mr Spence, who in his lifetime communicated to Dr. Warton as many of them as related to Pope; and, by permiſſion of the noble owner, Dr. Johnſon has made many extracts from them in his "Lives of the Engliſh Poets." Mr. Spence's Explanation of an antique marble at Clandon place, Surrey, is in "Gent. Mag." 1772, p. 176. "Mr. Spence's Character," ſays a gentleman who had ſeen this memoir before it was tranſplanted into the preſent work, "is properly delineated; and his Polymetis is juſtly vindicated from the petty criticiſms of the faſtidious Gray. In Dr. Johnſon's maſterly preface to Dryden, he obſerves, that 'we do not always know our own motives.' Shall we then preſume to attribute the frigid mention of the truly learned and ingenious Mr. Spence, in the preface to Pope, to a prejudice conceived againſt him on account of his preference of blank verſe to rhyme in his 'Eſſay on Mr. Pope's Odyſſey;' a work, which for ſound criticiſm and candid diſquiſition is almoſt without a parallel? The judicious Dr. Warton's ſentiments with reſpect to it may be ſeen in his admirable Eſſay on the Writings and Genius of Pope[x]: and biſhop Lowth, whoſe learning and genius are indiſputable, expreſſes himſelf in the following manner in a note on his twelfth Prælection on Hebrew poetry: "Hæc autem vide accurate et ſcienter explicata à Viro Doctiſſimo Joſepho Spence in Opere erudito juxta atque eleganti cui titulus Polymetis."

SPENCER (JOHN), a very ingenious and learned Engliſh divine, was born in Kent in 1630, and educated at Corpus Chriſti college in Cambridge; where he took a bachelor's of arts degree in 1648, and a maſter's in 1652[y]. He was choſen fellow of his college; and, in 1659, took a bachelor of divinity's degree, as he did that of doctor in 1663. In 1667, he was choſen maſter of Corpus Chriſti; and, in 1677, preferred to the deanery of Ely. Theſe were his dignities and preferments, which he did not merely enjoy, but alſo adorned with ſingular abilities and learning; as his publications, though not numerous, abundantly teſtify.

[x] Vol. II. p. 301. [y] Gen. Dict.

June

June 28, 1660, "being the day of public thankſgiving to God for the happy Reſtoration of his majeſty to his kingdoms," he preached a Sermon at St. Mary's in Cambridge, on Proverbs xxix. 2, which he publiſhed there the ſame year, under the title of "The Righteous Ruler." In 1663, he publiſhed there, in 4to, "A diſcourſe concerning prodigies: wherein the vanity of preſages by them is reprehended, and their true and proper ends aſſerted and vindicated." A ſecond edition of this truly philoſophical and learned work, corrected and enlarged, was publiſhed at London, 1665, 8vo; when was added to it, "A diſcourſe concerning vulgar prophecies: wherein the vanity of receiving them, as the certain indications of any future event, is diſcovered; and ſome characters of diſtinction between true and pretended prophets are laid down." In 1668, he publiſhed a Latin diſſertation concerning Urim and Thummim; and, in 1685, his great and famous work "De legibus Hebræorum ritualibus & earum rationibus." Spencer's great view in explaining the reaſons of the Moſaic ritual was, to vindicate the ways of God to men, and clear the Deity, as he tells in his preface, from arbitrary and fantaſtic humour; with which ſome, not diſcerning theſe reaſons, had been ready to charge him, and thence had fallen into unbelief. But this attempt, great and noble as it was, diſguſted and ſtill diſguſts all thoſe, who think the divinity of any doctrine or inſtitution weakened, in proportion as it is proved to be rational; and one great objection to it, even among ſome who are not irrationaliſts, is, the learned author's having advanced, that many rites and ceremonies of the Jewiſh nation are deduced from the practices of their heathen and idolatrous neighbours. This poſition has given no ſmall offence, as if greatly derogatory from the divine inſtitution of thoſe rites; and many writers have attacked it both at home and abroad, particularly Herman Witſius in his "Ægyptiaca." Others, however, have ſeen no ill conſequences from admitting it; and the work upon the whole has been highly and juſtly valued, as it deſerves, being full of ſenſe and learning of all kinds, and extremely well written. The author afterwards greatly enlarged it, particularly with the addition of a fourth book; and his papers, being committed at his death to archbiſhop Teniſon, were bequeathed by that prelate to the univerſity of Cambridge, together with the ſum of 50l. to forward the printing of them. At length Mr. Leonard Chappelow, fellow of St. John's college, and profeſſor of Arabic, being deputed by the univerſity, and offered the reward, undertook a new edition of this work, with the author's additions and improvements; and publiſhed it at Cambridge, in the year 1727, in 2 vols. folio.

Dr. Spencer, after a life ſpent in the cloſeſt application to ſtudy, died May 1695, and was interred in the chapel of Corpus Chriſti college.

There was alſo WILLIAM SPENCER, fellow of Trinity-college in Cambridge, and a very learned man; of whom we know nothing more, than that he publiſhed at the univerſity preſs, in 1658, the eight books againſt Celſus and Philocalia of Origen, with a corrected Latin verſion, and notes of his own, in 4to.

SPENER (PHILIP JAMES), a celebrated Lutheran divine of Frankfort on the Maine, but born in Alſatia, about 1635, was one of thoſe who firſt endeavoured to free divinity from ſcholaſtic ſubtleties, and captious queſtions, and to introduce a more plain and popular method of teaching theology. He ſucceeded in a great meaſure, though not univerſally; and, about 1680, became the founder of a new ſect ſtyled *Pietiſts*. It originated in certain private ſocieties formed by him at Frankfort, with a deſign to rouſe the lukewarm from their indifference, and excite a ſpirt of vigour and reſolution in thoſe who before had ſilently lamented the progreſs of impiety [z]. The effect of theſe pious meetings was greatly increaſed by a book publiſhed by this able and well-meaning man, entitled, "Pious Deſires," in which he exhibited a ſtriking view of the diſorders of the church, and propoſed the ſuitable remedies. His work wos approved; but the remedies he propoſed fell into unſkilful hands, and were adminiſtered without ſagacity and prudence.

The religious meetings, or *Colleges of Piety*, as they were called, tended in ſeveral inſtances to inflame the people with a blind and intemperate zeal, and produced tumults, and various complaints; till at length, in many places, ſevere laws were paſſed againſt the Pietiſts. Spener ſettled for a time at Dreſden, and afterwards at Berlin, where he held important offices of eccleſiaſtical truſt under the elector of Brandenburg, and where he died in 1705, aged ſeventy. He was a man of eloquence and piety; and certainly far from intending to produce diſſentions or ſchiſms.

SPENSER (EDMUND), a great Engliſh poet, was born in London, and educated at Pembroke-Hall in Cambridge; where he took a bachelor of arts degree in 1572, and a maſter's in 1576 [a]. This appears from the regiſter of the univerſity; and muſt be thought a ſufficient confutation of thoſe who relate Spenſer to have been born ſo early as 1510: which, though it is the date fixed upon his monument at Weſtminſter-Abbey, cannot but be erroneous. He does not ſeem to have had much fortune or intereſt, at his firſt ſetting out into the world; for he

[z] Moſheim, vol. iv. p. 455; Tranſl. of Maclaine.

[a] Hughes's "Life of Spenſer," prefixed to his edition of "Spenſer's Works." Lond. 1715. in 6 vols. 12mo.

is ſaid to have ſtood for a fellowſhip in his college, and to have miſſed it. This diſappointment, together with the narrowneſs of his circumſtances, forced him to leave the univerſity: and we find him next taking up his reſidence with ſome friends in the north, where he fell in love with his Roſalind; whom he ſo finely celebrates in his paſtoral poems, and of whoſe cruelty he has written ſuch pathetic complaints. As poetry is frequently the offspring of love and retirement, it is probable that his genius began to diſtinguiſh itſelf about this time; for "The Shepherd's Calendar," which is ſo full of his unſucceſsful paſſion for Roſalind, was the firſt of his works of any note [B]. Hughes obſerves, that "in this work our poet has not been miſſed by the Italians; though Taſſo's 'Aminta' might have been at leaſt of as good authority to him in the paſtoral, as Arioſto in the greater kind of poetry. But Spenſer rather choſe to follow nature itſelf, and to paint the life and ſentiments of ſhepherds after a more ſimple and unaffected manner."—He afterwards ſays, that "the ſimplicity, which appears in Spenſer's paſtorals, may be thought by ſome readers to have too much of the 'merum rus;" but adds, that "if he has erred in this, he has at leaſt erred on the right hand."

The "Shepherd's Calendar" was addreſſed, by a ſhort dedication in verſe, to ſir Philip Sidney; who was then in the higheſt reputation for wit, gallantry, and polite accompliſhments; and who, being himſelf an excellent writer, immediately became ſenſible of Spenſer's merit. He was one of the firſt who diſcovered it, and recommended it to the notice of the beſt judges; and, ſo long as this great man lived, Spenſer never wanted a judicious friend or a generous patron. After he had ſtayed ſome time in the North, he was prevailed upon to quit his obſcurity, and come to London, that he might be in the way of promotion; and the firſt means he made uſe of, after his arrival there, was an acquaintance with ſir Philip Sidney. Yet it does not appear when this acquaintance began, whether upon his addreſſing to him "The Shepherd's Calendar," or ſome time after. If a certain ſtory, which is uſually told upon this occaſion, be true, it muſt have been ſome time after: the ſtory is this. It is ſaid, that he was a ſtranger to ſir Philip, when he had begun to write his "Faery Queen;" and that he took occaſion to go to Leiceſter-houſe, and to introduce himſelf by ſending in to ſir Philip the ninth Canto in the firſt book of that poem. Sir Philip was much ſurpriſed with the deſcription of deſpair in that canto, and is ſaid to have ſhewn an unuſual kind of tranſport on the diſcovery of ſo new and uncommon a genius. After he had read ſome ſtanzas, he called his ſteward, and bad him give the

[B] "Remarks on the Shepherd's Calendar," prefixed to Spenſer's Works.

perſon, who brought thoſe verſes, 50l.; but, upon reading the next ſtanza, he ordered the ſum to be doubled. The ſteward was as much ſurpriſed as his maſter, and thought it his duty to make ſome delay, in executing ſo ſudden and laviſh a bounty; but, upon reading one ſtanza more, ſir Philip raiſed his gratuity to 200l. and commanded the ſteward to give it immediately, leſt, as he read farther, he might be tempted to give away his whole eſtate.

Though nothing could have been more happy for Spenſer, than to be introduced to court by ſir Philip Sidney, yet he did not immediately receive any great benefit from it. He was indeed created poet laureat to queen Elizabeth; but for ſome time he only wore the barren laurel, and poſſeſſed the place without the penſion. The lord treaſurer Burleigh had not, it ſeems, the ſame taſte and feeling of Spenſer's merit with ſir Philip Sidney; but on the contrary is reported to have intercepted, from ſome motive or other, the queen's intended bounty to him. It is ſaid that her majeſty, upon Spenſer's preſenting ſome poems to her, ordered him 100l.; but that Burleigh, objecting to it, ſaid with ſome ſcorn of the poet, "What! all this for a ſong?" The queen replied, "Then give him what is reaſon." Upon this, Spenſer took a proper opportunity to preſent the following lines to her majeſty, in the form of a petition, to remind her of her order:

"I was promis'd on a time
To have reaſon for my rhyme;
From that time unto this ſeaſon,
I receiv'd nor rhyme nor reaſon—"

which we are told, produced the deſired effect; for that the queen, not without reproving the treaſurer, immediately directed the payment of the money. Fuller relates this fact; and lord Bolingbroke has made ſome reflections on it, which, though thrown out in a ſtrain of ſatire and irony, and merely to ſerve a preſent purpoſe, contain, nevertheleſs, much good truth; and deſerve to be well conſidered by recluſe ſcholars, who, upon the merit of mere letters, have been always ready to expect what mere letters has in no age obtained. "If we write for poſterity," ſays he, "we muſt not complain, that the care of rewarding our merit is left to poſterity; and, if we neglect to ſerve the ſtate, thoſe who are appointed to preſide over it break no rule of equity, when they neglect us. Spenſer has been amply recompenſed by poſterity for his 'Faery Queen;' but the wiſe treaſurer Burleigh declined the payment of an hundred pounds, which queen Elizabeth ordered him, and left this admirable poet to ſtarve. Had Spenſer applied himſelf to more ſerious ſtudies; had he excelled in phyſics, in metaphyſics, or even in the firſt philoſophy or in theology, inſtead of excelling

in

in wit and poetry, the *amabiles insaniæ* of Horace, his usage would have been the same, no doubt. Even the greatest productions of these studies are but trifles in the account of a consummate statesman, and may properly enough be distinguished from the others in his sense, by the title of *Insaniæ severiores*. Our English ministers, to their honour be it spoken, have at all times proceeded upon this admirable principle. The most excellent sermons, the most elaborate treatises, have not been sufficient to procure the advancement of some divines, while a sorry pamphlet, or a spiritual libel, has raised others to the highest dignities of the church. As it has fared with mere divinity, so has it fared with mere eloquence: as one never caused the divine, so the other never caused the lawyer, to be distinguished; but we know, that if either of them be employed in a court-cause, he never fails to make his fortune. The same fate has attended writers of another kind: the celebrated 'Tatlers' and 'Spectators' had no reward except from booksellers and fame; but, when those authors made the discovery I have made, and applied their talents better in writing the 'Englishman' and 'Freeholder,' one was soon created a knight, and the other became secretary of state. In short, without enumerating any more instances, I may confidently affirm, that this has been the case from Burleigh to this time." This being very generally true, all mere scholars, mere poets, and mere wits, should be warned not to suffer discontent and spleen to be predominant because they may happen to be overlooked or neglected by statesmen; but to remember, that statesmen, like others, act for their own ends, and therefore will not always be very prompt to serve those who have it not in their power, or do not endeavour to serve them. Spenser, it must be confessed, did not behave himself very philosophically in this point: for there are scattered among his poems many querulous bemoanings of hard and undeserved treatment, not without some splenetic and satirical reflections. In his "Mother Hubberd's Tale," he has admirably painted the misfortune of depending too anxiously on courts and great persons:

> "Full little knowest thou, that hast not try'd,
> What hell it is in suing long to bide:
> To lose good days that might be better spent,
> To waste long nights in pensive discontent:
> To speed to-day, to be put back to-morrow,
> To feed on hope, to pine with fear and sorrow,
> To have thy prince's grace, yet want her peers,
> To have thy asking, yet wait many years;
> To fret thy soul with crosses and with cares,
> To eat thy heart with comfortless despairs;

To fawn, to crouch, to wait, to ride, to run,
To ſpend, to give, to want, to be undone."

But though Spenſer had no intereſt with the lord treaſurer, yet we find him, ſome time after his appearance at court, in conſiderable eſteem with the moſt eminent men of that time. In 1579, he was ſent abroad by the earl of Leiceſter; but it does not appear in what ſervice. The moſt important ſtep, which he afterwards made into buſineſs, was upon the lord Grey of Wilton's being appointed lord deputy of Ireland; to whom Spenſer was recommended, and went, as ſecretary. There is no doubt that he filled his office with very good ſkill and capacity, as may appear by his "Diſcourſe on the State of Ireland." His ſervices to the crown were rewarded by a grant from queen Elizabeth of three thouſand acres of land in the county of Cork: his houſe was in Kilcolman; and the river Mulla, which he has more than once introduced into his poems, ran through his grounds. It was in this retirement, that he finiſhed his celebrated poem, "The Faery Queen," which was probably begun ſome time before; and continued at different intervals. He publiſhed at firſt only three books, with an explication of the general meaning of the poem, in a letter to ſir Walter Rawlegh, dated Jan. 23, 1589. To theſe three books three more were added in a following edition; but the ſix laſt, for it conſiſted of twelve, were unfortunately loſt by his ſervant, whom he had in haſte ſent before him into England. It was in this retirement, that he was a more ſucceſsful lover, than when he courted Roſalind: for the collection of his "Sonnets" are a kind of hiſtory of the progreſs of a new amour, which ended in a marriage, and gave occaſion to an epithalamium, which no one could write ſo well as himſelf. Laſtly, it was in this retirement that he was viſited by ſir Walter Rawlegh [c], in his return from the Portugal expedition in 1589.

During the rebellion in Ireland, under the earl of Deſmond, Spenſer was plundered and deprived of his eſtate; and ſeems to have ſpent the latter part of his life with much grief of heart, under the diſappointment of a broken fortune. He died in 1598, and was interred in Weſtminſter-Abbey near Chaucer, as he had deſired: where a monument was erected to him at the charge of Robert Devereux earl of Eſſex. The preſent inſcription, which is in Engliſh, places his birth in 1510, and his death in 1596; although Camden ſays expreſsly, that it was in 1598. But this inſcription is with reaſon ſuppoſed to have been put up ſince, when the monument was perhaps repaired; and to be wholly different from the original, which is mentioned by Fuller and others to have been in Latin [d]. In a ſhort Latin tract,

[c] See RAWLEGH. [d] Keepe's Monuments Weſtmonaſt.

deſcribing

deſcribing the monuments of Weſtminſter-Abbey in 1600, and publiſhed as is ſuppoſed by Camden, we find the following account of it: "Edmundus Spenſer, Londinenſis, Anglicorum Poetarum noſtri ſæculi facile princeps, quod ejus Poemata, faventibus Muſis & victuro genio conſcripta, comprobant. Obiit immatura morte, anno ſalutis 1598, & prope Galfridum Chaucerum conditur, qui fæliciſſime Poeſin Anglicis literis primus illuſtravit. In quem hæc ſcripta ſunt Epitaphia." The abſurdity of ſuppoſing Spenſer born in 1510 appears plainly from the expreſſion "immatura morte," which could hardly be ſaid of a man who died at 88. The compoſer of this epitaph ſeems to have had his eye on that of cardinal Bembo upon Raphael:

"Hic prope Chaucerum ſitus eſt Spenſerius illi
Proximus ingenio, proximus ut tumulo.
Hic prope Chaucerum, Spenſere Poeta, Poetam
Conderis, & verſu quam tumulo proprior.
Anglica, te vivo, vixit plauſitque Poeſis:
Nunc moritura timet, te moriente, mori."

Such were the notions conceived of Spenſer, and ſuch the praiſes beſtowed on him, by his contemporaries. Poſterity has in no wiſe been inſenſible to his merit, but has allowed him to be the firſt of our Engliſh poets, who brought heroic poeſy to any perfection; and ſeems to be agreed, that his Faery Queen is, for invention and true poetry, little inferior, if not equal, to any production, ancient or modern, that preceded it. Let us quote, however, the judgements of a few critics. Sir William Temple remarks [E], that "the religion of the Gentiles has been woven into the contexture of all the ancient poetry with a very agreeable mixture; which made the moderns affect to give that of Chriſtianity a place alſo in their poems. But the true religion was not found to become fiction ſo well, as a falſe had done: all their attempts of this kind ſeemed rather to debaſe religion, than to heighten poetry. Spenſer endeavoured to ſupply this with morality, and to make inſtruction, inſtead of ſtory, the ſubject of an epic poem. His execution was excellent, and his flights of fancy very noble and high; but his deſign was poor, and his moral lay ſo bare, that it loſt its effect. It is true the pill was gilded, but ſo thin, that the colour and the taſte were too eaſily diſcovered." Rymer aſſerts that "Spenſer may be reckoned the firſt of our heroic poets. He had, ſays he [F], "a large ſpirit, a ſharp judgement, and a genius for heroic poeſy, perhaps above any that ever wrote ſince Virgil. But our misfortune is, he wanted a true idea, and loſt himſelf by following an unfaithful guide. Though beſides

[E] Eſſay on Poetry.
[F] Preface to his tranſlation of Rapin's reflections on Ariſtotle of Poetry.

Homer

Homer and Virgil he had read Taſſo, yet he rather ſuffered himſelf to be miſled by Arioſto: with whom, blindly rambling on marvellous adventures, he makes no conſcience of probability. All is fanciful and chimerical, without any uniformity, or without any foundation in truth. In a word, his poem is perfect Fairy Land." Dryden ſays[G], that "the Engliſh have only to boaſt of Spenſer and Milton in heroic poetry, who neither of them wanted either genius or learning to have been perfect poets, and yet both of them are liable to many cenſures. For there is no uniformity in the deſign of Spenſer; he aims at the accompliſhment of no one action; he raiſes up a hero for every one of his adventures, and endows each of them with ſome particular moral virtue, which renders them all equal, without ſubordination or preference. The original of every knight was then living in the court of queen Elizabeth: and he attributed to each of them that virtue which he thought was moſt conſpicuous in them: an ingenious piece of flattery, though it turned not much to his account. His obſolete language and the ill choice of his ſtanza are faults but of the ſecond magnitude. For, notwithſtanding the firſt, he is ſtill intelligible, at leaſt after a little practice; and for the laſt, he is the more to be admired, that labouring under ſuch a difficulty, his verſes are ſo numerous, ſo various, and ſo harmonious, that only Virgil, whom he has profeſſedly imitated, has ſurpaſſed him among the Romans, and only Waller among the Engliſh." Laſtly, Mr. Hughes obſerves very juſtly[H], that "the chief merit of this poem conſiſts in that ſurpriſing vein of fabulous invention, which runs through it, and enriches it every where with imagery and deſcriptions, more than we meet with in any other modern poem. The author ſeems to be poſſeſſed of a kind of poetical magic; and the figures he calls up to our view riſe ſo thick upon us, that we are at once pleaſed and diſtracted by the exhauſtleſs variety of them: ſo that his faults may in a manner be imputed to his excellences. His abundance betrays him into exceſs, and his judgement is overborn by the torrent of his imagination."

SPERONE (Speron), an ingenious and polite Italian writer[I], was born of a noble family at Padua in 1500; and made ſo rapid a progreſs in his juvenile ſtudies, that, at twenty, he was choſen firſt profeſſor of logic in the univerſity there; and was raiſed in 1528 to the place of profeſſor extraordinary in philoſophy. But few circumſtances of his life are known. He lived a long time at Rome, and was there under the pontificate of Pius IV. who made him a knight. He was often

[G] Dedication of his tranſlation of Juvenal.
[H] Remarks on the Fairy Queen, p. 51.
[I] Niceron, tom. xxxix.

employed in affairs of importance, and ſeveral princes would have raiſed him to dignities of any kind; but his love of eaſe and independence made him refuſe them all. Being once ſent to Venice, upon ſome negotiation, he ſpoke in the ſenate there with ſo much eloquence, that the judges and advocates left the bar, to liſten to him. He was alſo ſent by the pope to the kings of France and Spain about a peace; and harangued in ſuch a manner, as aſtoniſhed all who heard him. It is related of him, that he was always reading mean and obſolete books; and that, on being aſked why he amuſed himſelf with ſuch ſtuff, he anſwered, "becauſe whatever he ſtole from them was ſure to lie concealed; whereas, if he was to take the ſame liberty with authors of note, he ſhould be detected and accuſed of plagiariſm at once." He died at Padua in 1588, aged eighty-eight. It is ſaid, that he was conſummately ſkilled in civil law, in theology, in hiſtory, and all branches of literature: his works do not enable us to decide upon this point. Of this, however, we are ſure, that he was an admirable maſter of the Italian language; and that he is cited, in the dictionary of La Cruſca, as one of the beſt writers in it. It is on this account, that his works, which are all written in Italian, are even now ſought after and read: they conſiſt of dialogues, diſſertations, orations, letters, and a tragedy.

SPINCKES (Nathanael), an eminent Nonjuring divine, was born at Caſtor in Northamptonſhire (where Edmund his father, a native of New England, and a man of learning, was rector), in 1654. His mother, Martha, was daughter of Thomas Elmes, of Lilford in Huntingdonſhire. After being initiated in claſſical learning, under Mr. Samuel Morton, rector of Haddon, he was admitted of Trinity-college, Cambridge, under Mr. Bainbrigg, March 22, 1670; and matriculated on July 9, the ſame year. In the following year, by the death of his father, he obtained a plentiful fortune, and a valuable library; and, on the 12th of October, 1672, tempted by the proſpect of a *Ruſtat* ſcholarſhip, he entered himſelf of Jeſus-college, where, in nine days, he was admitted a probationer, and May 20, 1673, ſworn a ſcholar on the *Ruſtat* foundation. "This," Mr. T. Baker obſerves in the regiſters, "was for his honour; for the ſcholars of that foundation undergo a very ſtrict examination, and afterwards are probationers for a year. And as theſe ſcholarſhips are the beſt, ſo the ſcholars are commonly the beſt in college, and ſo reputed." He became B. A. early in 1674; was ordained deacon May 21, 1676; was M. A. in 1677; and admitted into prieſt's orders Dec. 22, 1678. After reſiding ſome time in Devonſhire, as chaplain to ſir Richard Edgcomb, he removed to Peterſham, where, in 1681, he was aſſociated with Dr. Hickes, as chaplain to the duke of Lauderdale.

On

On the duke's death, in 1683, he removed to St. Stephen's Walbrook, London, where he continued two years, curate and lecturer. In 1685 the dean and chapter of Peterborough conferred on him the rectory of Peakirk cum Glynton, in Northamptonſhire, where he married Dorothy, daughter of Thomas Rutland, citizen of London. July 21, 1687, he was made a prebendary of Saliſbury; in the ſame year, Sept. 24, inſtituted to the rectory of St. Mary, in that town; and three days after, was licenſed to preach at Stratford ſubter Caſtrum, Wilts, for which he had an annual ſtipend of 80l. He was deprived of all his preferments in 1690, for refuſing to take the oaths to William and Mary. He was, after this period, in low circumſtances, but was ſupported by the benefactions of the more wealthy Nonjurors; and on the third of June, 1713, he was conſecrated one of their biſhops. He died July 28, 1727, and was buried in the cemetery of the pariſh of St. Faith, on the north ſide of St. Paul's, London, where the inſcription below [K] is engraven on a white marble ſtone. By his wife, who lived but ſeven days after him, he had many children, of whom two ſurvived their parents: William Spinckes, eſq; who, by induſtry and abilities, acquired a plentiful fortune; and Anne, married to Anthony Cope, eſq. A portrait of him, by Vertue, from a painting by Wollaſton, is prefixed to his "Sick Man viſited," of which a ſixth edition was publiſhed in 1775, containing a ſhort account of his life, and an accurate liſt of his numerous publications.

SPINELLO (ARETINO), an Italian painter of portrait and hiſtory, was born at Arezzo in 1328. His genius for painting was early developed, and he ſtudied under Jacopo di Caſentino, whom, at the age of twenty, he greatly ſurpaſſed. He gave a ſingular grace to his figures, and to his Madonnas eſpecially, a modeſty and beauty that ſeemed almoſt divine. His ſtyle was ſimple and elegant, with the utmoſt neatneſs in finiſhing. The greatneſs of his abilities procured him an early fame, and a conſtant abundance of employment. He was particularly ſucceſsful in the portraits of the popes Innocent IV. and Gre-

[K] Depoſitum
viri plane venerandi
NATHANAELIS SPINCKES, A. M.
Ortu Northamptonienſis,
Academia Cantabrigienſis,
Eccleſiæ Anglicanæ R. digniſſimi
Amicis, patriæ, erudito orbi,
XXVIII Jul. MDCCXXVII,
abrepti. Erat ille ingenio miti,
Vultu placidiſſimo:
Rem Chriſtianam
Scriptis tuebatur luculentis,
Luculentiori ornabat exemplo:
Crederes antiquorum Patrum
Et mores & doctrinam
In noſtrum Theologum,
Nupero quaſi miraculo,
Transfuſos.
Moritur
Anno ætatis ſeptuageſimo quarto,
Iniqua fortuna non diuturnior,
Sed major.
Proximam huic terram occupat
Dorothea conjunx dilectiſſima:
Quæ die a mariti interitu ſeptima
Sociam animam afflavit."

gory

gory IX. and in his freſco paintings on the life of the Bleſſed Virgin, in the chapel of S. Maria Maggiore, at Florence. He lived to the age of ninety-two, and died in 1420.

Paris Spinello, his ſon, was educated under him, and was alſo famous as a painter, but applying too cloſely to his art, and being of a gloomy diſpoſition, contracted a diſorder which ſhortened his life, ſo that he died at fifty-ſix, having ſurvived his father only two years. To him, not to his father, muſt belong the anecdote which is related in ſome books, without proper diſtinction of the perſon, that having painted a hideous figure of the devil, in a picture repreſenting the fallen angels, his imagination was ſo haunted by it, that he thought he ſaw him in his dreams, demanding in a threatening manner, on what authority he had repreſented him as ſo horrible, and where he had ever ſeen him? This is no more than might eaſily happen to a mind already tinctured with morbid melancholy, and would naturally tend to confirm the malady. His ſtyle very much reſembled that of his father.

SPINOLA (Ambrose), famous as a general in the ſervice of Spain, was born in 1569, of an illuſtrious houſe, originally from Genoa, the branches of which were ſpread into Italy and Spain. His firſt command was in Flanders, at the head of 9000 veteran Italians, where he ſoon diſtinguiſhed himſelf, and obtained a higher truſt. The ſiege of Oſtend having been much protracted, was committed at length to his command, and to him the place ſurrendered in 1604. It was his fortune to be generally oppoſed to prince Maurice of Naſſau, the greateſt hero of his age, yet his reputation never ſuffered in the compariſon. In 1608, Spain concluded a truce with the States-general, and Spinola enjoyed a ſhort repoſe, which was ſoon diſturbed by the conteſt which aroſe concerning the ſucceſſion to Cleves and Juliers. He then took Aix-la-chapelle, Weſel, and Breda. He had occaſion again to ſignalize himſelf in the Low Countries in 1628, but the year following was employed in Italy, where he took Caſel. The citadel of the place, however, remained in the hands of the enemy, and the plans of Spinola were counteracted by imprudent orders from Spain. This he conſidered as a dreadful diſgrace; it operated ſo ſtrongly on his mind, as to produce a violent diſeaſe, and he died, continually repeating to the laſt, "They have robbed me of my honour." This was in the ſame year 1630.

It is ſaid of prince Maurice, that, being aſked who was the greateſt general of the age, he replied, "Spinola is the ſecond." He was a ſincere as well as an able man. Henry IV. of France, ſaid of him, "that he had deceived him more by telling the truth, than others by falſehoods;" becauſe, when that monarch queſtioned him reſpecting the plan of an aproaching

campaign, he had told him literally what he intended. Henry, ſuppoſing it impoſſible that he ſhould give a true anſwer to ſuch a queſtion, ſent intelligence to prince Maurice of a very different kind, which therefore only led him into error.

SPINOZA (BENEDICT DE), an atheiſtical philoſopher, was the ſon of a merchant, who was originally a Portugueſe; and was born at Amſterdam about 1633. He learned Latin of a phyſician, who taught it at Amſterdam; and who is ſuppoſed to have been but looſe in the principles of religion. He applied himſelf early to divinity, which he purſued for many years; and afterwards devoted himſelf entirely to philoſophy. "Nemo repente fuit turpiſſimus," is a maxim which has often been applied to Spinoza: for he was firſt a Jew, then a Chriſtian, and laſtly, an Atheiſt. He was a Jew by birth; but having a geometrical turn, which made him apt to require a reaſon for every thing, he quickly diſliked the doctrine of the Rabbins; and being of an even temper, and a great enemy to diſſimulation, he ſoon diſcovered this diſlike to the ſynagogue. It is ſaid that the Jews offered to tolerate him, provided he would comply outwardly with their ceremonies; nay, that they even promiſed him a yearly penſion, being unwilling to loſe a man who was capable of doing ſuch credit to their profeſſion; but he could not reſolve to comply, having an averſion to all hypocriſy. It was only by degrees, however, that he left their ſynagogue; and perhaps he would not have broken with them ſo ſoon, had he not been treacherouſly attacked by a Jew, who gave him a thruſt with a knife, as he was coming from a play. The wound was ſlight, but he believed that the aſſaſſin deſigned to kill him. From that time he left them altogether, which was the reaſon of his excommunication. Afterwards he became a Chriſtian: "He profeſſed to be a Chriſtian," ſays Sebaſtian Kortholt [L], "and not only went himſelf to the churches of the Calviniſts or Lutherans, but likewiſe frequently exhorted others to go, and greatly recommended ſome particular preachers." "Nemo repente turpiſſimus," cannot, indeed, be well applied to Spinoza, when from Judaiſm he became a convert to Chriſtianity, unleſs we ſuppoſe that he was only a Chriſtian outwardly. That this was actually the caſe, appears not only from his books, but from many anecdotes which are preſerved of his life. One day at the Hague, his hoſteſs, who was a Lutheran, aſked him, "Whether he thought ſalvation could be had in her religion?" "Your religion," ſays Spinoza, "is a very good one; and you need ſeek no other, nor doubt the leaſt of your ſalvation, provided that to your religion you join a peaceable, quiet, inoffenſive life." That is, live as you ſhould do,

[L] In Præfat. ad tractatum Patris ſui de tribus Impoſtoribus.

and

and all religions are the same: which, however, is to say, that none of them are true, or have any pretence to a divine authority. As to his Atheism, it was not perhaps so clear and evident, as not to admit of disputation, till after his death, when his "Opera Posthuma," put the matter out of doubt. For, although his "Tractatus Theologico-Politicus," printed at Amsterdam in 1670, contains all the seeds of that Atheism which was afterwards displayed in his "Opera Posthuma;" and though some writers had shewn clearly enough, that Atheism was fairly deducible from the principles laid down in the "Tractatus Theologico-Politicus;" yet as Spinoza had not yet been a dogmatist on that head, it could not be certain that he was an Atheist: such strange, absurd, and contradictory combinations of ideas are frequently found to exist in the head of the same man.

His "Opera Posthuma," however, as we have observed, put the thing out of doubt; and upon the whole we see, that he was a Jew by birth, a Christian through policy, and an Atheist by principle. His hypothesis was[M], that "there is but one substance in nature, and that this only substance is endowed with infinite attributes, and, among others, with extension and thought." Afterwards he affirms, that all bodies in the universe are modifications of that substance, as it is extended; and that all spirits, as the souls of men, are modifications of that substance, as it thinks: so that God, the necessary and most perfect Being, is the cause of all things that exist, but does not differ from them. He affirms, that there is but one Being, and one nature; and that this Being produces in itself, and by an immanent action, whatever goes by the name of creatures: that he is at once both agent and patient, efficient cause and subject, and produces nothing but what is his own modification. This absurd and monstrous hypothesis is the first principle on which Spinoza builds his system. He was, it is said, the first who reduced Atheism into a system, and formed it into a regular body of doctrines, ordered and connected according to the manner of Geometricians; otherwise his opinion is not new. Pagans, Mahometans, and some heretical Christians, have maintained it. That Strato was of this opinion is indicated by these passages of Cicero[N]: "Neither is Strato, called the natural philosopher, to be heard, who thinks that all divine power was lodged in nature; in which are the causes of producing, increasing, and diminishing, but is without any sense or figure." So again elsewhere, "all things," says Strato, "that exist, are effected by nature."

[M] See among his Posthumous Works, the piece entitled, Ethica.

[N] De Nat. Deor. l. x. c. 51. Quæst. Acad. l. iv. c. 6.

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The doctrine of the ſoul of the world, which was ſo common among the ancients, and made the principal part of the ſyſtem of the Stoics, is, at the bottom, the ſame with that of Spinoza. Read only Cato's diſcourſe in Lucan [o], eſpecially theſe three verſes:

"Eſtne Dei ſedes niſi terra, et pontus, et aër,
Et cœlum, et virtus? Superos quid quærimus ultra?
Jupiter eſt quodcunque vides, quocunque moveris."

"Is not the ſeat of Jove, earth, ſea, and air,
And heaven, and virtue? Where would we farther trace
The God? where'er we move, whate'er we ſee,
Is Jove."

The firſt and fundamental principle of the two ſyſtems is manifeſtly the ſame: and perhaps the difference, if there be any, would be found to conſiſt chiefly in the different manner of explaining it.

Spinoza is generally allowed to have been a ſociable, affable, honeſt, friendly, and good moral man. He was temperate, liberal, diſintereſted. He ſaid nothing in converſation, but what was edifying; never ſwore; never ſpoke diſreſpectfully of God; went ſometimes to hear ſermons, and conſtantly exhorted others to go. This may ſeem ſtrange, conſidering his principles; yet not ſo ſtrange, if we conſider it, as that men ſhould lead wicked lives, who are believers of the goſpel. He felt ſo ſtrong an inclination to enquire after truth, that he in a manner renounced the world, the better to ſucceed in that enquiry. Not contented to free himſelf from all manner of buſineſs, he alſo left Amſterdam, becauſe the viſits of his friends too much interrupted his ſpeculations; and, after often changing his place of reſidence, ſettled at the Hague. None of his retirements, however, could prevent his fame and reputation from ſpreading far and wide; which occaſioned him frequent viſits at home, as well as invitations from abroad. The famous prince of Condé, whoſe learning was almoſt as great as his courage, and who loved the converſation of free-thinkers, deſired to ſee Spinoza; and procured him a paſs to go to Utrecht, when he there commanded the troops of France. Spinoza went: and, though the prince of Condé was gone to viſit a poſt the day Spinoza arrived at Utrecht, yet he returned as ſoon as poſſible, and held much diſcourſe with that philoſopher. The Palatine court deſired to have him, and offered him a profeſſorſhip of philoſophy at Heidelberg. Fabricius, who was ordered to write to him upon this occaſion, promiſed Spinoza "a full liberty of philoſophizing; of which," adds he, "the elector thinks you will not make an ill uſe to

[o] Pharſ. l. ix. v. 578.

the

the injury of the religion by law eſtabliſhed. If you come hither, you will lead a pleaſant life, and ſuch as becomes a philoſopher." Take the original: "Philoſophandi libertatem habebis ampliſſimam, qua te ad publice ſtabilitam religionem conturbandam non abuſurum credit.—Hoc unum addo, te, ſi huc veneris, vitam philoſopho dignam cum voluptate tranſacturum." Spinoza anſwered[F], "that, if he had ever wiſhed to be a profeſſor, he could not have wiſhed for any other profeſſorſhip, than that which was offered him in the Palatinate; eſpecially with the liberty of philoſophizing, which his electoral highneſs vouchſafed to grant him:" "præſertim ob libertatem philoſophandi, quam princeps clementiſſimus concedere dignatur." It is curious to obſerve, that, among other reaſons which he gives in excuſe for not accepting this profeſſorſhip, one is, that "he does not know within what bounds he muſt confine himſelf, that he might not ſeem to be a diſturber of the religion by law eſtabliſhed." "Cogito deinde," ſays he, "me neſcire quibus limitibus libertas iſta philoſophandi intercludi debeat, ne videar publice ſtabilitam religionem perturbare velle." So delicate was this philoſopher, where his liberty was in queſtion!

He died of a conſumption at the Hague, in Feb. 1677, in his forty-fifth year; ſo fully confirmed in his Atheiſm, that he had taken ſome precautions to conceal his wavering and inconſtancy, if perchance he ſhould diſcover any. Bayle, in his "Thoughts upon Comets," has given us this account: "Spinoza," ſays he, "was the greateſt Atheiſt that ever lived; and he grew ſo fond of certain philoſophic principles, that, the better to meditate upon them, he confined himſelf to a cloſe retirement, renouncing all the pleaſures and vanities of the world, and minding nothing but thoſe abſtruſe meditations. Being upon the point of death, he ſent for his landlady; and deſired, that ſhe would not ſuffer any miniſter to ſee him in that condition. His reaſon for it was ſuppoſed to be, that he had a mind to die without diſputing, and was afraid that the weakneſs of his ſenſes might make him ſay ſomething inconſiſtent with his principles: that is, he was afraid that it would be ſaid in the world, that his conſcience, awakening at the ſight of death, had damped his courage, and made him renounce his opinions." His friends ſay, that out of modeſty he deſired that no ſect ſhould be called after his name. Thus we are told in the preface to his "Poſthumous Works," that "the two initial letters only of the author's name were put to the book, becauſe a little before his death he expreſsly deſired, that his name ſhould not be prefixed to his 'Ethics,' which he had or-

[F] Spinoz. Op. Poſt. p. 552.

dered to be printed: and why he did ſo, no other reaſon can ſeemingly be given, but becauſe he would not have 'the doctrine called in his name.' For he ſays, in the twenty-fifth chapter of the appendix to the fourth part of his 'Ethics,' that thoſe, who would help others to the attainment of the ſupreme good, will not deſire that their doctrine be called by their names: and where he is explaining what ambition is, he plainly taxes ſuch as do this with being ambitious of glory." In the mean time, he does not appear to have had many followers. Few have been ſuſpected of adhering to his doctrine; and among thoſe who have been ſuſpected, few have ſtudied it: to which we may add, with Bayle, that of thoſe who have ſtudied it few have underſtood it, by reaſon of the many difficulties and impenetrable abſtractions which attend it. Toland ſeems to have approached the neareſt to his ſyſtem of any modern freethinker: and indeed the doctrines inculcated in his "Pantheiſticon," are much the ſame with thoſe of Spinoza.

SPON (CHARLES), a very ingenious and learned Frenchman, was the ſon of a merchant, and born at Lyons in 1609 [q]. He was ſent early to learn Latin, at Ulm in Germany, whence his grandfather had removed for the ſake of ſettling in commerce, and he made a proficiency ſuitable to his uncommon parts. He had a fine talent for Latin poetry; and Bayle ſays, that he had an extemporary piece in Iambics upon the deluge and laſt conflagration, compoſed by him at fourteen, which would have done honour to an adult, if it had been written in the hours of leiſure. At his return from Germany, he was ſent to Paris; and lived with Mr. de Rodon in 1625 and 1626, who taught him philoſophy. Rodon was a great maſter; and one of thoſe who had deſerted the ſyſtem of Ariſtotle, and embraced that of Epicurus, as corrected by Gaſſendi. He ſtudied alſo mathematics and aſtronomy under John Baptiſt Morin; but did not contract the taint of aſtrology, with which that otherwiſe great man was ſo mortally infected. From 1627, he applied himſelf to medicine for three or four years; and quitting Paris in 1632, went to Montpellier, where he was received a doctor in that faculty. Two years after, he was admitted a member of the college of phyſic at Lyons: at which place he practiſed with great ſucceſs in his profeſſion, till the time of his death. He was made, in 1645, a kind of honorary phyſician to the king. He maintained a correſpondence with all the learned of Europe, and eſpecially with Guy Patin, profeſſor of phyſic at Paris: above 150 of whoſe letters to Spon were publiſhed after his death. He was perfectly ſkilled in the Greek language, and underſtood the German as well as his own. He always cultivated his talent for Latin poetry, and

[q] Nouvelles de la Republique des Lettres, Juliet 1684.

put

put the aphorisms of Hippocrates into verse; but, because others had done the same, did not publish them. He published in 1661 the prognostics of Hippocrates in hexameter verse, which he entitled, "Sibylla Medica;" and dedicated them to his friend Guy Patin. He published other things of his own, and did great service to the republic of letters, by occasioning the works of other men to be published, as many were at Lyons under his inspection and care: the printing the volume of Sennertus's letters was owing entirely to him. He had a vast veneration and affection for Gassendi, and wrote the following distich at his death, which has been much admired:

"Gassendus moritur, lugit Sophia, ingemit orbis.
Sponius in luctu est: solus Olympus ovat."

He died Feb. 21, 1684, after an illness of about two months. He was a good-natured man, without either spleen or ambition, of few words, fond of his study, sincere, polite, charitable, pious, and a lover of mankind. He left behind him a son, of whom we shall speak immediately, who became even a more illustrious man than himself: he lived to see him so; and therefore those lines, where Ovid speaks to Cæsar, are very pertinently applied by Bayle to him:

"—— Natique videns bene facta, fatetur
Esse suis majora, & vinci gaudet ab illo."
Metam. lib. xv.

SPON (James), was the son of Charles Spon, and born at Lyons in 1647. After an education of great care, he was admitted doctor of physic at Montpellier in 1667, and a member of the college of physicians at Lyons in 1669 [R]. These two years he spent at Strasburg with Boecler; and there becoming very intimate with Charles Patin, he contracted, probably from that gentleman, a strong passion for antiquities. Some time after, Vaillant, the king's antiquary, passing through Lyons to Italy in quest of medals and other antiquities, Spon accompanied him. He afterwards, in 1675 and 1676, made a voyage to Dalmatia, Greece, and the Levant, in company with Mr. Wheeler; of all which places he has given us a very fine account. Whether he was weak by nature, or hurt himself by this voyage, does not appear; but he never afterwards enjoyed good health. Being of the reformed religion, he was obliged to emigrate in 1685, when the edict of Nantes was revoked. He intended to retire to Zurich, the freedom of which city had been bestowed in an honorary manner upon his father, and was upon the road thither; but wintering at Vevay, a town upon the lake Leman, he died there in 1686. He was a

[R] Nouvelles, &c. Jain, 1685.

member of the academy of the Ricovrati at Padua; of that of the Beaux Eſprits, eſtabliſhed at Niſmes by letters patent in 1682: and he would have been an ornament to any ſociety in the world; for, as Bayle has ſaid of him [s], "the qualities of a learned and thoſe of an honeſt man, were never more happily united, than in him."

He was the author of many valuable and curious works, printed at Lyons; the principal of which are theſe: 1. "Recherches des Antiquitez de Lyon, 1674," 8vo. 2. "Ignotorum atque obſcurorum Deorum aræ, 1677," 8vo. 3. "Voyage de la Grece & du Levant, 1677," in 3 vols. 12mo. 4. "Hiſtoire de la Ville & de l'Etat de Geneva, 1680," in 2 vols. 12mo. This work was publiſhed in Engliſh in 1687, folio, after having gone through ſeveral editions in the original: which need not be wondered at, ſince, according to Bayle, who was a very competent judge, it was extremely perfect in its kind. 5. "Lettre au P. la Chaiſe ſur l'Antiquité de la Religion," in 12mo; anſwered by Mr. Arnaud, but often reprinted. 6. "Recherches curieuſes d'Antiquité, 1683," 4to. 7. "Miſcellanea eruditæ Antiquitatis, 1679, and 1683," folio. Beſides theſe, he publiſhed ſeveral things of a ſmaller nature, upon ſubjects relating to his own profeſſion.

SPONDANUS (Joannes), or John de Sponde, a man of uncommon abilities and learning, was the ſon of a counſellor and ſecretary to Jane d'Albert, queen of Navarre; and was born at Maulcon de Soule in the country of Biſcay, 1557. He made a conſiderable progreſs in literature; and, when not more than twenty, began a commentary upon Homer's Iliad and Odyſſey, which was printed at Baſil in 1583, folio, with a dedication to the king of Navarre, afterwards Henry IV. of France. His notes and obſervations upon Homer are very inconſiderable, Caſaubon calls them *futiles*; nevertheleſs, it is wonderful, that ſo young an author ſhould have ſo much reading and learning as appears in them. The ſame year, he cauſed Ariſtotle's "Logic" to be printed at Baſil, in Greek and Latin, with marginal notes. He abjured the Reformed religion in 1593, and immediately publiſhed a declaration of his reaſons for ſo doing. He left the court ſoon after his abjuration, and went to conceal himſelf in the mountains of Biſcay; where he read and wrote himſelf to death. He died in 1595, and was buried at Bourdeaux. He is repreſented as having ſpent this ſhort life in much fatigue and miſery.

SPONDANUS (Henricus), or Henry de Sponde, a younger brother of John de Sponde, was born in 1568, and educated at Ortez; where the Reformed had a college, and where he

[s] Nouvelles, Fevr. 1686.

diſtinguiſhed

diſtinguiſhed himſelf early by his facility of acquiring the Latin and Greek languages [t]. Then he applied himſelf to the civil and canon law, and afterwards went to Tours, whither the parliament of Paris was transferred: and here, his learning and eloquence at the bar bringing him under the notice of Henry IV. then prince of Bearn, he was made by him maſter of the requeſts at Navarre. In the mean time, he read with much eagerneſs the controverſial works of Bellarmine and Perron; and theſe made ſuch an impreſſion on him, that, after the example of his brother John, he forſook the Proteſtant religion, and embraced the Popiſh. He made his abjuration at Paris in 1595. In 1600, he went to Rome, where he ſpent ſome years: he took prieſts orders there in 1606, and that year returned to Paris; but ſome time after went again to Rome, where he was put into an office by pope Paul V. who loved him much. The great reſpect he met with in Italy, determined him to ſpend the remainder of his days there: but, in 1626, he was recalled into France, and made biſhop of Pamiers by Louis XIII. He heſitated at firſt about accepting this biſhopric; but, pope Urban VIII. commanding him, he went and entered upon it in 1626. Soon after his inſtallation, the duke of Rohan, who was commander of the Huguenots, took Pamiers: Spondanus, however, eſcaped by a breach in the walls; and the year after, when the town was retaken by the prince of Condé, received letters of congratulation upon his ſafety from Urban VIII. He quitted Pamiers in 1642, and went to Touloufe; where he died the year after.

The knowledge he had of Baronius when he was in Italy, and the great friendſhip that always ſubſiſted between them, ſuggeſted to him the deſign of abridging his "Annales Eccleſiaſtici." This he did with Baronius's conſent; and not only abridged, but continued them from 1197, where Baronius left off, to 1640. Both the abridgement and continuation have been often reprinted. Spondanus publiſhed alſo, in folio, "Annales Sacri a Mundi Creatione ad ejuſdem Redemptionem;" and ſome other things of a ſmall kind.

SPOTSWOOD (JOHN), archbiſhop of St. Andrew's in Scotland, was deſcended from an ancient and diſtinguiſhed family in that country [u]. His grandfather was ſlain in the battle of Flodden-field with his king, James IV. He was born in 1565; and the writer of his life tells us, with a very ſerious air, that he was no ſooner brought into the world, than a moſt remarkable circumſtance accompanied it. For among the reſt that were preſent at his birth, not ordinary goſſipers, ſays he,

[t] Niceron, tom. xi.

[u] Life of Spotſwood, prefixed to his Hiſtory of the Church of Scotland, Lond. 1638, folio.

but women of good note, there was one among them, who in a ſober, though in a prophetic fit, taking the child in her arms, called aloud to the reſt in theſe or the like terms, "You may all very well rejoice at the birth of this child; for he will become the prop and pillar of this church, and the main and chief inſtrument in defending it." He ſhewed from his childhood a very ready wit, great ſpirit, and a good memory; and, being educated in the univerſity of Glaſgow, arrived ſo early to perfection, that he received his degree in his ſixteenth year. Having made himſelf a thorough maſter of profane learning, he applied himſelf to ſacred; and became ſo diſtinguiſhed in it, that at eighteen, he was thought fit to ſucceed his father, who was miniſter of Calder.

In 1601, he attended Lodowick duke of Lenox as chaplain, in his embaſſy to the court of France, for confirming the ancient amity between the two nations; and returned in the ambaſſador's retinue through England. In 1603, upon the acceſſion of James to the throne of England, he was appointed among other eminent perſons, to attend his majeſty into that kingdom; and, the ſame year, was advanced to the archbiſhopric of Glaſgow, and made one of the privy council in Scotland. In 1610, he preſided in the aſſembly at Glaſgow; and the ſame year, upon the king's command, repaired to London about eccleſiaſtical affairs. He was ſo active in matters which concerned the recovery and welfare of the church of Scotland, that, during the courſe of his miniſtry, he is ſuppoſed to have made no leſs than fifty journeys thence to London, chiefly on that account. Having filled the ſee of Glaſgow eleven years, he was tranſlated in 1615 to that of St. Andrew's; and thus became primate and metropolitan of all Scotland. The year following, he preſided in the aſſembly of Aberdeen: as he did likewiſe in other aſſemblies for reſtoring the ancient diſcipline, and bringing the church of Scotland to ſome degree of uniformity with that of England. He continued in high eſteem with James I. during his whole reign; nor was he leſs valued by Charles I. who in 1633 was crowned by him in the Abbey-church of Holyrood-houſe. In 1635, he was made chancellor of Scotland; which poſt he had not held full four years, when the confuſions breaking out there obliged him to retire into England. Being broken with age, and grief, and ſickneſs, he went firſt to Newcaſtle; and continued there till, by reſt and the care of the phyſicians, he had recovered ſtrength enough to travel to London; where he no ſooner arrived, than he relapſed, and died in 1639. He was interred in Weſtminſter-abbey, and an inſcription upon braſs fixed over him. He married a daughter of David Lindſay, biſhop of Roſs; by whom he had ſeveral children. Sir Robert Spotſwood, his

ſecond

second son, was eminent for his abilities and knowledge in the laws; was preferred by king James, and afterwards by king Charles; but was put to death for adhering to the marquis of Montrose. Clarendon calls him [x] "a worthy, honest, loyal gentleman, and as wise a man as the Scotish nation had at that time."

In 1655, was published at London, in folio, his "History of the Church of Scotland, beginning the year of our Lord 203, and continued to the end of the reign of king James VI." In his dedication of this history to Charles I. dated Nov. 15, 1639, only eleven days before his death, he observes very wisely, that "there is not among men a greater help for the attaining unto wisdom, than is the reading of history. We call experience a good mistress," says he, "and so she is; but, as it is in our Scotish proverb, 'she seldom quits the cost.' History is not so: it teacheth us at other men's cost, and carrieth this advantage more, that in a few hours reading a man may gather more instructions out of the same, than twenty men living successively one after another can possibly learn by their own experience." This history was begun at the influence and command of king James; contains a great variety of matters, ecclesiastical and political; and is supposed to be written with much fidelity and impartiality.

SPRANGHER (Bartholomew), a German painter, was the son of a merchant, and born at Antwerp in 1546. He was brought up under variety of masters, and then went to Rome; where cardinal Farnese took him into his service, and afterwards recommended him to pope Pius V. He was employed at Belvidere, and spent thirty-eight months in drawing the picture of "The Day of Judgement;" which picture is still over that pope's tomb. While he was working upon it, Vasari told his holiness, that "whatever Sprangher did, was so much time lost:" notwithstanding which, the pope commanded him to go on. It is allowed that he gave himself up to the warmth of an irregular fancy, and wanted judgement; and that there appeared nothing of the Roman style in his designs. After a great number of pictures done in several parts of Rome, he returned to Germany, and became chief painter to the emperor Maximilian II. and was so much respected by his successor Rodolphus, that he presented him with a gold chain and medal, allowed him a pension, honoured him and his posterity with the title of nobility, lodged him in his own palace, and would not suffer him to paint for any body but himself. After many years continuance in his court, he obtained leave to visit his own country: and accordingly went to Antwerp,

[x] Hist of Rebellion, B. x.

Amſterdam, Haerlem, and ſeveral other places; and having had the ſatisfaction of ſeing his own works highly admired, and his manner almoſt univerſally followed in all thoſe parts, as well as in Germany, he returned to Prague, and died at a good old age, in 1623.

SPRAT (THOMAS), was born in 1636, at Tallaton in Devonſhire, the ſon of a clergyman [v]; and having been educated, as he tells of himſelf, not at Weſtminſter or Eton, but at a little ſchool by the church-yard ſide, became a commoner of Wadham-college in Oxford, in 1651; and, being choſen ſcholar next year, proceeded through the uſual academical courſe, and in 1657 became M. A. He obtained a fellowſhip, and commenced poet. In 1659, his poem on the death of Oliver was publiſhed, with thoſe of Dryden and Waller. In his dedication to Dr. Wilkins he appears a very willing and liberal encomiaſt, both of the living and the dead. He implores his patron's excuſe of his verſes, both as falling ſo "infinitely below the full and ſublime genius of that excellent poet who made this way of writing free of our nation," and being "ſo little equal and proportioned to the renown of the prince on whom they were written; ſuch great actions and lives deſerving to be the ſubject of the nobleſt pens and moſt divine phanſies." He proceeds: "Having ſo long experienced your care and indulgence, and been formed, as it were, by your own hands, not to entitle you to any thing which my meanneſs produces, would be not only injuſtice but ſacrilege." He publiſhed the ſame year a poem on the "Plague of Athens;" a ſubject recommended to him doubtleſs by the great ſucceſs of Lucretius in deſcribing the ſame event. To theſe he added afterwards a poem on Cowley's death. After the Reſtoration he took orders, and by Cowley's recommendation was made chaplain to the duke of Buckingham, whom he is ſaid to have helped in writing "The Rehearſal." He was likewiſe chaplain to the king. As he was the favourite of Wilkins, at whoſe houſe began thoſe philoſophical conferences and enquiries which in time produced the Royal Society, he was conſequently engaged in the ſame ſtudies, and became one of the fellows: and when, after their incorporation, ſomething ſeemed neceſſary to reconcile the public to the new inſtitution, he undertook to write its hiſtory, which he publiſhed in 1667. This is one of the few books which ſelection of ſentiment and elegance of diction have been able to preſerve, though written upon a ſubject flux and tranſitory. The "Hiſtory of the Royal Society," is now read, not with the wiſh to know what they were then doing, but how their tranſactions are exhibited by Sprat. In the next year he pub-

[v] Life by Dr. Johnſon.

liſhed

liſhed " Obſervations on Sorbiere's Voyage into England, in a Letter to Mr. Wren." This is a work not ill performed; but was rewarded with at leaſt its full proportion of praiſe. In 1668 he publiſhed Cowley's Latin poems, and prefixed in Latin the Life of the Author; which he afterwards amplified, and placed before Cowley's Engliſh works, which were by will committed to his care. Eccleſiaſtical dignities now fell faſt upon him. In 1668 he became a prebendary of Weſtminſter, and had afterwards the church of St. Margaret, adjoining to the abbey. He was in 1680 made canon of Windſor, in 1683 dean of Weſtminſter, and in 1684 biſhop of Rocheſter. The court having thus a claim to his diligence and gratitude, he was required to write the " Hiſtory of the Rye-houſe Plot;" and in 1685 publiſhed " A true Account and Declaration of the horrid Conſpiracy againſt the late King, his preſent Majeſty, and the preſent Government;" a performance which he thought convenient, after the Revolution, to extenuate and excuſe. The ſame year, being clerk of the cloſet to the king, he was made dean of the chapel-royal; and the year afterwards received the laſt proof of his maſter's confidence, by being appointed one of the commiſſioners for eccleſiaſtical affairs. On the critical day, when the *Declaration* diſtinguiſhed the true ſons of the church of England, he ſtood neuter, and permitted it to be read at Weſtminſter, but preſſed none to violate his conſcience; and, when the biſhop of London was brought before them, gave his voice in his favour. Thus far he ſuffered intereſt or obedience to carry him; but further he refuſed to go. When he found that the powers of the eccleſiaſtical commiſſion were to be exerciſed againſt thoſe who had refuſed the Declaration, he wrote to the lords, and other commiſſioners, a formal profeſſion of his unwillingneſs to exerciſe that authority any longer, and withdrew himſelf from them. After they had read his letter, they adjourned for ſix months, and ſcarcely ever met afterwards. When king James was frighted away, and a new government was to be ſettled, Sprat was one of thoſe who conſidered, in a conference, the great queſtion, whether the crown was vacant, and manfully ſpoke in favour of his old maſter. He complied, however, with the new eſtabliſhment, and was left unmoleſted; but, in 1692, a ſtrange attack was made upon him by one Robert Young and Stephen Blackhead, both men convicted of infamous crimes, and both, when the ſcheme was laid, priſoners in Newgate. Theſe men drew up an aſſociation, in which they whoſe names were ſubſcribed, declared their reſolution to reſtore king James; to ſeize the princeſs of Orange, dead or alive; and to be ready with thirty thouſand men to meet king James when he ſhould land. To this they put the name of Sancroft, Sprat, Marlborough, Saliſbury, and others. The copy of Dr. Sprat's name

name was obtained by a fictitious requeſt, to which an anſwer "in his own hand" was deſired. His hand was copied ſo well, that he confeſſed it might have deceived himſelf. Blackhead, who had carried the letter, being ſent again with a plauſible meſſage, was very curious to ſee the houſe, and particularly importunate to be let into the ſtudy; where, as is ſuppoſed, he deſigned to leave the Aſſociation. This, however, was denied him, and he dropt it in a flower-pot in the parlour. Young now laid an information before the privy-council; and May 7, 1692, the biſhop was arreſted, and kept at a meſſenger's, under a ſtrict guard eleven days. His houſe was ſearched, and directions were given that the flower-pots ſhould be inſpected. The meſſengers, however, miſſed the room in which the paper was left. Blackhead went therefore a third time; and, finding his paper where he had left it, brought it away. The biſhop, having been enlarged, was, on June the 10th and 13th, examined again before the privy-council, and confronted with his accuſers. Young perſiſted with the moſt obdurate impudence, againſt the ſtrongeſt evidence; but the reſolution of Blackhead by degrees gave way. There remained at laſt no doubt of the biſhop's innocence, who, with great prudence and diligence, traced the progreſs, and detected the characters of the two informers, and publiſhed an account of his own examination and deliverance: which made ſuch an impreſſion upon him, that he commemorated it through life by an yearly day of thankſgiving. With what hope, or what intereſt, the villains had contrived an accuſation which they muſt know themſelves utterly unable to prove, was never diſcovered. After this, the biſhop paſſed his days in the quiet exerciſe of his function. When the cauſe of Sacheverell put the public in commotion, he honeſtly appeared among the friends of the church. He lived to his ſeventy-ninth year, and died May 20, 1713. Burnet is not very favourable to his memory; but he and Burnet were old rivals. On ſome public occaſion they both preached before the Houſe of Commons. There prevailed in thoſe days an indecent cuſtom: when the preacher touched any favourite topic in a manner that delighted his audience, their approbation was expreſſed by a loud *hum*, continued in proportion to their zeal or pleaſure. When Burnet preached, part of his congregation *hummed* ſo loudly and ſo long, that he ſat down to enjoy it, and rubbed his face with his handkerchief. When Sprat preached, he likewiſe was honoured with the like animating *hum*; but he ſtretched out his hand to the congregation, and cried, "Peace peace, I pray you, peace." "This," ſays Dr. Johnſon, "I was told in my youth by an old man, who had been no careleſs obſerver of the paſſages of thoſe times." "Burnet's ſermon," ſays Salmon, "was remarkable for ſedition, and Sprat's for loyalty. Burnet had the thanks of the houſe;

Sprat

Sprat had no thanks, but a good living from the king; which," he ſaid, "was of as much value as the thanks of the commons." The works of Sprat, beſides his few poems, are, 2. "The Hiſtory of the Royal Society." 3. "The Life of Cowley." 4 "The Anſwer to Sorbiere." 5. "The Hiſtory of the Ryehouſe Plot." 6. "The Relation of his own Examination." And, 7. a volume of "Sermons." Dr. Johnſon ſays, "I have heard it obſerved, with great juſtneſs, that every book is of a different kind, and that each has its diſtinct and characteriſtical excellence." In his poems he conſidered Cowley as a model; and ſuppoſed that as he was imitated, perfection was approached. Nothing therefore but Pindaric liberty was to be expected. There is in his few productions no want of ſuch conceits as he thought excellent; and of thoſe our judgement may be ſettled by the firſt that appears in his praiſe of Cromwell, where he ſays that Cromwell's "fame, like man, will grow white as it grows old."

SQUIRE (Samuel), D. D. This learned divine, the ſon of an apothecary, was born at Warminſter in Wiltſhire, in 1714, and was educated at St. John's-college, Cambridge, of which he became a fellow. Soon after, Dr. Wynn biſhop of Bath and Wells appointed him his chaplain, and collated him to the archdeaconry of Bath. In 1748, he was preſented by the king to the rectory of Topſfield in Eſſex; and, in 1749, when the duke of Newcaſtle (to whom he was chaplain, and private ſecretary [A] as chancellor of the univerſity) was inſtalled chancellor of Cambridge, he preached one of the commencement ſermons, and took the degree of D. D. In 1750, he was preſented by archbiſhop Herring to the rectory of St. Anne, Weſtminſter, (then vacant by the death of Dr. Pelling), being his grace's option on the ſee of London, and for which he reſigned his living of Topſfield in favour of a relation of the archbiſhop. Soon after, Dr. Squire was preſented by the king to the vicarage of Greenwich in Kent; and, on the eſtabliſhment of the houſhold of the prince of Wales (his preſent majeſty), he was appointed his royal highneſs's clerk of the cloſet. In 1760, he was preſented to the deanry of Briſtol; and on the firſt day of Feb. 13, 1761, preached a ſermon before the Houſe of Commons; which appeared of courſe in print. In that year (on the death of Dr. Ellis) he was advanced to the biſhopric of St. David's, the revenues of which were conſiderably advanced by him. He died, after a ſhort illneſs, occaſioned by his anxiety

[z] Anecdotes of Bowyer, by Nichols.

[A] In this character, from an unlucky ſimilitude of names, he was ridiculed in the famous Fragment by the appellation of "Dr. Squirt, apothecary to Alma Mater's (or the old lady's) Steward." His dark complexion procured him in college converſation, and in the ſquibs of the time, the nick name of "The man of Angola."

concerning

concerning the health of one of his ſons, May 6, 1766. As a pariſh miniſter, even after his advancement to the mitre, he was moſt conſcientiouſly diligent in the duties of his function; and as a prelate, in his frequent viſits to his ſee (though he held it but five years), he ſought out and promoted the friendleſs and deſerving, in preference, frequently, to powerful recommendations, and exerciſed the hoſpitality of a chriſtian biſhop. In private life, as a parent, huſband, friend, and maſter, no man was more beloved, or more lamented. He was a fellow of the Royal and Antiquarian Societies, and a conſtant attendant upon both. He married one of the daughters of Mrs. Ardeſoif, a widow lady of fortune (his pariſhioner), in Soho Square. Some verſes to her "on making a pin-baſket," by Dr. (now ſir James) Marriott, are in the fourth volume of Dodſley's collection. Iſaac Akerman, eſq. and Matthew Howard, eſq. married her two other daughters. Mrs. Squire, an excellent woman, by whom the biſhop left two ſons and a daughter, did not long ſurvive him. A ſermon, entitled, "Mutual Knowledge in a future State, &c." was dedicated to her, with a juſt eulogium on his patron, by Dr. Dodd [B] in 1766. In this, the occaſion of the biſhop's death, already mentioned, is thus alluded to, "Alas! Madam, we think with anxious concern of the exquiſite ſenſibility of his affectionate heart." Beſides ſeveral ſingle ſermons on public occaſions, biſhop Squire publiſhed the following pieces: 1. "An Enquiry into the Nature of the Engliſh Conſtitution; or, an Hiſtorical Eſſay on the Anglo-Saxon Government, both in Germany and England." 2. "The ancient Hiſtory of the Hebrews vindicated; or, Remarks on the third volume of the Moral Philoſopher. Cambridge, 1741." 3. "Two Eſſays. I. A Defence of the ancient Greek Chronology. II. An Enquiry into the Origin of the Greek Language. Cambridge, 1741." 4. "Plutarchi de Iſide & Oſiride liber; Græcè & Anglicè, Græca recenſuit, emendavit, Commentariis auxit, Verſionem novam Anglicanam adjecit Samuel Squire, A.M. Archidiaconus Bathonienſis; acceſſerunt Xylandri, Baxteri, Bentleii, Marklandi, Conjecturæ & Emendationes, Cantab. 1744." 5. "An Eſſay on the Balance of Civil Power in England, 8vo. 174..;" which was added to the ſecond edition of the Enquiry, &c. in 1753. 6. "Indif-

[B] Chaplain to the biſhop, from whom he received a prebend of Brecon. In Dodd's Poems is "A Sonnet, occaſioned by reading the Truth and Importance of Natural and Revealed Religion;" "Gratitude and Merit," an epigram on biſhop Squire; and "An Ode written in the walks of Brecknock," expreſſive of gratitude to his friendly patron. Of biſhop Squire, Dr. Dodd alſo ſays, in his "Thoughts in Priſon," Week IV. p. 73. ed. 1781.

——"And ſtill more when urg'd approv'd,
And bleſs'd by thee, St. David's honour'd friend;
Alike in Wiſdom's and in Learning's ſchool
Advanc'd and ſage," &c.

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ference for Religon inexcuſable, or, a ſerious, impartial, and practical Review of the certainty, importance, and harmony of natural and revealed Religion. London, 1748," again in 12mo, 1759. 7. " Remarks upon Mr. Carte's Specimen of the General Hiſtory of England, very proper to be read by all ſuch as are Contributors to that great Work, 1748," 8vo. 8. " The Principles of Religion made eaſy to young Perſons, in a ſhort and familiar Catechiſm. Dedicated to (the late) Prince Frederick. London, 1763." 9. " A Letter to the Right Hon. the Earl of Halifax on the Peace, 1763," 8vo. by Dr. Dodd, received great aſſiſtance from biſhop Squire. He alſo left in MS. a Saxon Grammar compiled by himſelf. A juſt and well-drawn character of archbiſhop Herring, one of his early patrons, was prefixed by biſhop Squire to the archbiſhop's " Seven Sermons."

STAAL (MADAME DE), a celebrated female wit of France who has written her own memoirs, though without telling us the exact time of her birth. She was the daughter of a painter named *De Launai*, and was well educated in a convent by favour of the abbeſs. Loſing this protectreſs, ſhe was obliged to go as a maid ſervant about the perſon of the dutcheſs of Maine. Being here noticed on account of an ingenious Letter which ſhe addreſſed to Fontenelle, ſhe ſoon became a favourite with many wits of the time. During the regency, when the dutcheſs of Maine fell into diſgrace, ſhe was confined for two years in the Baſtille. She was afterwards married to M. de Staal, lieutenant of the Swiſs guards, and finally mareſchal de camp. She had before refuſed the famous M. Dacier, who was much older than herſelf. According to her own deſcription, ſhe could not boaſt of any great beauty. She died in 1750, leaving her memoirs, which were publiſhed ſoon after, in three volumes 12mo. They are written with great livelineſs and purity of language. An indifferent Engliſh tranſlation of them was publiſhed in London in 1759, in one volume 8vo. A fourth volume was afterwards added to the original memoirs, containing two good comedies written by her, " l' Engoument," and " Le Monde."

STACKHOUSE (THOMAS), a learned and pious, but neceſſitous divine[c], was many years curate of Finchley, where he began his " Hiſtory of the Bible;" and afterwards vicar of Beenham, Berks, where he died Oct. 11, 1752; and was buried. A portrait of him, when in his 63d year, was painted by Wollaſton, and engraved by Vertue. His works were ſo numerous, that we have not been able to aſcertain them all. He firſt, however, became noticed by his treatiſe " on the Miſeries of the Inferior Clergy, 1722;" and obtained much credit by " A new Hiſtory of the Bible, 1738—1742," 2 vols. folio.

[c] Anecdotes of Bowyer, by Nichols.

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The titles of ſuch other works as we have ſeen are, 1. "Memoirs of Biſhop Atterbury, from his Birth to his Baniſhment, 1723," 8vo. 2. "A Funeral Sermon on the Death of Dr. Brady, 1726," 8vo. 3. "A complete Body of Divinity, 1729," folio. 4. "A fair State of the Controverſy between Mr. Woolſton and his Adverſaries, 1730," 8vo. 5. "The Nature and Property of Language, 1731," 8vo. 6. "A Sermon on the 30th of January, 1736," 8vo. 7. "A Sermon on the Decalogue, 1743," folio. 8. "A new and practical Expoſition of the Apoſtles Creed, 1747," folio. He publiſhed alſo, but we know not when, 9. "An Abridgement of Biſhop Burnet's Hiſtory of his own Times." 10. "A Greek Grammar;" and 11. "A Syſtem of Practical Duties."

STAHL (GEORGE ERNEST,) a very eminent German chemiſt, was born in Franconia in 1660, and educated in the ſcience of medicine, of which he was made profeſſor in 1694, when the univerſity of Hall was founded. His reputation, by means of his lectures, his publications, and the ſucceſs of his practice, was ſoon very highly advanced: and in 1716 he was invited to Berlin, where he became phyſician to the king, and even a counſellor of ſtate. He lived in great celebrity to the age of 75, when he died, in the year 1734. As a chemiſt, Stahl was unrivalled in his day, and was the inventor of the doctrine of phlogiſton, which, though it ſeems now to be on the point of yielding to the newer theory of Lavoiſier and the French chemiſts, was admitted by the beſt philoſophers for nearly half a century. As a phyſician he had ſome fancies, and was particularly remarkable for his doctrine of the abſolute power of the ſoul over the body. He maintained that every muſcular action, whether attended with conſciouſneſs or not, proceeds from a voluntary act of the mind. This theory he, as well as his followers, carried too far; but from it he derived many cautions of real importance to phyſicians, for attending to the ſtate of the mind in every patient. His works are very numerous, but the principal of them are theſe. 1. "Experimenta et obſervationes Chemicæ et Phyſicæ," Berlin, 8vo. 1731. 2. "Diſſertationes Medicæ," Hall, 2 vols. 4to. 3. "Theoria medica vera," 4to. Hall, 1708. 4. "Opuſculum chemico-phyſico-medicum," Hall, 8vo. 1715. 5. "Bedencken uber den Sulphure," or Thoughts on Sulphur, Hall, 8vo. 1718. written in German. 6. "Negotium otioſum, ſeu ſkiamachia adverſus poſitiones aliquas fundamentales Theoriæ veræ Medicinæ, a viro quodam celeberrimo intenta, ſed enervata," Hall, 4to. 1720. Here he chiefly defends his theory of the ſoul's action on the body. 7. "Fundamenta chymiæ," 4to. Norimb. 1723. 8. "Beweiſz von den Salten," a treatiſe in German, on ſalts, Hall, 8vo, 1723. He was alſo deeply ſkilled in metallurgy, and wrote,

9. " Commentarium in Metallurgiam Beccheri," 1723, and 10. " Anweiſung zur Metallurgie." Inſtructions on Metallurgy, in German: Leipſic, 8vo. 1720.

STANHOPE (GEORGE), an Engliſh divine of eminent talents and piety, was born in Derbyſhire, at the ſmall village of Hertiſhern or Hartſhorn, in March 1660. His father and grandfather had been both in the church, and had held good preferments: but the grandfather was for his loyalty to Charles I. driven from his home with eleven children. His grandſon was ſent to ſchool at Uppingham, at Leiceſter, and finally at Eton, whence he was elected to King's college Cambridge: and took the two degrees in arts in 1681 and 1685. He held ſome univerſity office, as that of ſyndic, in 1687, and vice-proctor in 1688. When he left King's college he removed, firſt to the rectory of Tewing in Hertfordſhire, and then to Lewiſham in Kent, to which he was preſented by lord Dartmouth, in whoſe family he had been chaplain and tutor. About this time he was appointed one of the chaplains to king William and queen Mary, and continued in that office in the next reign. He took his degree of doctor of divinity, July 5, 1697, having on the day preceding preached the commencement ſermon, on the perfection and ſufficiency of ſcripture, in which he gave an eminent diſplay of his eloquence and talents. In 1701 he acquired additional honour by preaching Boyle's lecture; and in 1703, being preſented to the vicarage of Deptford, he reſigned Tewing, and held Lewiſham with Deptford by diſpenſation. In the ſame year, on the tranſlation of Hooper to the ſee of Bath and Wells, Dr. Stanhope was made dean of Canterbury. For ſome time the dean preached the Tueſday lecture, at St. Lawrence Jewry, but reſigned it in 1708. This lecture, though but moderately endowed, had been held before by Tillotſon, Sharp, and other able men, and was therefore conſidered as an honourable appointment. In 1705 he preached the Latin ſermon before the convocation, and was afterwards thrice choſen their prolocutor. This worthy and learned man died, univerſally regretted, on March 18, 1728, at the age of 68, and was buried in the chancel at Lewiſham.

Dean Stanhope was one of our moſt eminent divines, and his writings have juſtly been held in very high eſteem; particularly his work on the Epiſtles and Goſpels, which has gone through many editions. He was twice married; firſt to Olivia Cotton, by whom he had one ſon and four daughters: ſecondly to the ſiſter of ſir Charles Wager, who ſurvived him. His works ſucceeded each other in the following order. 1. His tranſlation of " Thomas à Kempis De Imitatione Chriſti," 8vo. 1696. 2. A tranſlation of " Charron on Wiſdom," in three volumes 8vo. 1697. 3. " The Meditations of the Emperor M. Aurelius Antoninus," tranſlated, with Dacier's notes and

and Life of the Emperor, 1699, 4to. 4. "Sermons upon ſeveral Occaſions," fifteen in number, with a ſcheme, in the preface, of the author's general deſign; 8vo. 1700. 5. In the ſame year, a tranſlation of "Epictetus," with the commentary of Simplicius, 8vo. 6. "Paraphraſe on the Epiſtles and Goſpels," 4 vols. 8vo. 1705. 7. "The Truth and Excellence of the Chriſtian Religion aſſerted, againſt Jews, Infidels, and Hereticks; in ſixteen Sermons preached at Boyle's Lectures," 4to, 1706; republiſhed in folio, in 1739. 8. "Rochefoucault's Maxims" tranſlated, 8vo. 1706. 9. An edition, being the fourth, of "Parſons's Chriſtian Directory," 8vo. 1716; an uſeful work, and by the dean put into more modern language. 10. "St. Auguſtin's Meditations," a free verſion, executed with ſpirit and ſucceſs, 8vo. 1720. 11. "A Funeral Sermon on Mr. Richard Sayer, Bookſeller, 4to. 1724. This was ſo highly approved, that it went through two editions within the year. 12. "Twelve Sermons, on ſeveral Occaſions," 8vo. 1727. 13. "The Grounds and Principles of the Chriſtian Religion," tranſlated by Wanley from Oſtervald, and reviſed by Dr. Stanhope. 14. Several Sermons on particular occaſions between 1692 and 1724. 15. A poſthumous work, being a tranſlation from the Greek devotions of Dr. Lancelot Andrews: a thin 8vo. 1730. Biſhop Andrews was, in ſome degree, the model which he choſe to imitate. The works of dean Stanhope are an ineſtimable treaſure of piety and devotion. "His thoughts and reaſoning," ſaid Dr. Felton[D], "are bright and ſolid. His ſtyle is juſt, both for purity of language and for ſtrength and beauty of expreſſion; but the periods are formed in ſo peculiar an order of the words, that it was an obſervation, nobody could pronounce them with the ſame grace and advantage as himſelf." This narrative is taken chiefly from a tract lately publiſhed, entitled, Some Account of the Rev. Dr. George Stanhope, &c. 8vo. though nearly the ſame materials are to be found in the Encyclopædia Britannica.

STANHOPE (PHILIP DORMER), earl of Cheſterfield, was born in London, on the 22d of September 1694[E]. He received his firſt inſtructions from private tutors, under the care of his grandmother, lady Halifax; and, at the age of eighteen, was ſent to Trinity Hall, Cambridge. Here he ſtudied aſſiduouſly, and became, according to his own account, an abſolute pedant. "When I talked my beſt, he ſays, "I talked Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common ſenſe; that the claſſics

[D] Diſſertation on reading the Claſſics.
[E] Life, by Dr. Maty, prefixed to lord C.'s Miſcellaneous Works.

contained

contained every thing that was either neceſſary, or uſeful, or ornamental to men: and I was not without thoughts of wearing the *toga virilis* of the Romans, inſtead of the vulgar and illiberal dreſs of the moderns [F]." He was, however, only two years expoſed to this danger, for in the ſpring of 1714, lord Stanhope left the univerſity [G], to take the tour of Europe, but without a governor. He paſſed the ſummer of that year at the Hague, among friends who quickly laughed him out of his ſcholaſtic habits, but taught him one far more diſgraceful and pernicious, as he himſelf laments, which was that of gaming. Still his leading object was that of becoming an eminent ſtateſman, and of this, among all his diſſipations, he never loſt ſight. From the Hague he went to Paris, where, he informs us, he received his final poliſh, under the tuition of the belles of that place.

On the acceſſion of George I. general Stanhope, (afterwards earl Stanhope,) his great uncle, being appointed one of the principal ſecretaries of ſtate, young lord Stanhope was ſent for, and though he had intended paſſing the carnival at Venice, returned early in 1715, and was appointed one of the gentlemen of the bedchamber to the prince of Wales. In the firſt parliament of this reign he was elected for the borough of St. Germain's in Cornwall; and ſoon became diſtinguiſhed as a ſpeaker. His ambition would not let him reſt till he obtained this object; and he tells his ſon, in one of his letters, that from the day he was elected, to the day that he ſpoke, which was a month after, he thought and dreamt of nothing but ſpeaking. He formed about this time a friendſhip with lord Lumley, afterwards earl of Scarborough, which no conflicts of parties ever could impair. When he made his firſt ſpeech in parliament, which was a violent one, he was actually under age, and receiving a hint of this from one of the oppoſite party, thought proper to give up his attendance for a time, and return to Paris. His biographer ſurmiſes that he might there be engaged in political ſervices, as well as in pleaſure, which was his apparent object. Having returned to England in 1716, he ſpoke in favour of the ſeptennial bill, and from time to time came forward on other occaſions. The diviſion between the court and the prince of Wales ſoon after threw lord Stanhope, who was attached to the latter, into oppoſition, from which all the influence and offers of the general, now in the height of power and favour, could not recall him. The ſecond borough for which he ſat, was Leſtwithiel in Cornwall; but in January 1726, the death of his father removed him into the houſe of lords.

[F] Letters to his ſon, ii. p. 174.
[G] The dates in the notes do not here quite accord with the text.

He was ſoon diſtinguiſhed in this houſe, as he had been in the lower, by his talent for ſpeaking, which indeed he exerted with more ſucceſs as a peer than as a commoner. "Lord Cheſterfield's eloquence," ſays Dr. Maty, "though the fruit of ſtudy and imitation, was in great meaſure his own. Equal to moſt of his cotemporaries in elegance and perſpicuity, perhaps ſurpaſſed by ſome in extenſiveneſs and ſtrength, he could have no competitors in choice of imagery, taſte, urbanity, and graceful irony. This turn might originally have ariſen from the delicacy of his frame, which, as on one hand it deprived him of the power of working forcibly upon the paſſions of his hearers, enabled him, on the other, to affect their finer ſenſations, by nice touches of raillery and humour. His ſtrokes, however poignant, were always under the controul of decency and good ſenſe. He reaſoned beſt, when he appeared moſt witty; and while he gained the affections of his hearers, he turned the laugh on his oppoſers, and often forced them to join in it. It might, in ſome degree, be owing to this particular turn that he was not heard with ſo much applauſe in the lower, as in the upper houſe." Beſides being eminent as a ſpeaker in parliament, lord Cheſterfield had the credit of being intimate with all the wits of his time. The friendſhip of Pope in particular, with whom he paſt much time at Twickenham, led to the very beſt ſociety which could then be enjoyed. He was known alſo to Algarotti, Voltaire, and Monteſquieu, when they viſited England, and with the latter he formed a friendſhip, and eſtabliſhed a correſpondence.

On the acceſſion of George II. in 1727, whom he had ſerved with ſteadineſs for thirteen years, lord Cheſterfield ſeemed to have a right to expect particular favour. In this he was diſappointed; but in 1728 he was appointed ambaſſador to Holland, in which ſtation he was determined to diſtinguiſh himſelf, and his efforts were perfectly ſucceſsful. Mr. Slingeland, then the grand penſionary of Holland, conceived a friendſhip for him, and much advanced his diplomatic education. Having by his addreſs preſerved Hanover from a war, he received high marks of his majeſty's favour in being made high ſteward of the houſehold, and knight of the garter. He came over in the ſummer of 1730, to be inſtalled at Windſor, and then returned to his embaſſy. He was recalled in 1732, on the plea of health; and when he recovered, began again to diſtinguiſh himſelf in the houſe of lords; and in the ſame year, on the occaſion of the exciſe-bill, went into ſtrong oppoſition againſt ſir Robert Walpole. He was immediately obliged to reſign his office of high ſteward, and ſo ill received at court that he deſiſted from attending it. He continued in oppoſition, not only to the end of ſir Robert's miniſtry in 1742, but even againſt the men with whom

whom he had acted in the minority. It was not till the coalition of parties in 1744, by what was called *the broad-bottomed treaty*, that he was admitted into the cabinet, and then very much againſt the will of the king, who now had long conſidered him as a perſonal enemy. In the courſe of this long oppoſition he had frequently diſtinguiſhed himſelf by his ſpeeches; but particularly on the occaſion of the bill for putting the theatres under the authority of a licenſer, which he oppoſed in a ſpeech of great animation, ſtill extant in his works. During the ſame period we find him engaging in marriage with Meloſina de Schulenburg, counteſs of Walſingham, to whom he was united in September 1733: but ſtill conſtantly attentive to the education of his natural ſon by a former connection at the Hague. By his wife he had no children. In 1741 and 1742 he was obliged to pay temporary viſits to the continent on account of his health, at which time it appears that he wrote regularly to his ſon, then only ten years old.

On the 11th of January, 1745, he was again ſent ambaſſador and plenipotentiary to Holland, and ſucceeded in the purpoſes of his embaſſy, beyond the hopes of thoſe who had employed him. He took his leave of the ſtates-general eight days after the battle of Fontenoy, and haſtened to his office of lord lieutenant of Ireland, to which he had been nominated before he went to Holland. That he filled this difficult office at a very critical time, with the greateſt dignity and ability, is well known, and few viceroys have ſucceeded ſo completely in conciliating the eſteem and confidence of the Iriſh nation. He left it, however, in April 1746. His ſervices there and in Holland had ſucceeded in removing the prejudices of the king, at whoſe expreſs deſire he accepted the place of principal ſecretary of ſtate in November the ſame year, and returned no more to Ireland. He retired from this office on the 6th of January 1748, even more to the regret of the king, whom he had conciliated by his manners as well as his ſervices, than he had entered at firſt into adminiſtration. He was, however, determined to the ſtep, by finding that he could not carry meaſures in the cabinet, which appeared to him of the higheſt political importance. His health alſo had greatly declined, he was troubled by frequent attacks of vertigo, and appears from this time to have determined to preſerve himſelf free from the fatigues of office. His retirement was amuſed and dignified by literature and other elegant purſuits; and the chief part of his miſcellaneous works bear date after this period. Deafneſs coming upon him, in addition to his other complaints, he did not often take an active part in the buſineſs of the houſe of lords, but in the debates concerning the alteration of the ſtyle, which took place in February 1751, he diſtinguiſhed himſelf by an eloquent ſpeech in favour of the meaſure. Of this he ſpeaks with modeſty in one of his letters to his ſon. Every

one complimented him, and ſaid that he had made the whole very clear to them, "when God knows" ſays he, "I had not even attempted it. I could as ſoon have talked Celtic or Sclavonian to them as aſtronomy, and they would have underſtood me full as well. Lord Macclesfield," he adds, "who had the greateſt ſhare in forming the bill, and is one of the greateſt mathematicians and aſtronomers in Europe, ſpoke afterwards with infinite knowledge, and all the clearneſs that ſo intricate a matter would admit of; but as his words, his periods, and his utterance were not near ſo good as mine, the preference was moſt unanimouſly, though moſt unjuſtly, given to me[H]."

Anxious to ſupport a literary character, lord Cheſterfield wiſhed alſo to be conſidered as a patron of literature, but occupied by other cares, and not willing to make any great ſacrifices for that object, he managed his advances to Dr. Johnſon on the ſubject of his dictionary ſo ill, that they procured for him only a rebuff, accompanied by that letter of dignified ſeverity [1], which, though he affected to deſpiſe, he could not but feel at the time. It muſt be owned, however, that the two papers which he publiſhed on the occaſion, in the World, (No. 100 and 101,) gave an honourable and uſeful recommendation to the work. In November, 1768, he loſt that ſon whoſe education and advancement had been, for many years, the principal objects of his care; and, his own infirmities increaſing very faſt upon him, the remainder of his life wore a caſt of melancholy and almoſt of deſpondency. He repreſents himſelf, in ſome letters at that period, as "totally unconnected with the world, detached from life, bearing the burthen of it with patience, from inſtinct rather than reaſon, and from that principle alone, taking all proper methods to preſerve it." This, indeed, was not uniform; his natural vivacity ſtill occaſionally diſplayed itſelf; but in his moments of ſeriouſneſs he preſents a melancholy picture, of a mind deſtitute of the only effectual ſupports under natural decay and pain. He lived, with increaſing infirmities, to the 24th of March 1773. His character is thus briefly ſummed up by Dr. Maty. "A nobleman unequalled in his time for variety of talents, brilliancy of wit, politeneſs, and elegance of converſation. At once a man of pleaſure and of buſineſs; yet never ſuffering the former to encroach upon the latter. His embaſſy in Holland marks his ſkill, dexterity, and addreſs as an able negotiator. His adminiſtration in Ireland, where his name is ſtill revered by all ranks and orders of men, indicates his integrity, vigilance, and ſound policy as a ſtateſman. His ſpeeches in parliament fix his reputation as a diſtinguiſhed orator, in a refined and un-

[H] Letters, vol. ii. p. 118.
[1] Boſwell's Life of Johnſon, An. 1774. Vol. i. p. 233. 8 o.

common ſpecies of eloquence. His conduct in public life was upright, conſcientious, and ſteady: in private, friendly and affectionate; in both, pleaſant, amiable, and conciliating." He adds, "theſe were his excellencies; let thoſe who ſurpaſs him ſpeak of his defects." This friendly artifice to cloſe the mouths of objectors, ought not, however, to prevent an impartial biographer from ſaying, for the benefit of mankind at large, that the picture he has exhibited of himſelf in his "Letters to his Son," proves him to have been a man in whoſe mind the applauſe of the world was the great, and almoſt the ſole governing principle. No attack of an enemy could have degraded his character ſo much as the publication of theſe letters; which, if they do not quite deſerve the ſevere reprehenſion of Johnſon, that they "inculcate the morals of a ſtrumpet, with the manners of a dancing maſter," certainly diſplay a relaxation of principle, for which no talents can make amends.

Theſe letters appeared in two vols. 4to. in 1774. His "Miſcellaneous works," alſo in two vols. 4to. were publiſhed in 1777. They conſiſt of papers ſupplied to Fog's Journal, to a periodical paper entitled Common Senſe, and The World; all evincing conſiderable vivacity and ſkill in writing. Some of his ſpeeches, and other ſtate papers, conclude the firſt volume. The ſecond contains an ample collection of his Letters, digeſted into three books. Many of theſe are written in French, of which language he was, for a foreigner, a very complete maſter. Of his witticiſms, ſeveral are currently repeated in converſation, though on what authority is now uncertain. He appears, by a few ſpecimens, to have poſſeſſed conſiderable talents for the lighter kinds of poetry; ſome proofs of which appear in the firſt volume of Dodſley's collection. As a patron he was diſtinguiſhed by his ſteady protection of the elegant, but unfortunate, Hammond; whoſe poems he publiſhed after the author's death, in 1743, with a preface, but without an avowal of himſelf as the editor. Encomiums upon him, as the friend of merit and letters, may be found in the writings of this poet, of Pope, and many others; but ſome of the moſt elegant compliments to him appear in the third volume of Dodſley's collection, and proceeded from the pen of Philip Fletcher, dean of Kildare. Applauſe was his favourite object, and few men have enjoyed it in a greater abundance.

STANISLAUS (Leczinski), king of Poland, grand duke of Lithuania and duke of Lorraine and Bar, was born at Leopold on the 20th of October, 1677. He was early diſtinguiſhed, no leſs by his abilities and courage, than by his rank; and in 1699, when he was only twenty-two, was ſent ambaſſador extraordinary to the Grand Signor. His countenance and manners were expreſſive of his great qualities, ſo that in 1704, when he was ſent ambaſſador to Charles XII. of Sweden, who had juſt conquered

Poland, he had no difficulty in conciliating the friendſhip of the victor, who determined to give him the crown of that kingdom, and cauſed him to be crowned at Warſaw in 1705. He followed his benefactor into Saxony, and continued with him there till September, 1707, when the incurſions of the Ruſſians obliged them to return into Poland. They ſucceeded for a time in driving out the enemy; but after the defeat of Charles XII. by the czar, in 1709, Staniſlaus was obliged to quit his kingdom, and retired to Weiſſenburg in Alſace. Auguſtus king of Poland, was reſtored to his crown, and Staniſlaus lived in obſcurity till 1725, when Louis XV. of France married his daughter Mary. After the death of Auguſtus in 1733, he endeavoured in vain to recover his throne: and in 1736, a treaty was made between the emperor and the king of France, in which it was ſtipulated, that Staniſlaus ſhould reſign, all but the titles of king of Poland, and grand duke of Lithuania, the actual enjoyment of which dignities ſhould be given to the elector of Saxony; but that he ſhould be put into peaceable poſſeſſion of the dutchies of Lorraine and Bar for his life, after which they were to be united for ever to the crown of France. Over theſe contracted dominions he reigned with the ſpirit of a Titus. He ſucceeded a race of princes adored by their ſubjects, yet he was able to remove all regret at the change. He lived only to do good, and make his ſubjects happy; and obtained by general conſent, the name of Staniſlaus the Beneficent. He embelliſhed Nanci and Luneville; he made uſeful eſtabliſhments, founded colleges, and built hoſpitals. His temperance and hardineſs, qualities he had cultivated in his youth, were never relaxed; he lay always upon a kind of mattraſs, and exacted no ſervice from his domeſtics. His death, which happened Feb. 23, 1766, was occaſioned by an accident, dreadful in itſelf, and ſeverely lamented by his ſubjects. His night-gown accidentally caught fire, and before it could be extinguiſhed, he was burned ſo dreadfully that a fever enſued, of which he died.

Staniſlaus, beſides his other great qualities, was a man of talents for literature and the arts. He even appeared as an author, in a work entitled, "Œuvres du Philoſophe bien-faiſant," handſomely printed in 1765, and conſiſting of 4 vols. 8vo; a ſmaller and cheaper edition of which was ſoon after publiſhed by the bookſellers of Paris, in 4 vols. 12mo. In drawing the character of a true philoſopher, in this work, he had been conſidered as having, in fact, given a portrait of himſelf. "The true philoſopher," ſays he, "ought to be free from prejudices, and to know the value of reaſon: he ought neither to eſteem the high ranks of life more than they deſerve, nor the lower ſituations leſs. He ought to enjoy pleaſures without being their ſlave; riches without being devoted to them; and honours without

without pride or oſtentation. He ought to ſupport diſgrace, without either fearing or braving it; and to conſider whatever he poſſeſſes as ſufficient, and whatever he has not as ſuperfluous. Always equal in good and bad fortune, always tranquil and gay, without affectation. He ſhould love order, and obſerve it in all his actions; ſhould delight in the virtues which belong to his ſituation, without carrying them to extravagance; and ſhould practice them, even without witneſſes. Severe to himſelf, and indulgent to others; frank without rudeneſs; polite without diſſimulation; and conciliating without meanneſs. He ſhould have the courage to diſregard every kind of glory, not to be proud even of his own virtues, and to be able to think lightly even of philoſophy itſelf." It is impoſſible not to remark how far more manly a philoſophy was diſplayed by this ſovereign, than by the nobleman whoſe life has juſt before been recorded; at the ſame time, we could wiſh to have ſeen it added by his biographers, that this ſublime morality was founded on the true baſis, which beſt ſupports not only theſe, but many other virtues, in the Chriſtian religion.

STANLEY (THOMAS, eſq;), a polite writer of whom, however, not much is known but that he was of Pembroke-college, Cambridge, and was afterwards knighted, and reſided at Cumberlow-green in Herts, is mentioned here principally that he may in future be diſtinguiſhed from his learned ſon of the ſame name, of whom we ſhall ſpeak more fully in our next article. This diſtinction is the more neceſſary, as the two lives are in ſome degree confounded by Dr. Birch, in his "Hiſtory of the Royal Society[K]." As both father and ſon were authors, it is not very eaſy, without a cloſe examination, to aſſign the works of either to their right author; the dates being almoſt the only clue to adjuſt them. The following memoranda are from a MS. letter of the late Mr. Cole to the compiler of this article [L]: "Quidam Tho. Stanley cooptatur in Ordinem Magiſtrorum in Artibus per gratiam Mar. 12, 1641, una cum Principe Carolo, Georgio Duce Buck. et aliis nobilibus Reg. Acad. Cant.—Alibi non invenio.—Tho. Stanley Aul. Pemb. Convict. I. admiſſus in Matriculam Acad. Cant. Dec. 13, 1639. Reg. Acad.—Fuit igitur Artium Mag. extraordinarius.—T. B.—Theſe manuſcript notes by Mr. Thomas Baker, who wrote them at different times.—I ſuppoſe 'Convictus prior,' means Fellow-commoner.—'Europa, Cupid Crucified, Venus's Vigils, with Annotations. By T. Stanley, Lond. 1649,' 8vo. Thomas Stanley has a Copy of Verſes on his Friend Edward Sherburne, eſq; his tranſlation of Medea, a Tragedy of Seneca, in 1648."—

[K] Vol. iii. p. 443.
[L] Nichols's Select Collection of Poems, vol. viii. p. 311.

The poems of his friend John Hall, were aſcribed to him in 1646; and a volume of his own poems was publiſhed in 1651.

STANLEY (Thomas, eſq.), an Engliſh gentleman of uncommon learning, was the ſon of Thomas Stanley above-mentioned, and born at Cumberlow-green, Herts, about 1644. At fourteen, he was ſent to Cambridge, and placed at Pembroke-hall. He was a great linguiſt and philologer, and had ſomething of a genius for poetry; for before he left the univerſity, he compoſed ſeveral ſmall poems, which, together with ſome tranſlations out of French, Italian, and Spaniſh authors, were publiſhed ſome time after. When he had taken his degrees in Cambridge, he was alſo incorporated into the univerſity of Oxford. Then he performed the tour of France, Italy, and Spain; and, upon his return home, placed himſelf in the Middle-Temple, London, and ſoon after married a daughter of ſir James Engan, of Flower, in the county of Northampton. This alteration, however, of his ſtate of life did not alter in the leaſt the ſtate of his temper and diſpoſition. He did not complain, perhaps, as a learned chancellor of France has done in print [M], that he "had not more than ſix hours to ſtudy on his wedding-day;" yet his vaſt application muſt appear to all, who conſider the greatneſs of his undertakings, and the ſhort limits of his life. The firſt work he publiſhed was, "Claudius Ælianus his various Hiſtory, Lond. 1665," 8vo, dedicated to lady Newton, his aunt. He ſays, that he made this firſt attempt in obedience to his father's command. Edward Sherburne, and Richard Stokes, M. D. and Chriſtopher Wafe, prefixed verſes to it. 2. "The Hiſtory of Philoſophy, containing the Lives, Opinions, Actions, and Diſcourſes of the Philoſophers of every Sect." He dedicated this book to his honoured uncle John Marſham, eſq; the well-known author of the Canon Chronicus," who firſt directed him to this deſign; and in the dedication gives this ſhort account of his plan: "The learned Gaſſendus," ſays he, "was my precedent; whom nevertheleſs I have not followed in his partiality. For he, though limited to a ſingle perſon, yet giveth himſelf liberty of enlargement; and taketh occaſion, from this ſubject, to make the world acquainted with many excellent diſquiſitions of his own. Our ſcope, being of a greater latitude, affords leſs opportunity to favour any particular, while there is due to every one the commendation of their own deſerts."

This work has gone through four editions in Engliſh, the ſecond in 1687; it was alſo tranſlated into Latin, and publiſhed at Leipſic, in 1711, 4to, with conſiderable additions and corrections. The account of the Oriental learning and philoſophy, with which it concludes, is very exact and curious, and did not

[M] Budæus de aſſe, Præfat.

eſcape

eſcape the notice of Le Clerc, who publiſhed a Latin tranſlation of it in 1690, 8vo, with a dedication to biſhop Burnet, and placed it at the end of the ſecond volume of his "Opera Philoſophica." Montaigne would have been charmed with this work of Stanley: "How much do I wiſh," ſays he [N], "that, while I live, either ſome other, or Juſtus Lipſius, the moſt learned man now living, of a moſt polite and judicious underſtanding, and truly reſembling my Turnebus, had both the will, and health, and leiſure ſufficient, ſincerely to collect into a regiſter, according to their diviſions and claſſes, as many as are to be found of the opinions of the ancient philoſophers, about the ſubject of our being and manners, their controverſies, the ſucceſſion and reputation of ſects: with the application of the lives of the authors and their diſciples to their own precepts, in memorable accidents, and upon exemplary occaſions! what a beautiful and uſeful work would that be!" It is worth obſerving alſo, that Stanley has here ſupplied one of the deſiderata mentioned by lord Bacon in his "De Augmentis Scientiarum." "I could wiſh," ſays that great author [o], "a collection made, but with diligence and judgement, 'De Antiquis Philoſophiis,' out of the lives of ancient philoſophers; out of the parcels of Plutarch, of their Placits; out of the citations of Plato; out of the confutations of Ariſtotle; out of a ſparſed mention found in other books, as well of Chriſtians as Heathens, as out of Lactantius, Philo, Philoſtratus, and the reſt; for I do not yet ſee a work of this nature extant. But here I muſt give warning, that this be done diſtinctly; ſo as the philoſophies, every one ſeparately, be compoſed and continued, and not collected by titles and handfuls, as hath been done by Plutarch. For every philoſophy, while it is entire in the whole piece, ſupports itſelf; and the opinions maintained therein give light, ſtrength, and credence mutually one to the other: whereas, if it be broken to pieces, it will appear more harſh and diſſonant. Thus, when I read in Tacitus the actions of Nero or of Claudius, inveſted with circumſtances of times, perſons, and motives, I find them not ſo ſtrange but that they may be true: but when I read the ſame accounts in Suetonius Tranquillus, repreſented by titles and common-places, and not in order of time, they ſeem monſtrous and altogether incredible. So is philoſophy, when it is propounded entire, and when it is ſliced and diſſected into fragments."

When Stanley had finiſhed this work, and it is ſaid that he had finiſhed it before he was eight and twenty, he undertook to publiſh "Æſchylus," the moſt obſcure and intricate of all the Greek poets; and employing much pains in reſtoring his text

[N] Eſſays, B. ii. c. 12. [o] Lib. iii. cap. 4.

and

and illuſtrating his meaning, produced an accurate and beautiful edition of that author, under the title of "Æſchyli Tragœdiæ Septem, &c. Verſione & Commentario Thomæ Stanlei, 1664," folio. Dedicated to ſir Henry Puckering, alias Newton, baronet. Beſides theſe monuments of his learning, which are publiſhed, there were many other proofs of his unwearied application, remaining in manuſcript after his death, and preſerved in the library of More, biſhop of Ely; namely, his large "Commentaries on Æſchylus," in 8 vols. folio, which were never publiſhed; his "Adverſaria, or Miſcellaneous Remarks," on ſeveral paſſages in Sophocles, Euripides, Callimachus, Heſychius, Juvenal, Perſius, and other authors of antiquities; "copious Prelections on Theophraſtus's Characters;" and "A Critical Eſſay on the Firſt-fruits and Tenths of the Spoil," ſaid in the epiſtle to the Hebrews to be given by Abraham to Melchiſedeck. His works were certainly much above his years, and in this he might be conſidered as a ſecond Picus Mirandula. He died alſo much about the ſame age, that is, about his thirty-fourth year; leaving our nation much indebted to his family, for affording two ſuch Engliſhmen as ſir John Marſham and himſelf. His death happened in 1678. The letter of Mr. Cole (referred to in p. 555), furniſhes the references cited below for ſuch as are curious to ſearch further into the hiſtory of either Stanley, the father or the ſon [P].

STANYHURST (RICHARD), an hiſtorian, poet, and divine of the ſixteenth century, and a native of Dublin, was born, as we may conjecture, about 1545 or 6, ſince he became a commoner at Univerſity-college in Oxford, in 1563. His father was James Stanyhurſt, recorder of Dublin, and, in ſeveral parliaments, ſpeaker of the Iriſh Houſe of Commons. After taking one degree in arts, Richard Stanyhurſt left Oxford, and undertook the ſtudy of the law with diligence, firſt at Furnival's Inn, and then at Lincoln's Inn, where he reſided for ſome time. He then returned to Ireland, married, and turned Roman Catholic. Removing afterwards to the Continent, he is ſaid by A. Wood, to have become famous for his learning in France, and the Low Countries. Loſing his wife, while he was abroad, he entered into orders, and was made chaplain, at Bruſſels, to Albert, archduke of Auſtria, who was then governor of the

[P] See "A ſhort Account of Dr. Bentley's Humanity:" with a Vindication of Thomas Stanley, eſq; his Notes on Callimachus, Lond. 8vo, 1699. See Preface to Dr. Needham's edition of "Theophraſtus," where it is evidently proved, that the "Prelections," which go under the name of T. S. are by Dr. James Duport. Selmon's "Hiſtory of Hartfordſhire," p. 331. "Granger," vol. ii. p. 64. Birch's "Hiſtory of the Royal Society," vol. iii. p. 440, where is his Life, and at p. 444, that of his ſon Thomas Stanley, eſq; Carter's "Cambridge," p. 395. "Faſti Oxon." vol. i. p. 284, 285, vol. ii. 18.—and "Ath. Oxon." vol. ii. p. 18.

Spaniſh

Spaniſh Netherlands. At this place he died in the year 1618, being univerſally eſteemed as an excellent ſcholar in the learned languages, a good divine, philoſopher, hiſtorian, and poet. He publiſhed ſeveral works, the firſt of which was written when he had been only two years at Oxford, and publiſhed about five years after. It was a learned commentary on Porphyry, and raiſed the greateſt expectations of his powers, being mentioned with particular praiſe, as the work of ſo young a man, by Edmund Campion, the Jeſuit, then a ſtudent of St. John's-college. It is entitled, "Harmonia, ſeu catena dialectica in Porphyrium," folio, Lond. 1570. 2. "De rebus in Hibernia geſtis, lib. iv." Antwerp, 1584, 4to. 3. "Deſcriptio Hiberniæ," inſerted in Holinſhed's Chronicle. 4. "De vita S. Patricii, Hiberniæ Apoſtoli, lib. ii." Antw. 12mo, 1587. 5. "Hebdomada Mariana," 8vo, Antw. 1609. 6. "Hebdomada Euchariſtica," 8vo, Douay, 1614. 7. "Brevis præmonitio pro futura concertatione eum Jacobo Uſſerio," Douay, 8vo, 1615. 8. "The Principles of the Catholic Religion." 9. "The four firſt books of Virgil's Æneis, in Engliſh Hexameters," 1583, ſmall 8vo, bl. letter. To theſe are ſubjoined the four firſt pſalms; the firſt in Engliſh Iambics, though he confeſſes that "the Iambical quantitie reliſheth ſomwhat unfavorly in our language, being in truth not al togeather the toothſomeſt in the Latine." The ſecond is in elegiac verſe, or Engliſh hexameter or pentameter. The third is a ſhort ſpecimen of the aſclepiac verſe; thus: "Lord, my dirye fōes, why do they mullıply." The fourth is in ſapphics, with a prayer to the Trinity in the ſame meaſure. Then follow, "certayne poetical conceites," in Latin and Engliſh: and after theſe ſome epitaphs. The Engliſh throughout is in Roman meaſures. The preface, in which he aſſigns his reaſons for tranſlating after Phaer, is a curious ſpecimen of quaintneſs, and pedantry. Mr. Warton, in his hiſtory of poetry [Q], ſeems not to have attended to theſe reaſons, ſuch as they are; but thus ſpeaks of the attempt of Stanyhurſt. "After the aſſociated labours of Phaier and Twyne [R], it is hard to ſay what could induce *Robert* [Richard] Stanyhurſt, a native of Dublin, to tranſlate the four firſt books of the Æneid into Engliſh hexameters, which he printed at London, in 1583, and dedicated to his brother Peter Plunket, the learned baron of *Dufanay* [Dunſanye], in Ireland. Stanyhurſt was at that time living at Leyden, having left England for ſome time, on account of the [his] change of religion. In the choice of his meaſure he is more unfortunate than his predeceſſors, and in other reſpects ſucceeded worſe. Thomas Naſhe, in his *Apology of Pierce Pennileſſe*, printed in 1593, obſerves, that

[Q] Vol. iii. p. 399. [R] See PHAER.

'Stanyhurſt,

'Stanyhurſt, the otherwiſe learned, trod a foul, lumbring, boiſtrous, wallowing meaſure, in his tranſlation of Virgil. He had never been praiſed by Gabriel Harvey for his labour, if therein he had not been ſo famouſly abſurd.' Harvey, Spenſer's friend, was one of the chief patrons, if not the inventor of the Engliſh hexameter here uſed by Stanyhurſt." His tranſlation opens thus:

I that in old ſeaſon wyth reed's oten harmonye whiſtled
My rural ſonnet; from forreſt ſlitted, I forced
Thee ſulcking ſwincker thee ſoile, though craggie to ſunder,
A labor and a travaile too plowſwains hartily welcom.
Now manhod and garboils I chant, and martial horror.

It is obſervable, that he lengthens *the* into *thee*, and *to* into *too*, for the ſake of his verſe. Mr. Warton cites the beginning of the ſecond book, and then adds, "with all this fooliſh pedantry, Stanyhurſt was certainly a ſcholar. But in this tranſlation, he calls Chorœbus, one of the Trojan chiefs, a *Bedlamite*; he ſays, that old Priam girded on his ſword *Morglay*, the name of a ſword in the Gothic romances; that Dido would have been glad to have been brought to bed, even of a *cockney*, a *Dandiprat hop-thumb*; and that Jupiter, in kiſſing her daughter, *buſt his pretty prating parrot*." He adds a few particulars of his life, and other works. Stanyhurſt is ſtyled by Camden, "Eruditiſſimus ille nobilis Richardus Stanihurſtus."

STAPLETON (Thomas), a celebrated controverſialiſt on the ſide of the Papiſts, was born at Henfield in Suſſex, in the year 1535, of a genteel family. Having been educated at Canterbury and Wincheſter, he was removed to New-college, Oxford, where he obtained a perpetual fellowſhip in 1554. In the ſame reign, which was that of Mary, he was made prebendary of Chicheſter; but on the acceſſion of Elizabeth, left the kingdom, with his father and other relations, and ſettled at Louvain. He viſited Paris and Rome, but returned to Louvain, where he tranſlated Bede's church hiſtory into Engliſh. He then became regius profeſſor of divinity in the new univerſity of Douay, and canon in the church of St. Amoure. He became a Jeſuit, but again relinquiſhed the order, and returning to Louvain, was appointed regius profeſſor in divinity there, canon of St. Peter's, and dean of Hillerbeck. He died in the year 1598, and was buried in the church of St. Peter at Louvain. Clement VIII. had invited him to Rome, but he did not chooſe to go. His chief works are, 1. "Tres Thomæ; ſeu res geſta S. Thomæ Apoſt. S. Thomæ archiep. Cant. et Thomæ Mori." 2. "Orationes funebres," Antw. 1577. 3. "Orationes Academicæ miſcellaneæ," 1602. 4. "Orationes Catecheticæ," Antw. 1598,

1598. His works were publiſhed collectively at Paris, in four volumes, folio, in 1620. To which is prefixed his life, by Hollendum. His epitaph is extant in Pits.

STATIUS (Publius Papinius), an ancient Roman poet, was deſcended of a good family at Sellæ, a town in Epirus, not far from the famous Dodonæan grove. He was born at Naples, but at what time is uncertain, though probably about the beginning of the reign of Claudius. His father had ſettled there ſome years before, had opened a ſchool of rhetoric and oratory, and met with encouragement ſuitable to his great merits and learning. He removed afterwards to Rome, and engaged in the ſame profeſſion with equal ſucceſs. Here our poet, though very young, fell in love with a widow named Claudia, and married her ſoon after. She was a lady of a fine wit, accompliſhed in many parts of learning, poetry in particular. He has inſcribed one of his "Sylvæ" to his wife Claudia [s]; and he treats her with the utmoſt eſteem and tenderneſs. She very well deſerved ſuch treatment; as ſhe affectionately ſympathized with him upon every occaſion. In this very poem, he mentions her rejoicing with him at the favour he received from the emperor Domitian, and for his three victories at the Alban games; and alſo her concern for his ill ſucceſs, when he loſt the prize in the Capitol. His character was ſoon eſtabliſhed at Rome; and his "Sylvæ, or Miſcellaneous Pieces," introduced him to the acquaintance of the greateſt wits of his age. "It is very remarkable," ſays Voſſius [t], "that Martial, who was a great admirer of Stella the poet, ſhould never make the leaſt mention of Statius; who alſo was ſo intimate with Stella, that he dedicated to him the firſt book of his Sylvæ." But this, he ſuppoſes, might proceed from envy and emulation in Martial; who could not bear that Statius ſhould run away with ſo much of Domitian's favour, for making quick extempore verſes, which Martial claimed as his own particular province. He was recommended to the emperor by Paris, a favourite actor; who obtained for him the honour of being admitted to ſit at table with the emperor among his chief miniſters. It is ſuppoſed his circumſtances were but low before he became acquainted with Paris, and that he was obliged to ſell his poems to the beſt bidder for ſubſiſtence; for Juvenal mentions a tragedy called "Agave," which was purchaſed by Paris, in the following lines [u]:

"Curritur ad vocem jucundam & carmen amicæ
Thebaidos, lætam fecit cum Statius urbem,
Promiſitque diem: tanta dulcedine captos
Afficit ille animos, tantaque libidine vulgi

[s] Lib. iii. 5. [t] De Poetis Latinis. [u] Satyr. vii.

Auditur;

Auditur; ſed cum fregit ſubſellia verſu,
Eſurit, intactam Paridi niſi vendit Agaven."

Having for ſome time exerciſed his Muſe in theſe Miſcellanies, he next attempted his "Thebaid;" in which he was aſſiſted by Maximus Junius, a man of quality, and ſingularly learned [x]. This poem coſt him twelve years labour:

"O mihi bis ſenos multum vigilata per annos
Thebai."——

and he was grown old by the time he had finiſhed it. He returned to Naples to correct it, and ſoon after ſet about the "Achilleid:" but did not live to go far with that work. We have no account of the time or manner of his death. It probably happened in Trajan's time, and at Naples; as it does not appear that he had any call to Rome after Domitian's deceaſe. It is a great ſingularity in the hiſtory of Statius, that he is not mentioned by any of his contemporaries, excepting Juvenal; and, as ſome have thought, not even by him without a mixture of ſatire. Whether this ſilence about him flowed from ſome bad qualities which made him diſliked, is no where ſaid: in the mean time, it is eaſy to conceive, that his flatteries of Domitian, which it muſt be confeſſed were inordinate, and the very great favours conferred on him by that deteſted emperor, might create him no ſmall envy and ill will. We have extant of this poet, his "Sylvæ," in five books; his "Thebaid," in twelve books, and his "Achilleis," in two. He has been conſidered among the poets, as Alexander the Great was among the heroes: he has great virtues, and great vices. Sometimes his verſe runs in a truly lofty and majeſtic ſtrain; ſometimes he mounts above the clouds, in a high bombaſtic ſtyle; and ſometimes, Icarus-like, he falls from theſe heights down to the very ground. Upon which account Strada ſuppoſes him to be ſeated upon the ſummit of Parnaſſus, and in ſo much danger, that he ſeems to be like a man who is juſt ready to fall. Statius, as well as his contemporary Silius Italicus, paid a great veneration to the memory of Virgil; which he ſhewed, like him, by frequently viſiting his tomb [y], which was near Naples, and by annually celebrating his birth-day. Like him too, he endeavoured to imitate Virgil; but with all deference to the ſuperior talents of his great maſter:

——"nec tu divinam Æneida tenta
Sed longe ſequere, & veſtigia ſemper adora." Ib. xii.

Scaliger ſays, that "none of the ancients or moderns have approached the majeſty of Virgil ſo nearly as Statius; who had

[x] Theb. lib. xii. [y] Theb. iv. 4.

even

even yet been nearer to him, if he had not affected to be ſo near: for, being naturally ſublime, his efforts only carried him into the bombaſt:" and he goes on to ſet him above all other poets, not excepting, according to his uſual partiality, even Homer himſelf: while others have not conſidered him in near ſo high a light. We muſt not confound Publius Papinius Statius, as ſome have done, with another Statius, whoſe ſurname was Surculus; or, as Suetonius calls him, Urſulus. This latter was, indeed, a poet, as well as the other; but he lived at Toloſa in Gaul, and taught rhetoric in the reign of Nero.

The beſt editions of Statius are theſe: that "in uſum Delphini, cum interpretatione & Notis Claudii Beraldi, Paris, 1685," 2 vols. 4to; and that "cum notis integris Frederici Gronovii & ſelectis variorum, curâ Veenhuſii, L. Bat. 1671," 8vo. The beſt edition of the "Sylvæ," is that "cum notis & emendationibus Jeremiæ Markland, Lond. 1728," 4to.

STAVELEY (Thomas, eſq;), of Cuſſington in Leiceſterſhire [z], after having completed his academical education at Peter-houſe, Cambridge, was admitted of the Inner Temple, July 2, 1647, and called to the bar June 12, 1654. In 1656, he married Mary the youngeſt daughter of John Onebye, eſq; of Hinckley, and ſteward of the records at Leiceſter, and ſucceeded his father-in-law in that office in 1662. In 1664, when the court eſpouſed the cauſe of Popery, and the preſumptive heir to the crown openly profeſſed himſelf a Catholic, Mr. Staveley diſplayed the enormous exactions of the court of Rome, by publiſhing "The Romiſh Horſeleech." Some years before his death, which happened in 1683, he retired to Belgrave near Leiceſter, and, paſſing the latter part of life in the ſtudy of Engliſh hiſtory, acquired a melancholy habit, but was eſteemed a diligent, judicious, and faithful antiquary. Beſides the "Hiſtory of Churches," which firſt appeared in 1712, Mr. Staveley left a curious hiſtorical pedigree of his own family, drawn up in 1682, the year before he died, which is preſerved at large in the work which furniſhes this article; and alſo ſome valuable collections towards the "Hiſtory and Antiquities of Leiceſter," to which he had more particularly applied his reſearches. Theſe papers, which Dr. Farmer, the late worthy and learned maſter of Emanuel-college, Cambridge, intended once to publiſh, were, by that gentleman's permiſſion, put into the hands of Mr. Nichols, who gave them to the world in the "Bibliotheca Topographica Britannica." The younger Mr. S. Carte (an able antiquary, and an eminent ſolicitor), who had a copy of Mr. Staveley's papers, ſays of them, in a MS. letter to Dr. Ducarel, March 7, 1751, "His account of the earls of Leiceſter, and

[z] Nichols's Hiſtory of Hinckley, p. 152.

of the great abbey, appears to have been taken from Dugdale's 'Baronage,' and 'Monaſticon;' but as to his ſentiments in reſpect to the borough, I differ with him in ſome inſtances. By the charter for erecting and eſtabliſhing the court of records at Leiceſter, the election of the ſteward is granted to the mayor and court of aldermen, who likewiſe have thereby a ſimilar power in reſpect to a bailiff for executing their writs. But afterwards, viz. Dec. 20, 7 Jac. I. the great earl of Huntingdon having been a conſiderable benefactor to Leiceſter, the corporation came to a reſolution of granting to him and his heirs a right of nominating alternately to the office of ſteward and bailiff, and executed a bond under their common ſeal, in the penalty of one thouſand pounds, for enforcing the execution of their grant. And as John Major, eſq; was elected by the court of aldermen to ſucceed Mr. Staveley [in December, 1684], I infer that Staveley was nominated by the earl of Huntingdon, and confirmed by the aldermen, in purſuance of the grant abovementioned."

STEELE (Sir RICHARD), an Engliſh writer, well known to all who have even the ſlighteſt taſte for the claſſics of this country, was born of Engliſh parents at Dublin in Ireland [A]; but the year of his birth is not mentioned. His family was genteel; his father a counſellor at law, and private ſecretary to James, the firſt duke of Ormond. He was carried out of that kingdom while very young; and educated, together with his friend Addiſon, at the Charter-houſe ſchool in London. In 1695, he wrote a poem on the funeral of queen Mary, entitled, "The Proceſſion." His inclination leading him to the army, he rode for ſome time privately in the guards. He became an author firſt, as he tells us himſelf, when an enſign of the guards [B], a way of life expoſed to much irregularity; and, being thoroughly convinced of many things, of which he often repented, and which he more often repeated, he wrote for his own private uſe a little book, called "The Chriſtian Hero," with a deſign principally to fix upon his own mind a ſtrong impreſſion of virtue and religion, in oppoſition to a ſtronger propenſity towards unwarrantable pleaſures. This ſecret admonition was too weak; and therefore, in 1701, he printed the book with his name, in hopes that a ſtanding teſtimony againſt himſelf, and the eyes of the world upon him in a new light, might curb his deſires, and make him aſhamed of underſtanding and ſeeming to feel what was virtuous, and yet of living ſo contrary a life. This had no other effect, but that, from being thought a good companion, he was ſoon reckoned a diſagree-

[A] From the General Dictionary.

[B] Apology for himſelf and his writings, printed among his Political Writings, 1715, 12mo.

able

able fellow. One or two of his acquaintance thought fit to mifuſe him, and try their valour upon him; and every body he knew meaſured the leaſt levity in his words or actions with the character of "The Chriſtian Hero." Thus he found himſelf ſlighted, inſtead of being encouraged, for his declarations as to religion; ſo that he thought it incumbent upon him to enliven his character. For this purpoſe he wrote the comedy, called "The Funeral, or Grief a-la-Mode," which was acted in 1702; and, as nothing at that time made a man more a favourite with the public than a ſucceſsful play, this, with ſome other particulars enlarged upon to advantage, obtained the notice of the king; and his name, to be provided for, was, he ſays, in the laſt table-book ever worn by the glorious and immortal William the Third. So far from himſelf; and there is no reaſon to diſbelieve him.

He had before this obtained a captain's commiſſion in lord Lucas's regiment of fuſiliers, by the intereſt of lord Cutts, to whom he had dedicated his "Chriſtian Hero," and who likewiſe appointed him his ſecretary. His next appearance as a writer, (we uſe his own words again) was in the quality of the loweſt miniſter of ſtate, to wit, in the office of Gazetteer; where he worked faithfully, according to order, without ever erring, he ſays, againſt the rule obſerved by all miniſtries, to keep that paper very innocent and very inſipid. He was introduced by Addiſon's means into the acquaintance of the earls of Halifax and Sunderland, by whoſe intereſt he was appointed Gazetteer. His next productions were comedies; "The Tender Huſband" being acted in 1703, as was "The Lying Lovers" in 1704. In 1709, he began "The Tatler;" the firſt number of which was publiſhed April 12, 1709, and the laſt Jan. 2, 1711. This paper greatly increaſed his reputation and intereſt; and he was ſoon after made one of the commiſſioners of the Stamp-office. Upon laying down "The Tatler," he ſet up, in concert with Addiſon, "The Spectator," which began to be publiſhed March 1, 1711; after that, "The Guardian," the firſt paper of which came out March 12, 1713; and after that, "The Engliſhman," the firſt number of which appeared Oct. 6, the ſame year. Beſides theſe works, he wrote ſeveral political pieces, which were afterwards collected, and publiſhed under the title of "Political Writings, 1715," 12mo. One of theſe will require to be mentioned particularly, becauſe it was attended with remarkable conſequences relating to himſelf.

Having a deſign to ſerve in the laſt parliament of queen Anne, he reſigned his place of commiſſioner of the Stamp-office, in June, 1713; and was choſen member for the borough of Stockbridge in Hampſhire; but he did not ſit long in the Houſe of Commons, before he was expelled for writing "The Engliſh-

man," being the close of a paper so called, and "The Crisis." This last is one of his political writings, and the title at full length runs thus: "The Crisis, or a Discourse representing, from the most authentic records, the just causes of the late happy Revolution, and the several settlements of the crown of England and Scotland on her majesty; and, on the demise of her majesty without issue, upon the most illustrious princess Sophia, electress and dutchess-dowager of Hanover, and the heirs of her body being Protestants, by previous acts of both parliaments of the late kingdoms of England and Scotland, and confirmed by the parliament of Great-Britain. With some seasonable remarks on the danger of a Popish successor." He explains in his "Apology for himself," the occasion of his writing this piece. He happened one day to visit Mr. Moore of the Inner-Temple; where the discourse turning upon politics, Moore took notice of the insinuations daily thrown out, of the danger the Protestant succession was in; and concluded with saying, that he thought Steele, from the kind reception the world gave to what he published, might be more instrumental towards curing that evil, than any private man in England. After much solicitation, Moore observed, that the evil seemed only to flow from mere inattention to the real obligations under which we lie towards the house of Hanover: if, therefore, continued he, the laws to that purpose were re-printed, together with a warm preface, and a well-urged peroration, it is not to be imagined what good effects it would have. Steele was much struck with the thought; and prevailing with Moore to put the law-part of it together, he did the rest; yet did not venture to publish it, till it had been corrected by Addison, Hoadly, afterwards bishop of Winchester, and others. It was immediately attacked with great severity by Swift, in a pamphlet published in 1712, under the title of, "The Public Spirit of the Whigs set forth in their generous encouragement of the author of the Crisis:" but it was not till March 12, 1715, that it fell under the cognizance of the House of Commons. Then Mr. John Hungerford complained to the House of divers scandalous papers, published under the name of Mr. Steele; in which complaint he was seconded by Mr. Auditor Foley, cousin to the earl of Oxford, and Mr. Auditor Harley, the earl's brother. Sir William Wyndham also added, that "some of Mr. Steele's writings contained insolent, injurious reflections on the queen herself, and were dictated by the spirit of rebellion." The next day Mr. Auditor Harley specified some printed pamphlets published by Mr. Steele, "containing several paragraphs tending to sedition, highly reflecting upon her majesty, and arraigning her administration and government." Some proceedings followed between this and the 18th, which

was

was the day appointed for the hearing of Mr. Steele; and this being come, Mr. Auditor Foley moved, that before they proceed farther, Mr. Steele ſhould declare, whether he acknowledged the writings that bore his name? Steele declared, that he "did frankly and ingenuouſly own thoſe papers to be part of his writings; that he wrote them in behalf of the houſe of Hanover, and owned them with the ſame unreſervedneſs with which he abjured the pretender." Then Mr. Foley propoſed, that Mr. Steele ſhould withdraw; but it was carried, without dividing, that he ſhould ſtay and make his defence. He deſired, that he might be allowed to anſwer what was urged againſt him paragraph by paragraph; but his accuſers inſiſted, and it was carried, that he ſhould proceed to make his defence generally upon the charge againſt him. Steele proceeded accordingly, being aſſiſted by his friend Addiſon, member for Malmſbury, who ſat near him to prompt him upon occaſion; and ſpoke for near three hours on the ſeveral heads extracted from his pamphlets. After he had withdrawn, Mr. Foley ſaid, that, "without amuſing the houſe with long ſpeeches, it is evident the writings complained of were ſeditious and ſcandalous, injurious to her majeſty's government, the church and the univerſities;" and ſo called for the queſtion. This occaſioned a very warm debate, which laſted till eleven o'clock at night. The firſt, who ſpoke for Steele, was Robert Walpole, eſq; who was ſeconded by his brother Horatio Walpole, lord Finch, lord Lumley, and lord Hinchinbrook: it was reſolved, however, by a majority of 245 againſt 152, that "a printed pamphlet, intituled, 'The Engliſhman, being the cloſe of a paper ſo called,' and one other pamphlet, intituled, 'The Criſis,' written by Richard Steele, eſq; a member of this houſe, are ſcandalous and ſeditious libels, containing many expreſſions highly reflecting upon her majeſty, and upon the nobility, gentry, clergy, and univerſities of this kingdom; maliciouſly inſinuating, that the Proteſtant ſucceſſion in the houſe of Hanover is in danger under her majeſty's adminiſtration; and tending to alienate the good affections of her majeſty's good ſubjects, and to create jealouſies and diviſions among them:" it was reſolved likewiſe, that Mr. Steele, "for his offence in writing and publiſhing the ſaid ſcandalous and ſeditious libels, be expelled this houſe." He afterwards wrote "An Apology for himſelf and his writings, occaſioned by his expulſion," which he dedicated to Robert Walpole, eſq. This is printed among his "Political Writings, 1715," 12mo.

He had now nothing to do till the death of the queen, but to indulge himſelf with his pen; and accordingly, in 1714, he publiſhed a treatiſe, entitled, "The Romiſh Eccleſiaſtical Hiſtory of late years." This is nothing more than a deſcription of ſome monſtrous and groſs Popiſh rites, deſigned to hurt the

cauſe of the pretender, which was ſuppoſed to be gaining ground in England: and there is an Appendix ſubjoined, conſiſting of particulars very well calculated for this purpoſe. In N° I. of the Appendix, we have a liſt of the colleges, monaſteries, and convents of men and women of ſeveral orders in the Low Countries; with the revenues which they draw from England. N° II. contains an extract of the "Taxa Cameræ," or "Cancellariæ Apoſtolicæ," the fees of the pope's chancery; a book, printed by the pope's authority, and ſetting forth a liſt of the fees paid him for abſolutions, diſpenſations, indulgences, faculties, and exemptions. N° III. is a bull of the pope in 1357, given to the then king of France; by which the princes of that nation received an hereditary right to cheat the reſt of mankind. N° IV. is a tranſlation of the ſpeech of pope Sixtus V, as it was uttered in the conſiſtory at Rome, Sept. 2, 1589; ſetting forth the execrable fact of James Clement, a Jacobine friar, upon the perſon of Henry III. of France, to be commendable, admirable, and meritorious. N° V. is a collection of ſome Popiſh tracts and poſitions, deſtructive of ſociety and all the ends of good government. The ſame year, 1714, he publiſhed two papers: the firſt of which, called "The Lover;" appeared Feb. 25; the ſecond, "The Reader," April 22. In the ſixth number for May 3, we have an account of his deſign to write the hiſtory of the duke of Marlborough, from the date of the duke's commiſſion of captain general and plenipotentiary, to the expiration of thoſe commiſſions: the materials, as he tells us, were in his cuſtody, but the work was never executed.

Soon after the acceſſion of George I, he was appointed ſurveyor of the royal ſtables at Hampton-Court, and governor of the royal company of comedians; and was put into the commiſſion of the peace for Middleſex; and, April 1715, was knighted upon the preſenting of an addreſs to his majeſty by the lieutenancy [c]. In the firſt parliament, he was choſen member for Boroughbrigg in Yorkſhire; and, after the ſuppreſ-

[c] It was on this occaſion, that ſir Richard, in order to diſtinguiſh himſelf by the celebration of his majeſty's birth-day, who then entered into the 56th year of his age, treated above 200 gentlemen and ladies, at his houſe, appointed for concerts, ſpeeches, poems, &c. "The entertainment conſiſted of pyramids of all manner of ſweetmeats, the moſt generous wines, as burgundy, champaign, &c. and was uſhered in by a prologue written by Mr. Tickell, under ſecretary to Mr. Addiſon; and concluded by an epilogue written by himſelf, which was very merry and free with his own character: after which, a large table, that was in the area of the concert-houſe, was taken away, to make room for the company to dance country-dances, which was done with all the decency and regularity imaginable. We are likewiſe to acquaint the reader, that an Ode of Horace was ſet to muſic and ſung upon this occaſion, with ſeveral other very particular ſongs and performances, both vocal and inſtrumental; and that Mrs. Younger ſpoke the prologue, and Mr. Wilks the epilogue, which, after ſir Richard's way, was extremely diverting." Weekly Miſcellany, May 28, 1715.

ſion of the rebellion in the North, was appointed one of the commiſſioners of the forfeited eſtates in Scotland. The ſame year, 1715, he publiſhed in 8vo, "An Account of the State of the Roman-catholic Religion throughout the World. Written for the uſe of pope Innocent XI, and now tranſlated from the Italian. To which is added, A Diſcourſe concerning the State of Religion in England: written in French in the time of king Charles I, and now firſt tranſlated. With a large dedication to the preſent pope, giving him a very particular account of the ſtate of religion among Proteſtants, and of ſeveral other matters of importance relating to Great Britain," 12mo. The dedication is ſuppoſed to have been written by Hoadly, biſhop of Winchester. The ſame year ſtill, he publiſhed "A Letter from the Earl of Mar to the King before his Majeſty's Arrival in England;" and the year following, a ſecond volume of "The Engliſhman." In 1718, came out "An Account of his Fiſh-pool:" he had obtained a patent for bringing fiſh to market alive; for, alas! Steele was a projector, and that was one circumſtance, among many, which kept him always poor. In 1719, he publiſhed "The Spinſter," a pamphlet; and "A Letter to the Earl of Oxford, concerning the Bill of Peerage," which bill he oppoſed in the houſe of commons. In 1720, he wrote two pieces againſt the South-Sea ſcheme; one called "The Criſis of Property," the other "A Nation a Family."

Jan. 1720, he began a paper under the name of ſir John Edgar, called "The Theatre;" which he continued every Tueſday and Saturday, till the 5th of April following. During the courſe of this paper, viz. on the 23d of January, his patent of governor of the royal company of comedians was revoked by the king: upon which, he drew up and publiſhed, "A State of the Caſe between the Lord Chamberlain of his Majeſty's Houſhold and the Governor of the Royal Company of Comedians." He tells us, in this pamphlet, that a noble lord, without any cauſe aſſigned, ſends a meſſage, directed to ſir Richard Steele, Mr. Wilks, and Mr. Booth, to diſmiſs Mr. Cibber, who for ſome time ſubmitted to a diſability of appearing on the ſtage, during the pleaſure of one who had nothing to do with it; and that, when this lawleſs will and pleaſure was changed, a very frank declaration was made, that all the mortification put upon Mr. Cibber was intended only as a prelude to remote evils, by which the patentee was to be affected. Upon this, ſir Richard wrote to two of the miniſters of ſtate, and likewiſe delivered a petition to the king, in the preſence of the lord chamberlain: but theſe had no effect, for his patent was revoked, though it does not appear for what reaſon; and the loſs he ſuſtained upon this occaſion is computed by himſelf at almoſt 10,000l. In 1722, his comedy, called "The Conſcious Lovers," was acted

with great ſucceſs; and publiſhed with a dedication to the king, for which his majeſty made him a preſent of 500l.

Some years before his death, he grew paralytic, and retired to his ſeat at Llangunnor, near Caermarthen, in Wales, where he died Sept. 1, 1729, and was privately interred according to his own deſire. He had been twice married: his firſt wife was a lady of Barbadoes, with whom he had a valuable plantation upon the death of her brother; his ſecond was the daughter of Jonathan Scurlock, of Llangunnor, eſq. by whom he had one ſon [D] and two daughters. He teſtified his eſteem publicly for this laſt lady, in a dedication to her prefixed to "The Ladies Library." He was a man of quick and excellent parts, accompliſhed in all branches of polite literature; and would have paſſed for a better writer than he does, though he is allowed to be a very good one, if he had not been ſo connected in literary productions, as well as in friendſhip, with Addiſon. He ſpeaks himſelf of their friendſhip in the following terms [E]: "There never was a more ſtrict friendſhip than between theſe gentlemen; nor had they ever any difference, but what proceeded from their different way of purſuing the ſame thing. The one with patience, foreſight, and temperate addreſs, always waited and ſtemmed the torrent; while the other often plunged himſelf into it, and was as often taken out by the temper of him who ſtood weeping on the bank for his ſafety, whom he could not diſſuade from leaping into it. Thus theſe two men lived for ſome years laſt paſt, ſhunning each other, but ſtill preſerving the moſt paſſionate concern for their mutual welfare. But when they met, they were as unreſerved as boys, and talked of the greateſt affairs; upon which they ſaw where they differed, without preſſing (what they knew impoſſible) to convert each other."

STELLA (James), an eminent painter, the ſon of Francis Stella, a Fleming, was born in 1596 at Lyons, where his father had ſettled in his return from Italy. He was but nine years old at his father's death; but, applying himſelf to painting, ſucceeded ſo well, that at twenty he went to Italy to be perfected. As he was paſſing through Florence, the great duke Coſmo de Medicis employed him; and, perceiving him to be a man of genius, aſſigned him lodgings and a penſion equal to that of Callot, who was there at the ſame time. He ſtayed in this city ſeven years, and left many proofs of his ſkill in painting, deſigning, and engraving. Thence he went to Rome, where he ſpent eleven years; chiefly in ſtudying the antique ſculptures, and Raphael's paintings. Having acquired a good taſte, as well as a great reputation, in Rome, he reſolved to return to his own country; intending,

[D] A reputed ſon of Steele, who paſſed by the name of Dyer, was ſaid very much to reſemble him in perſon. [E] Theatre, No. XII.

however,

however, to pafs thence into the fervice of the king of Spain, who had invited him more than once. He took Milan in his way to France; and cardinal Albornos offered him the direction of the academy of painting in that city, which he refufed. When he arrived in Paris, and was preparing for Spain, cardinal Richelieu detained him, and prefented him to the king, who affigned him a good penfion and lodgings in the Louvre. He gave fuch fatisfaction here, that he was honoured with the order of St. Michael. He painted feveral large pictures for the king, by whofe command the greateft part of them were fent to Madrid. Being very laborious, he fpent the winter-evenings in defigning the hiftories of the Holy Scriptures, country fports, and children's plays, which were engraved, and make a large volume. He alfo drew the defigns of the frontifpieces to feveral books of the Louvre impreffion; and divers antique ornaments, together with a frieze of Julio Romano, which he brought out of Italy. He died of a moft tedious confumption in 1647.

This painter had a fine genius, and all his productions were wonderfully eafy. His talent was rather gay than terrible: his invention however noble, and his defign in a good ftyle. He was upon the whole an excellent painter; but at laft degenerated into what is called *manner*, feldom confulting nature: which feems fo likely to happen, that we fhould not wonder if all painters, who lived to any age, did the fame.

STENO (Nicolas), a Danifh anatomift, was born at Copenhagen, Jan. 10, 1638. His father was a Lutheran, and goldfmith to Chriftian IV. he himfelf ftudied under Bartholin, who confidered him as one of the beft of his pupils. To complete his knowledge he travelled in Germany, Holland, France, and Italy, and in the latter place obtained a penfion from Ferdinand II. grand duke of Tufcany. In 1669 he abjured the Proteftant perfuafion, having been nearly converted before by Boffuet at Paris. Chriftian V. who wifhed to fix him at Copenhagen, made him profeffor of anatomy, and gave him permiffion to exercife the religion he had adopted. But his change produced difagreeable effects in his own country, and he returned to Italy: where, after a time, he became an eccleftaftic, and was named by the pope his apoftolical vicar for the North, with the title of bifhop of Titiopolis in Greece. He became now a miffionary in Germany, and died at Swerin in 1686. He made feveral difcoveries in anatomy, and his works that are extant are chiefly on medical fubjects, as 1. "Elementorum Myologiæ Specimen," 12mo. Leyden, 1667. 2. "A Treatife on the Anatomy of the Brain," in Latin. Paris, 1669; and Leyden, 1671. He alfo wrote a part of the Anatomical Expofition of Winflow, to whom he was great uncle.

STEPHANUS BYZANTINUS, or of Byzantium, was an able grammarian, who lived in the fifth or ſixth century [F]; for it is not certain which. He compoſed a dictionary, of which we have nothing remaining, but a mean abridgment; which the grammarian Hermolaus undertook to make of it, and dedicated to the emperor Juſtinian. The title Περι πολεων, *de urbibus*, which is commonly given to this work, is neither that which the author, nor that which the abridger, gave it: the true title of the book was Εθνικα; and hence it was, that Hermolaus entitled his abridgment Εθνικων επιτομη. For theſe ſome half-learned men in later times have inſcribed it περι πολεων, *de urbibus*, becauſe they thought the principal deſign of Stephanus was to write a treatiſe of geography; which was only a part of his work, if indeed it was that. Others again have ſaid, that he had no other deſign, than to write a treatiſe of grammar, and to explain the names derived from people, cities, and provinces. Bayle thinks, however, that this was probably the ſmalleſt part of his ſcheme, and only an acceſſory to his work; that, though he is careful to mark theſe kinds of names, and to explain their derivations, yet this takes up but very little room, in compariſon with the facts which he relates, and the teſtimonies which he cites; that he made a great number of obſervations borrowed from mythology and hiſtory, which ſhewed the origin of cities, colonies, nations, their changes and differences; and that the title Εθνικα relates to theſe obſervations.

How great ſoever the injury is, which this work has ſuffered from the want of judgement in the abridger, and afterwards from the ignorance of tranſcribers, learned men have ſtill received conſiderable light from it; and thought, that there was none of the ancient books which deſerved more to be explained and corrected by criticiſm. Sigonius, Caſaubon, Scaliger, Salmaſius, and others, have employed themſelves in illuſtrating it. The firſt edition in Greek was by Aldus Manutius, at Venice 1502, in folio; and it was printed ſeveral times elſewhere in the Greek only. A Portugueſe Jew, named Pinedo, publiſhed it at Amſterdam in 1678, with a Latin tranſlation by himſelf, and a commentary. In 1684, Rickius, profeſſor at Leyden, publiſhed there the notes of Lucas Holſtenius upon this work, which notes he had received from cardinal Francis Barberini; and, in 1688, there came out in the ſame city a new edition of "Stephanus" in folio, which is reckoned the beſt. It is in Greek and Latin: the Latin tranſlation is by Abraham Berkelius, who has added a large and learned commentary. He died while the work was printing; ſo that his remarks upon the laſt letters are not ſo long, nor ſo full of learning, as his remarks upon the

[F] Fabricii Bibl. Græc. vol. iii.—Bayle's Dict. in voce.

firſt.

firſt. James Gronovius, at Berkelius's death, continued the publication, and greatly contributed to the improvement of this edition by notes of his own.

STEPHENS (HENRY). The name of Stephens is with good reaſon greatly reverenced in the republic of letters; ſince to this family it is indebted for the moſt correct and beautiful impreſſions of the beſt authors, particularly the Greek claſſics [G]. Henry Stephens, the firſt diſtinguiſhed perſon of his name, was a Frenchman, and one of the beſt printers of his time. He died in 1520, and left three ſons behind him, who carried the art of printing to perfection; and were, two of them at leaſt, very extraordinary men, excluſively of their profeſſion.

STEPHENS (ROBERT), ſecond ſon to the former, was born at Paris in 1503; and applied ſo diligently to letters in his youth, that he acquired a perfect knowledge in the Latin, Greek, and Hebrew tongues. His father dying, as we have ſaid, in 1520, his mother was married the year after to Simon de Colines, in Latin Colinæus; who by this means came into the poſſeſſion of Henry Stephens's printing houſe, carried on his buſineſs till his own death, in 1547, and is well known for the neatneſs and beauty of his Italic character. In 1522, when he was nineteen, Robert was charged with the management of his father-in-law's preſs; and the ſame year came out, under his inſpection, a New Teſtament in Latin, which gave ſuch offence to the Paris divines, that they threatened to have it burned, and him baniſhed. He appears to have married, and to have ſet up for himſelf ſoon after; for there are books of his printing, dated ſo early as in 1526. He married Perrete, the daughter of Badius, a printer; who was a learned woman, and underſtood Latin well. She had indeed more occaſion for this accompliſhment than wives uſually have; for Robert Stephens had always in his houſe ten or twelve correctors of his preſs, who, being learned men of different nations, ſpoke nothing but Latin; whence there was a neceſſity, that his domeſtics ſhould know ſomething of the language. He reſolved from the beginning to print nothing but good books: he only uſed the Roman characters at firſt, but afterwards employed the Italic: his mark was a tree branched, and a man looking upon it, with theſe words, "noli altum ſapere," to which he ſometimes added, "ſed time." In ſome of his firſt editions, he did not uſe figures and catch-words, as thinking them of little importance. In 1539, Francis I. named him his printer; and ordered a new ſet of letters to be founded, and ancient manuſcripts to be ſought after, for him. The averſion, which the doctors of the Sorbonne had conceived againſt him, on account of the Latin New Teſtament in 1522, revived in 1532, when he printed his great Latin Bible. Francis

[G] Vitæ Stephanorum a Maittaire.

protected

protected him: but, this king dying in 1547, he saw plainly that there was no more good to be done at Paris; and therefore, after sustaining the efforts of his enemies till 1552, he withdrew thence to Geneva. It has been pretended by some, that Robert Stephens carried with him, not only the types of the royal press, but also the matrices, or moulds, in which those types were cast: but this cannot be true, not only because no mention was made of any such thing for above sixty years after, but because none of the Stephenses afterwards ever used these types: and if Robert was burned in effigy at Paris, as Beza in his "Icones" relates, it was not for this, but for embracing Calvinism at Geneva, of which he was suspected before he left Paris. He lived in intimacy at Geneva with Calvin, Beza, Rivet, and others, whose works he printed, and died there in 1559. This eminent artist was so exact and solicitous after perfection, that, in a noble contempt of gain, he used to expose his proofs to public view, with offer of a reward to those who should discover any faults: so that it is no wonder his impressions should be as correct as beautiful. He was, like the rest of his family, not only a printer, but a writer: "his Thesaurus Linguæ Latinæ" is a work of immense learning, as well as labour; and he published also in 1552, when he went to Geneva, a Latin piece, in answer to the Paris divines, who had censured his Latin editions of the Old and New Testament, which shews his parts as well as learning. He left his substance, which was very considerable, to such of his children as should come to Geneva, exclusively of the rest. He had a daughter, who understood Latin well, which she had learned by hearing it talked in her father's family; and three sons, Henry, Robert, and Francis. But before we take any notice of these, we must say a word or two of his brothers, Francis and Charles.

Of Francis, older than himself, we know no more than that he worked jointly with his father-in-law Colinæus, after Robert had left him; and that he died at Paris about 1550. Charles his younger brother, though more considerable than Francis, was yet inferior to Robert, both as a printer and a scholar: nevertheless, Charles printed and wrote many useful and valuable works. He was born about 1504, and became so perfectly skilled in Greek and Latin literature, that Lazarus de Baif took him for preceptor to his son Antony, and afterwards carried him with him into Germany. He studied physic, and took a doctor's degree at Paris; but this did not hinder him from following the profession of his father, and being printer to the king. In the mean time, he was more of an author than a printer; having written upwards of thirty works upon various subjects. He died at Paris in 1564, leaving behind him a very learned daughter. Henry, Robert, and Francis, the sons of

Robert,

Robert, make the third generation of the Stephenses, and were all printers. It is neceſſary to be ſomewhat particular about Henry.

STEPHENS (HENRY), was born at Paris in 1528; and, being very carefully educated by his father, became the moſt learned of all his learned family. He was particularly ſkilled in the Greek language, for which he conceived a fondneſs from his infancy; ſtudied afterwards under Turnebus, and the beſt maſters; and became at length ſo perfect, as to paſs for the beſt Grecian in Europe, after the death of Budæus. He had alſo a ſtrong paſſion for poetry, while he was yet a child, which he cultivated all his life; and gave in his tendereſt years ſo many proofs of uncommon abilities, that he has always been ranked among the *celebres enfans* [F]. He had a violent propenſity to aſtrology in the younger part of his life, and procured a maſter in that way; but ſoon perceived the vanity of it, and laid it aſide. It ſeems to have been about 1546, when his father took him into buſineſs: yet, before he could think of fixing, he reſolved to travel into foreign countries, to examine libraries, and to connect himſelf with learned men. He went into Italy in 1547, and ſtayed there two years; and returned to Paris in 1549, when he ſubjoined ſome Greek verſes, made in his youth, to a folio edition of the New Teſtament in Greek, which his father had juſt finiſhed. In 1550, he went over to England; and in 1551 to Flanders, where he learned the Spaniſh tongue of the Spaniards, who then poſſeſſed thoſe countries, as he had before learned the Italian in Italy. On his return to Paris, he found his father preparing to leave France: we do not know whether he accompanied him to Geneva; but, if he did, it is certain that he returned immediately after to Paris, and ſet up a printing houſe. In 1554, he went to Rome, viſiting his father at Geneva as he went; and the year after to Naples; and returned to Paris, by the way of Venice, in 1556. This was upon buſineſs committed to him by the government. Then he ſat down to printing in good earneſt, and never left off till he had given the world the moſt beautiful and correct editions of all the antient Greek and other valuable writers. He called himſelf at firſt "printer, of Paris;" but, in 1558, took the title of "printer to Ulric Fugger," a very rich German, who allowed him a conſiderable penſion. He was at Geneva in 1558, to ſee his father, who died the year after; and he married in 1560. Henry III. of France was very fond of Stephens, ſent him to Switzerland in ſearch of manuſcripts, and gave him a penſion. He took him afterwards to court, and made him great promiſes: but the troubles, which accompanied the latter

[H] Baillet, Tom. vi.

part

part of this king's reign, not only occaſioned Stephens to be diſappointed, but made his ſituation in France ſo dangerous, that he thought it but prudent to remove, as his father had done before him, to Geneva. Notwithſtanding all his excellent labours, and the infinite obligations due to him from the public, he is ſaid to have become poor in his old age; the cauſe of which is thus related by ſeveral authors. Stephens had been at vaſt expence, as well as labour, in compiling and printing his "Theſaurus Linguæ Græcæ:" ſo much, in ſhort, that, without proper reimburſements from the public, he and his family muſt be inevitably ruined. Theſe reimburſements, however, were never made; for his ſervant John Scapula extracted from this treaſure what he thought would be moſt neceſſary, and of greateſt uſe to the generality of ſtudents: and publiſhed a lexicon in 4to, under his own name, which has ſince been enlarged and printed often in folio. By this act of treachery, he deſtroyed the ſale, though he could not deſtroy the credit, of the "Theſaurus;" and, though he ruined his maſter, left him the glory of a work, which was then pronounced by Scaliger, and has ever been judged by all learned men, moſt excellent. He died in 1598, leaving a ſon Paul and two daughters; one of which, named Florence, had eſpouſed the learned Iſaac Caſaubon in 1586. He was the moſt learned printer that had then been, or perhaps ever will be: all his Greek authors are moſt correctly printed: and the Latin verſions, which he gave to ſome of them, are, as Caſaubon and Huetius have ſaid, very faithful. The chief authors of antiquity, printed by him, are Anacreon, Æſchylus, Maximus Tyrius, Diodorus Siculus, Pindar, Xenophon, Thucydides, Herodotus, Sophocles, Diogenes Laertius, Plutarch, Plato, Apollonius Rhodius, Æſchines, Lyſias, Callimachus, Theocritus, Herodian, Dionyſius Halicarnaſſenſis, Dion Caſſius, Iſocrates, Appian, Xiphilin, &c. He did not meddle ſo much with Latin authors, although he printed ſome of them; as, Horace and Virgil, which he illuſtrated with notes and a commentary of his own, Cicero's familiar epiſtles, and the epiſtles and panegyric of Pliny. But he was not content with printing the works of others; he wrote alſo a great many things himſelf. His "Theſaurus Græcæ Linguæ" has been mentioned: another piece, which made him very famous, was his "Introduction à l'Apologie pour Herodote." This ran through many editions, and is a very ſevere ſatire upon popery and its profeſſors.

STEPHENS (Paul), the ſon of Henry, though inferior to his father, was yet well ſkilled in the Greek and Latin tongues. His father was more ſolicitous about his being inſtructed in theſe, than in the art of printing. He carried on the buſineſs of a printer for ſome time at Geneva; but his preſs had greatly degenerated from the beauty of that at Paris, and he afterwards

fold

fold his types to Chouet, a printer. He died at Geneva in 1627, aged 60 years, leaving a ſon Antony, who was the laſt printer of the Stephenses. Antony, quitting the religion of his father for that of his anceſtors, quitted alſo Geneva, and returned to Paris, the place of their original. Here he was ſome time printer to the king; but, managing his affairs ill, he was obliged to give all up, and to have recourſe to an hoſpital, where he died in extreme miſery and blindneſs in 1674, aged 80.

Such was the end of the illuſtrious family of Stephens, after it had flouriſhed for five generations; and had done great honour to itſelf, by doing incredible ſervice to the republic of letters.

STEPHENS (Robert, eſq.), an eminent antiquary, was the fourth ſon of Richard Stephens, eſq. of the elder houſe of that name at Eaſtington in Glouceſterſhire, by Anne the eldeſt daughter of ſir Hugh Cholmeley, of Whitby, in Yorkſhire, baronet [1]. His firſt education was at Wotton ſchool, whence he removed to Lincoln-college, Oxford, May 19, 1681. He was entered very young in The Middle Temple, applied himſelf to the ſtudy of the common law, and was called to the bar. As he was maſter of a ſufficient fortune, it may be preſumed that the temper of his mind, which was naturally modeſt, detained him from the public exerciſe of his profeſſion, and led him to the politer ſtudies, and an acquaintance with the beſt authors, ancient and modern: yet he was eſteemed by all who knew him to have made a great proficience in the law, though hiſtory and antiquities ſeem to have been his favourite ſtudy. When he was about twenty years old, being at a relation's houſe, he accidentally met with ſome original letters of the lord chancellor Bacon; and finding that they would greatly improve the collections then extant relating to king James's reign, he immediately ſet himſelf to ſearch for whatever might elucidate the obſcure paſſages, and publiſhed a complete edition of them in 1702, with uſeful notes, and an excellent hiſtorical introduction. He intended to have preſented his work to king William; but that monarch dying before it was publiſhed, the dedication was omitted. In the preface, he requeſted the communication of unpubliſhed pieces of his noble author, to make his collection more complete; and obtained in conſequence as many letters as formed the ſecond collection publiſhed in 1734, two years after his death. Being a relation of Robert Harley earl of Oxford (whoſe mother was a Stephens), he was preferred by him to be chief ſolicitor of the cuſtoms, in which employment he continued with undiminiſhed reputation till 1726, when he declined that troubleſome office, and was appointed to ſucceed Mr. Madox in the place of hiſtoriographer royal. He then

[1] Anecdotes of Bowyer, by Nichols, p. 545.

formed

formed a deſign of writing a Hiſtory of king James the Firſt, a reign which he thought to be more miſrepreſented than almoſt any other ſince the Conqueſt: and, if we may judge by the good impreſſion which he ſeems to have had of theſe times, his exactneſs and care never to advance any thing but from unqueſtionable authorities, beſides his great candour and integrity, it could not but have proved a judicious and valuable performance. He married Mary the daughter of ſir Hugh Cholmeley, a lady of great worth; died at Graveſend, near Thornbury, in Glouceſterſhire, Nov. 9, 1732; and was buried at Eaſtington, the ſeat of his anceſtors.

STEPNEY (GEORGE), an Engliſh poet and ſtateſman, was deſcended from a family at Pendigraſt in Pembrokeſhire, but born at London in 1663. He received his education at Weſtminſter ſchool, and was removed thence to Trinity-college, Cambridge, in 1682; where, being of the ſame ſtanding with Charles Montague, eſq. afterwards earl of Halifax, a ſtrict friendſhip grew up between them. To this fortunate incident was owing all the preferment Stepney afterwards enjoyed, who is ſuppoſed not to have had parts ſufficient to have riſen to any diſtinction, without the immediate patronage of ſo great a man as lord Halifax. When Stepney firſt ſet out in life, he ſeems to have been attached to the Tory intereſt; for one of the firſt poems he wrote was an addreſs to James II, upon his acceſſion to the throne. Soon after, when Monmouth's rebellion broke out, the univerſity of Cambridge, to ſhew their zeal for the king, thought proper to burn the picture of that raſh prince, who had formerly been their chancellor: upon which occaſion Stepney wrote ſome good verſes in anſwer to this queſtion:

"——————————— ſed quid
Turba Remi? ſequitur fortunam, ut ſemper, & odit
Damnatos."——

Upon the Revolution, he embraced another intereſt, and procured himſelf to be nominated to ſeveral foreign embaſſies. In 1692, he went to the elector of Brandenburg's court, in quality of envoy; in 1693, to the Imperial court, in the ſame character; in 1694, to the elector of Saxony; and, two years after, to the electors of Mentz, Cologn, and the congreſs at Francfort. He was employed in ſeveral other embaſſies; and, in 1706, queen Anne ſent him envoy to the States General. He was very ſucceſsful in his negotiations, which occaſioned his conſtant employment in the moſt weighty affairs. He died at Chelſea the year after, 1707, and was buried in Weſtminſter Abbey; where a fine monument was erected over him, with a pompous inſcription. At his leiſure hours he compoſed ſeveral other pieces, beſides thoſe already mentioned: which are among the

works of the minor poets, publiſhed ſome years ago in two vols. 12mo. and ſince republiſhed in the general collection of Engliſh poets. He likewiſe wrote ſome political pieces in proſe, particularly, "An Eſſay on the preſent intereſt of England, in 1701: to which are added, The proceedings of the Houſe of Commons in 1677, upon the French King's progreſs in Flanders." This piece is reprinted in the collection of tracts, called "Lord Somers's Collection."

"It is reported," ſays Dr. Johnſon, "that the juvenile compoſitions of Stepney *made grey authors bluſh*. I know not whether his poems will appear ſuch wonders to the preſent age. One cannot always eaſily find the reaſon for which the world has ſometimes conſpired to ſquander praiſe. It is not very unlikely that he wrote very early as well as he ever wrote; and the performances of youth have many favourers, becauſe the authors yet lay no claim to public honours, and are therefore not conſidered as rivals by the diſtributors of fame."

"He apparently profeſſed himſelf a poet, and added his name to thoſe of the other wits in the verſion of Juvenal: but he is a very licentious tranſlator, and does not recompenſe his neglect of the author by beauties of his own. In his original poems, now and then, a happy line may perhaps be found, and now and then a ſhort compoſition may give pleaſure. But there is in the whole little either of the grace of wit, or the vigour of nature."

STERNE (Laurence), an Engliſh writer of very original powers, and a turn of wit ſomewhat in the manner of Rabelais [K], was the ſon of Roger Sterne, grandſon to Sterne archbiſhop of York. He was born at Clonwell, in the South of Ireland, Nov. 24, 1713; which was owing to the profeſſion of his father, who was an officer in the army, and at that time ſtationed at Clonwell. After travelling with his parents, from one military ſtation to another, through various countries, he was ſent to ſchool at Halifax in Yorkſhire in 1722. Here he continued till 1731; and, in 1732, was ſent to Jeſus-college in Cambridge, where he ſtayed ſome time. He then went to York; and, being in orders, was preſented to the living of Sutton, by the intereſt of his uncle Dr. Sterne, a prebendary of that church. He married in 1741; and ſoon was made a prebendary of York, by the intereſt alſo of his uncle, who was then upon very good terms with him, but "quarrelled with him afterwards," he ſays, "and became his bittereſt enemy, becauſe he would not be a party-man, and write paragraphs in the news-papers." By his wife's means he got the living of

[K] Memoirs written by himſelf, and prefixed to his Letters, publiſhed by his daughter Mrs. Medalle in 1775, 3 vols. 12mo.

Stillington:

Stillington: but remained near twenty years at Sutton, doing duty at both places. He was then in very good health, which, however, ſoon after forſook him; and books, painting, fiddling, and ſhooting, were, as he tells us, his amuſements.

In 1760, he went to London, to publiſh his two firſt volumes of "Triſtram Shandy;" and was that year preſented by lord F——, to the curacy of Coxwould. In 1762, he went to France, and two years after to Italy, for the recovery of his health: but his health never was recovered. He had a conſumption of the lungs, under which he languiſhed till 1768, his ſpirits never failing him to the laſt; for it was under all this illneſs that he compoſed and publiſhed the greater part of his ingenious and entertaining works. Garrick, who was his zealous friend and admirer, wrote the following epitaph for him:

"Shall pride a heap of ſculptur'd marble raiſe
Some worthleſs, unmourn'd, titled fool to praiſe;
And ſhall we not by one poor grave-ſtone learn,
Where genius, wit, and humour, ſleep with Sterne?"

His works conſiſt of, "The Life and Opinions of Triſtram Shandy." 2. "Sermons." 3. "A Sentimental Journey." 4. "Letters," publiſhed ſince his death. An extract or two from theſe will diſplay the ſpirit and humour of the man, better than any deſcription. In a letter, dated from Coxwould, July 21, 1765, he writes thus: "You muſt know, that by the careleſſneſs of my curate, or his wife, or his maid, or ſome one within his gates, the parſonage-houſe at Sutton was burnt to the ground, with the furniture that belonged to me, and a pretty good collection of books; the loſs 350l. The poor man with his wife took the wings of the next morning, and fled away. This has given me real vexation: for ſo much was my pity and eſteem for him, that as ſoon as I heard of this diſaſter, I ſent to deſire he would come and take up his abode with me, till another habitation was ready to receive him; but he was gone, and (as I am told) through fear of my perſecution. Heavens! how little did he know of me to ſuppoſe, I was among the number of thoſe wretches that heap misfortune upon misfortune; and, when the load is almoſt inſupportable, add to the weight! God, who reads my heart, knows it to be true, that I wiſh rather to ſhare, than increaſe the burthen of the miſerable; to dry up, inſtead of adding a ſingle drop to, the ſtream of ſorrow. As for the dirty traſh of this world, I regard it not: the loſs of it does not coſt me a ſigh; for, after all, I may ſay with the Spaniſh captain, that I am as good a gentleman as the king, only not quite ſo rich." In another letter he ſays, "I have had a parſonage burnt down by the careleſſneſs of my curate's wife: as ſoon as I can, I muſt rebuild it, I trow, but I lack the means at preſent: yet

yet I am never happier than when I have not a ſhilling in my pocket; for, when I have, I can never call it my own."

He met with great civilities upon his travels, and was ſingularly noticed by perſonages of the firſt rank among the French; yet the eaſy and even manners of that people did not ſuit the rougher activity and capriciouſneſs of his "Shandean" humour. "This," ſays he in a letter from Toulouſe, "is as good as any town in the South of France, yet for my own part it is not to my taſte: but, I believe, the ground-work of my *ennui* is more owing to the eternal *platitude* of the French character (little variety, no originality in it at all) than to any other cauſe: for they are very civil; but civility itſelf, in that uniform, wearies and bodders one to death." In another, "I am preparing to leave France, for I am heartily tired of it: that inſipidity there is in French characters has diſguſted me."

In a letter from Montpellier of Feb. 1, 1764, he has given a curious *trait* of medical practice among the French: "my phyſicians have almoſt poiſoned me with what they call *bouillons refraichiſſants;* it is a cock ſtead alive, and boiled with poppy-ſeeds; then pounded in a mortar, afterwards paſſed through a ſieve. There is to be one craw-fiſh in it, and I was gravely told it muſt be a male one: a female would do me more hurt than good." The folly of the preſcription is only exceeded by its cruelty.

STERNHOLD (Thomas), an Engliſh poet, and ever to be remembered, by all pariſh-clerks eſpecially, for his verſion of King David's pſalms, was born in Hampſhire, as Wood thinks; but he is not ſure. He is leſs ſure, whether he was educated, as ſome ſuppoſed [L], at Wykeham's ſchool near Wincheſter; but very ſure, that, after ſpending ſome time at Oxford, he left the univerſity without a degree. He then repaired to the court of Henry VIII. was made groom of the robes to him, and had an hundred marks bequeathed to him by the will of that king. He continued in the ſame office under Edward VI. and was in ſome eſteem at court for his vein in poetry. Being a moſt zealous reformer, and a very ſtrict liver, he became ſo ſcandalized at the amorous and obſcene ſongs uſed there, that he turned into Engliſh metre one and fifty of David's pſalms, and cauſed muſical notes to be ſet to them. He flattered himſelf, that the courtiers would ſing them inſtead of their looſe and wanton ſonnets; but Wood is of opinion, and ſo are we, that very few of them did ſo. The poetry, however, and muſic being thought admirable in thoſe times, they were gradually introduced into all parochial churches, and ſung; as they continue to be in the far greater part at preſent, notwithſtanding the more reformed and elegant verſion, ſince made by Tate and

[L] Athen. Oxon.

Brady, and countenanced by royal authority in 1696: and the much more perfect verſion of Merrick, lately adapted by Mr. Tatterſall. Eight and fifty other pſalms were turned into Engliſh metre by John Hopkins, a contemporary writer, and ſtyled by Bale [M], "Britannicorum Poetarum ſui temporis non infimus." The reſt were done by other hands. We do not find, that any more of his poetry is extant; and the ſpecimen we have gives us no room to lament it: however, let us not forget to commend the piety of the man. He died in London in 1549. It may be proper to ſubjoin upon this occaſion, what Heylin in his "Church Hiſtory," has remarked concerning this tranſlation of the Pſalms. "About this time," ſays he [N], "the Pſalms of David did firſt begin to be compoſed in Engliſh metre by Thomas Sternhold, one of the grooms of the privy-chamber; who, tranſlating no more than *thirty-ſeven*" (he ſhould have ſaid *fifty-one*), "left both example and encouragement to John Hopkins and others to diſpatch the reſt; a device, firſt taken up in France by one Clement Marot, one of the grooms of the bed-chamber about king Francis I. who being much addicted to poetry, and having ſome acquaintance with thoſe that were thought to be inclined to the Reformation; was perſuaded by the learned Vatablus, profeſſor of the Hebrew language in Paris, to exerciſe his poetical fancy in tranſlating ſome of David's Pſalms; for whoſe ſatisfaction and his own, he tranſlated the firſt fifty of them. Afterwards flying to Geneva, he grew acquainted with Beza, who, in ſome tract of time, tranſlated the other hundred alſo, and cauſed them to be fitted to ſeveral tunes; which thereupon began to be ſung in private houſes, and by degrees to be taken up in all the churches of the French nation, which followed the Geneva platform. The tranſlation is ſaid by Strada to have been ignorantly and perverſely done, as being the work of a man altogether unlearned; but not to be compared with the barbarity and botching, which every where occurreth in the tranſlation of Sternhold and Hopkins. Theſe, notwithſtanding, being allowed for private devotion, were by little and little brought into the uſe of the church, and permitted, rather than allowed, to be ſung before and after ſermons. Afterwards they were printed and bound up in the 'Common-Prayer-Book,' and at laſt added by the ſtationers to the end of the Bible. For though it be expreſſed in the title of thoſe ſinging Pſalms, that 'they were ſet forth and allowed to be ſung in all churches, before and after morning and evening prayer, and alſo before and after ſermons,' yet this allowance ſeems rather to have been a connivance than an approbation, no ſuch allowance having been any where found by ſuch as have

[M] Baleus in Script. Mag. Britanniæ, p. 113.
[N] Heylin's Church Hiſt. ad annum 1532.

been moſt induſtrious and concerned in the ſearch thereof. At firſt it was pretended only, that the ſaid Pſalms ſhould be ſung 'before and after morning and evening prayer, and alſo before and after ſermons,' which ſhews they were not to be intermingled with the public liturgy: but in ſome tract of time, as the Puritan faction grew in ſtrength and confidence, they prevailed ſo far in moſt places to thruſt the 'Te Deum,' the 'Benedictus,' the 'Magnificat,' and the 'Nunc Dimittis,' quite out of our church."

STESICHORUS, an ancient Greek poet, was born at Himera, a city of Sicily, in the thirty-ſeventh Olympiad, which was about the time of the prophet Jeremiah. His name was originally Tyſias, but changed to Steſichorus, on account of his being the firſt who taught the chorus to dance to the lyre. He appears to have been a man of the firſt rank for wiſdom and authority among his fellow citizens; and to have had a great hand in the tranſactions between that ſtate and the tyrant Phalaris. He died at Catana in Sicily at above eighty; and the people were ſo ſenſible of the honour his relics did the city, that they reſolved to keep them, whatever pretences the Himerians ſhould make to the contrary. Much of this poet's hiſtory depends upon the authority of Phalaris's epiſtles; and if the genuineneſs of theſe ſhould be given up, which is now the general opinion, yet we may perhaps collect from them the eſteem and character Steſichorus bore with antiquity. We have no character of his works on record: Suidas only tells us, in general, that he compoſed a book of lyrics in the Dorian dialect; of which a few ſcraps, not amounting to threeſcore lines, are ſet together in the collection of Fulvius Urſinus, at Antwerp, 1568, 8vo. Majeſty and greatneſs make the common character of his ſtyle: whence Horace gives him the Graves Camœnæ. Hence Alexander, in Dion Chryſoſtom, reckons him among the poets whom a prince ought to read: and Syneſius puts him and Homer together, as the noble celebrators of the heroic race. Quintilian's judgement on his works will juſtify all this: the force of Steſichorus's wit appears, [o] ſays he, "from the ſubjects he has treated of; while he ſings the greateſt wars and the greateſt commanders, and ſuſtains with his lyre all the weight and grandeur of an epic poem. For he makes his heroes ſpeak and act agreeably to their characters: and had he but obſerved moderation, he would have appeared the faireſt rival of Homer. But he is too exuberant, and does not know how to contain himſelf: which, though really a fault, yet is one of thoſe faults which ariſes from an abundance and exceſs of genius."

[o] Inſtit. Orat. l. x. c. 1.

STILLINGFLEET (EDWARD), an Engliſh prelate of great abilities and learning, was deſcended from an ancient family at Stillingfleet near York [r]; and was born at Cranbourn in Dorſetſhire, April 17, 1635, being the ſeventh ſon of his father, Samuel Stillingfleet, gent. After an education at a private grammar-ſchool, he was ſent in 1648, to St. John's-college, Cambridge; of which he was choſen fellow March 31, 1653, having taken a batchelor of arts degree. He then withdrew a little from the univerſity, to live at Wroxall in Warwickſhire, with ſir Roger Burgoin, a perſon of great piety, prudence, and learning; and afterwards went to Nottingham, to be tutor to a young gentleman of the family of Pierrepoint. After he had been about two years in this ſtation, he was recalled by his patron ſir Roger Burgoin, who, in 1657, gave him the rectory of Sutton; which he entered upon with great pleaſure, having received epiſcopal orders from Dr. Brownrigg, the ejected biſhop of Exeter. In 1659, he publiſhed "Irenicum, or a Weapon-Salve for the Churches Wounds:" which, while it ſhewed prodigious abilities and learning in ſo young a man, gave great offence to many of the church-party. He did not ſcruple afterwards to condemn it himſelf, declaring, that "there are many things in it, which, if he were to write again, he would not ſay; ſome, which ſhew his youth, and want of due conſideration; others, which he yielded too far, in hopes of gaining the diſſenting parties to the church of England." In 1662, he reprinted this work; and, as he had greatly offended ſome churchmen by allowing too much to the ſtate, ſo he now meant to give them ſatisfaction, in a diſcourſe, which he joined to it, "concerning the power of Excommunication in a Chriſtian Church:" in which he attempts to prove, that "the church is a diſtinct ſociety from the ſtate, and has divers rights and privileges of its own, particularly that it has a power of cenſuring offenders, reſulting from its conſtitution as a Chriſtian ſociety; and that theſe rights of the church cannot be alienated to the ſtate, after their being united in a Chriſtian country."

The ſame year, 1662, he publiſhed "Origines Sacræ, or a Rational Account of the Grounds of Natural and Revealed Religion;" a work, which, for extenſive and profound learning, ſolidity of judgement, ſtrength of argument, and perſpicuity of expreſſion, would have done the higheſt honour to a man of any age; and therefore was truly wonderful from one who had but juſt completed his twenty-ſeventh year. When he appeared afterwards at the viſitation, biſhop Sanderſon, his diocefan, ſeeing ſo young a man, aſked him if he was any

[r] Life of Stillingfleet, prefixed to his Works, in 6 vols. folio, 1710.

relation

relation to the great Stillingfleet, author of the Origines Sacræ? Being modeſtly informed, that he was the very man, he welcomed him with great cordiality, and ſaid, that "he expected rather to have ſeen one as conſiderable for his years, as he had already ſhewn himſelf for his learning." Upon the whole, this work has always been juſtly eſteemed one of the beſt defences of Revealed Religion, that ever came forth in our own or any other language. It was republiſhed by Dr. Bentley in 1709, with "Part of another book upon the ſame ſubject, written in 1697, from the author's own manuſcript," folio. This admirable work made him ſo known to the world, and got him ſuch eſteem among the learned, that, when a reply appeared in 1663 to Laud's book againſt Fiſher the Jeſuit, he was choſen to anſwer it; which he did to the public ſatisfaction, in 1664.

The fame of theſe excellent performances was the occaſion that, while he continued at his living of Sutton, he was choſen preacher at the Rolls chapel by ſir Harbottle Grimſton, maſter. This obliged him to be in London in term-time, and was a fair introduction to his ſettlement there, which followed ſoon after: for he was preſented to the rectory of St. Andrew's, Holborn, in Jan. 1665. Afterwards, he was choſen lecturer at the Temple; appointed chaplain to the king; made canon reſidentiary of St. Paul's, in 1670, as afterwards prebendary of Canterbury, and dean of St. Paul's: in all which ſtations he acquitted himſelf like an able, diligent, and learned divine. While he was rector of Sutton, he married a daughter of William Dobyns, a Glouceſterſhire gentleman, who lived not long with him; yet had two daughters who died in their infancy, and one ſon, Dr. Edward Stillingfleet, afterwards rector of Wood-Norton in Norfolk. Then he married a daughter of ſir Nicholas Pedley of Huntingdon, ſerjeant at law, who lived with him almoſt all his life, and brought him ſeven children, of whom two only ſurvived him.

In 1663, he went out batchelor, and, in 1668, doctor, of divinity. He was deeply engaged in all the controverſies of his times; with Deiſts, with Socinians, with Papiſts, with Diſſenters. We forbear entering into particulars, as they do not now appear ſufficiently intereſting; and the catalogue of his works, will give the reader a very tolerable notion of the occaſions of his writings, and of the perſons to whom they were addreſſed. In 1689, he was made biſhop of Worceſter. He had a controverſy, in the latter part of his life, with Mr. Locke; who, having laid down ſome principles in his "Eſſay on Human Underſtanding," which ſeemed to the biſhop to ſtrike at the Myſteries of Revealed Religion, fell on that account under his lordſhip's cognizance. Stillingfleet had always

had the reputation of coming off with triumph in all his controverſies, but in this was ſuppoſed to be not ſucceſsful; and ſome have imagined, that being preſſed with clearer and cloſer reaſoning by Locke, than he had been accuſtomed to from his other adverſaries, it created in him a chagrin which ſhortened his life. There is, however, no occaſion to ſuppoſe this: for he had been ſubject to the gout near twenty years, and it is no wonder, when it fixed in his ſtomach, that it ſhould prove fatal to him; as it did at his houſe in Park-ſtreet, Weſtminſter, March 27, 1699. Stillingfleet was tall, graceful, and well-proportioned; with a countenance comely, freſh, and awful. His apprehenſion was quick and ſagacious, his judgement exact and profound, and his memory very tenacious: ſo that, conſidering how intenſely he ſtudied, and how he read every thing, it is eaſy to imagine him, what he really was, one of the moſt univerſal ſcholars that ever lived. His body was carried to Worceſter cathedral, and there interred: after which an elegant monument was erected over him, with an inſcription written by Dr. Bentley, who had been his chaplain. This, as it proceeds from ſuch a pen, gives a noble and yet juſt idea of the man, and affords good authority for many particulars recorded of his life, ſhall be inſerted here, after we have given ſome account of his writings.

They were all collected, and reprinted in 1710, in 6 vols. folio. The firſt contains, 1. "Fifty Sermons, preached on ſeveral Occaſions," with the author's life. The ſecond, 2. "Origines Sacræ." 3. "Letter to a Deiſt," written, as he tells us in the preface, for the ſatisfaction of a particular perſon, who owned the Being and Providence of God, but expreſſed a mean eſteem of the ſcriptures and the Chriſtian religion. 4. "Irenicum: The Unreaſonableneſs of Separation, or an Impartial Account of the Hiſtory, Nature, and Pleas of the preſent ſeparation from the Communion of the Church of England." The third volume contains, 5. "Origines Britannicæ, or the Antiquities of the Britiſh Churches;" 6. Two Diſcourſes concerning the Doctrine of Chriſt's Satisfaction," againſt the Socinians. 7. "Vindication of the Doctrine of the Trinity," in which he animadverts upon ſome paſſages in Mr. Locke's Eſſay. 8. "Anſwers to two Letters," publiſhed by Mr. Locke. 9. "Eccleſiaſtical Caſes relating to the Duties and rights of the Parochial Clergy," a charge. 10. "Concerning Bonds of Reſignation of Benefices." 11. "The Foundation of Eccleſiaſtical Juriſdiction, and as it regards the Legal Supremacy." 12. "The grand queſtion concerning the Biſhops' right to vote in Parliament in Caſes Capital." 13. "Two Speeches in Parliament." 14. "Of the true Antiquity of London." 15. "Concerning the unreaſonableneſs of a new Separation,

Separation, on account of the Oaths to King William and Queen Mary." 16. "A Vindication of their Majeſties Authorities to fill the Sees of Deprived Biſhops." 17. "An Anſwer to the Paper delivered by Mr. Aſhton, at his execution, to ſir Francis Child, Sheriff of London, with the Paper itſelf." The fourth, fifth, and ſixth volumes contain, 18. Pieces written againſt the Church of Rome, in controverſy with Creſſy, Sargeant, and other Popiſh advocates. Bentley's inſcription is this:

" H. S. E.
Edvardus Stillingfleet, S. T. P.
Ex Decano Eccleſiæ Paulinæ Epiſcopus
Vigornienſis,
Jam tibi, quicunque hæc legis,
Niſi & Europæ & literati orbis hoſpes es,
Ipſe per ſe notus:
Dum rebus mortalibus interfuit,
Et ſanctitate morum, & oris ſtaturæque
dignitate,
Et conſummatæ eruditionis laude
Undique venerandus.
Cui in humanioribus literis Critici, in
Divinis Theologi,
In recondita Hiſtoria Antiquarii, in
Scientiis Philoſophi,
In legum peritia Juriſconſulti, in civili
prudentia Politici,
In Eloquentia Univerſi,
Faſces ultro ſubmiſerunt.
Major unus in his omnibus, quam alii
in ſingulis;
Ut Bibliothecam ſuam, cui parem
Orbis vix habuit,
Intra pectus omnis doctrinæ capax
Geſtaſſe integram viſus ſit;
Quæ tamen nullos libros noverat
meliores,
Quam quos ipſe multos ſcripſit
ediditque,
Eccleſiæ Anglicanæ defenſor ſemper
invictus.

Natus eſt Cranborniæ in Agro
Dorſettenſi,
XVII Aprilis MDCXXXV, Patre
Samuele Generoſo.
In matrimonio habuit Andream Gul.
Dobyns Gen. Filiam,
Atque ea defuncta
Elizabetham Nicolai Pedley Equitis;
Fœminas, quod unum dixiſſe ſatis eſt,
Tanto marito digniſſimas.
Obiit Weſtmonatterii XXVII Martii
MDCLXXXXIX.
Vixit annos LXIII, menſes undecim.
Tres liberos reliquit ſibi ſuperſtites,
Ex priore conjugio Edvardum, ex
ſecundo
Jacobum & Annam:
Quorum Jacobus Collegii hujus
Cathedralis Canonicus
Patri Optimo bene merenti
Monumentum hoc poni curavit."

STILLINGFLEET (BENJAMIN, eſq;), was grandſon to the biſhop of Worceſter [q], and equally diſtinguiſhed as a naturaliſt and a poet, the rare union ſo much deſired by Dr. Aikin. Both his father and the biſhop, were fellows of St. John's-college in Cambridge. His father was alſo F. R. S. M. D. and Greſham profeſſor of phyſic: but, marrying in 1692, loſt his lucrative offices, and the biſhop's favour; a misfortune that affected both him and his poſterity. He took orders, however, and obtained, by his father's patronage, the rectory of Newington Butts, which he immediately exchanged for thoſe of Wood-Norton and Swanton in Norfolk. He died in 1708. Benjamin, his only ſon, was educated at Norwich ſchool, which he left in 1720, with the character of an excellent ſcholar. He then went to Trinity-college, Cambridge, at the requeſt of Dr. Bentley, the maſter, who had been pri-

[q.] Anecdotes of Bowyer, by Nichols, p. 300.

vate tutor to his father, domeſtic chaplain to his grandfather, and was much indebted to the family. Here he was admitted April 14, 1720; took the degree of B. A. and became a candidate for a fellowſhip; but was rejected, by the maſter's influence. This was a ſevere and unexpected diſappointment; and but little alleviated afterwards by the doctor's apology, that it was a pity that a gentleman of Mr. Stillingfleet's parts ſhould be buried within the walls of a college. Perhaps, however, this ingratitude of Dr. Bentley was not of any real diſſervice to Mr. Stillingfleet. He travelled into Italy; and, by being thrown into the world, formed many honourable and valuable connections. The preſent lord Barrington gave him, in a very polite manner, the place of maſter of the barracks at Kenſington; a favour to which Mr. Stillingfleet, in the dedication of his "Calendar of Flora" to that nobleman, 1761, alludes with great politeneſs, as well as the warmeſt gratitude. His "Calendar" was formed at Stratton in Norfolk, in Norfolk, in 1755, at the hoſpitable ſeat of Mr. Marſham, who had made ſeveral remarks of that kind, and had communicated to the public his curious "Obſervations on the Growth of Trees." But it was to Mr. Wyndham, of Felbrig in Norfolk, that he appears to have had the greateſt obligations. He travelled abroad with him; ſpent much of his time at his houſe; and was appointed one of his executors; with a conſiderable addition to an annuity which that gentleman had ſettled upon him in his life-time. Mr. Stillingfleet's genius led him principally to the ſtudy of hiſtory, which he proſecuted as an ingenious philoſopher, an uſeful citizen, and a good man. Gray the poet makes the following favourable mention of him, in one of his letters, dated from London, in 1761: "I have lately made an acquaintance with this philoſopher, who lives in a garret [R] in the winter, that he may ſupport ſome near relations who depend upon him. He is always employed, conſequently (according to my old maxim) always happy, always chearful, and ſeems to me a worthy honeſt man. His preſent ſcheme is to ſend ſome perſons, properly qualified, to reſide a year or two in Attica, to make themſelves acquainted with the climate, productions, and natural hiſtory of the country, that we may underſtand Ariſtotle, Theophraſtus, &c. who have been Heathen Greek to us for ſo many ages; and this he has got propoſed to lord Bute, no unlikely perſon to put it in execution, as he is himſelf a botaniſt." An epiſtle by Mr. Stillingfleet, in 1723, is printed in the Poetical Magazine, 1764, p. 224. He publiſhed, about 1733, an anonymous pamphlet, entitled, "Some Thoughts concerning Happineſs;" and, in 1759, ap-

[R] This is not to be underſtood literally.

peared

peared a volume of "Miſcellaneous Tracts," chiefly tranſlated from eſſays in the "Amœnitates Academicæ," publiſhed by Linnæus, interſperſed with ſome obſervations and additions of his own. In this volume he ſhews a taſte for claſſical learning, and entertains us with ſome elegant poetical effuſions. He annexed to it ſome valuable "Obſervations on Graſſes," and dedicated the whole to George lord Lyttelton. A ſecond edition of it appeared in 1762; a third in 1775. Mr. Stillingfleet likewiſe publiſhed "Some Thoughts occaſioned by the late Earthquakes, 1750," a poem, in 4to; "Paradiſe Loſt," an oratorio, ſet to muſic by Stanley, 1760, 4to; "The Honour and Diſhonour of Agriculture, tranſlated from the Spaniſh, 1760," 8vo; and "Principles and Powers of Harmony, 1771," 4to; a very learned work, built on Tartini's "Trattato di Muſica ſecondo la vera ſcienza dell' Armonia." Theſe, and his "Eſſay on Converſation, 1757," in the firſt volume of Dodſley's collection of Poems, entitle him to no ſmall degree of rank among our Engliſh polite writers. The "Eſſay" is addreſſed to Mr. Wyndham, with all that warmth of friendſhip which diſtinguiſhes the author. As it is chiefly didactic, it does not admit of ſo many ornaments as ſome compoſitions of other kinds. It contains, however, much good ſenſe, ſhews a conſiderable knowledge of mankind, and has ſeveral paſſages that, in point of harmony and eaſy verification, would not diſgrace the writings of our moſt admired poets. Here more than once Mr. Stillingfleet ſhews himſelf ſtill ſore from Dr. Bentley's cruel treatment of him; and towards the beautiful and moral cloſe of this poem (where he gives us a ſketch of himſelf) ſeems to hint at a mortification of a more delicate nature, which he is ſaid to have ſuffered from the other ſex. This too may perhaps account for the aſperity with which he treats the ladies in the "Verſes" printed in the ſixth volume of the "Select Collection of Poems, 1781." To theſe diſappointments it was perhaps owing that Mr. Stillingfleet neither married, nor went into orders. His London reſidence was at a ſadler's in Piccadilly, where he died a bachelor, Dec. 15, 1771, aged 69, leaving ſeveral valuable papers behind him. To theſe Mr. Pennant alludes in a beautiful elogium on him, prefixed to the fourth volume of the "Britiſh Zoology," when he ſays, "I received the unfiniſhed tokens of his regard by virtue of his promiſe; the only papers that were reſcued from the flames to which his modeſty had devoted all the reſt." He was buried in St. James's church, without any monument. A good portrait [s] of him has been engraved by Val. Green,

[s] Inſcribed, "Benjamin Stillingfleet, Eſq;
To revive in their memories the image of ſo worthy a man,
many of theſe Prints have been diſtributed among his Friends.
Multis ille bonis flebilis occidit."

from

from an original by Zoffanij, then in the poſſeſſion of Mr. Torriano; but afterwards the property of Mr. Liſter, lieutenant-governor of Greenwich Hoſpital; who had 150 prints taken from it. This is his only monument; his friends thinking his literary works ſufficient to preſerve his memory. Mr. Stillingfleet's eldeſt ſiſter, Elizabeth, was married to Mr. Locker, of whom we have already given ſome memoirs. Mr. Stillingfleet had ordered all his papers to be deſtroyed at his death, poſſibly not chooſing that any thing of his ſhould be publiſhed afterwards. He had, however, printed in 8vo, eighteen copies of the following oratorios: 1. "Joſeph." This drama, he obſerves, appearing to be unfit for the ſtage, was not filled up with the number of ſongs neceſſary to give it a proper length of time for performing. 2. "Moſes and Zipporah." The plan of this drama was firſt thought of and laid Feb. 9, 1760, at night; and the recitative was finiſhed on Thurſday the 14th following, at eleven at night. The ſongs were begun Monday the 18th following, and finiſhed on the Thurſday following, all but the firſt ſong in the third act. 3. "David and Bathſheba." The firſt ſketch was begun Jan. 9, 1758, ended Jan. 12, ſongs and all: and not much altered afterwards. Finiſhed June 6, 1758. 4. "Medea." Begun March 8, at ten at night; finiſhed March 20, at ten in the morning, the ſame year, ſongs and all; nearly the ſame as in this [printed] book. Without ſongs it was finiſhed March . . . at eleven in the morning. Theſe memoranda are from his own handwriting; as is the following *new ſong*, intended to take place of one before written for "Medea:"

"Diſmal fate of womankind!
Deſtin'd from their birth to ill!
Slave in body and in mind,
Subject to ſome tyrant's will.
Young, to wilful man a prey;
Old, deſpis'd and caſt away."

STOBÆUS (Joannes), an ancient Greek writer, lived in the fifth century, as is generally ſuppoſed[T]; for nothing certain is known, and therefore nothing can be affirmed of him. What remains of him is a collection of extracts from ancient poets and philoſophers: yet this collection is not come down to us entire; and even what we have of it appears to be intermixed with the additions of thoſe who lived after him. Theſe extracts, though they give us no greater idea of Stobæus than that of a common-place tranſcriber, are yet curious and uſeful, as they preſent us with many things of various kinds, which are to be found no where elſe; and therefore

[T] Fabric. Bibl. Græc. V. viii.

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have always been highly valued by the learned. It appears beyond diſpute, in Fabricius's opinion, that Stobæus was not a Chriſtian, becauſe he never meddled with Chriſtian writers, nor made the leaſt uſe of them, in any of his collections. The "Excerpta of Stobæus," were firſt publiſhed in Greek at Venice, in 1536, and dedicated to Bembus, who was then the curator of St. Mark's library there, and furniſhed the manuſcript: but they have been often publiſhed ſince from better manuſcripts, with Latin verſions and notes by Geſner, Grotius, and other learned men; particularly at Paris, in 1623, 4to.

STOCK (CHRISTIAN), a celebrated ſcholar and Orientaliſt, was born at Camburg, in 1672, became a profeſſor at Jena, in 1717, and died in 1733, with a very high reputation, particularly for Oriental literature. The chief of his works are, 1. "Diſputationes de pœnis Hebræorum capitalibus." 2. "Clavis Linguæ Sanctæ Veteris Teſtamentis." 3. "Clavis Linguæ Sanctæ Novi Teſtamenti." Theſe two laſt, which are a Hebrew and a Greek lexicon, for the words contained in the ſacred writings, have been much approved, have gone through ſeveral editions, and received improvements and additions.

STONE (JOHN), an Engliſh painter, was an extraordinary copier in the reigns of Charles I. and II. He was bred up under Croſs; and took ſeveral admirable copies, after many good pictures in England. His copies were reckoned the fineſt of any that had been then done in this nation. He did alſo ſome imitations after ſuch maſters as he more particularly fancied; which performances were in good repute, and received into the beſt collections. He ſpent thirty-ſeven years abroad in the ſtudy of his art, where he improved himſelf in ſeveral languages, being beſides a man of ſome learning. He died in London Aug. 24, 1652.

STONE (EDMUND), an eminent, though ſelf-taught mathematician, was a native of Scotland, and ſon to a gardener in the ſervice of the duke of Argyle. It is rather extraordinary, that neither the time or place of his birth is exactly known, nor even the time of his death. The chief account of him that is extant is contained in a letter written by the celebrated chevalier Ramſay to father Caſtel, a Jeſuit at Paris, and publiſhed in the Journal de Trevoux, p. 109. From this it appears, that when he was about eighteen years of age, his ſingular talents were diſcovered accidentally by the duke of Argyle, who found that he had been reading Newton's Principia. The duke was ſurpriſed, entered into converſation with him, and was aſtoniſhed at the force, accuracy, and candour of his anſwers. The inſtructions he had received amounted to no more than having been taught to read by a ſervant of the duke's,

duke's, about ten years before. "I firſt learned to read," ſaid Stone, "the maſons were then at work upon your houſe: I went near them one day, and I ſaw that the architect uſed a rule and compaſſes, and that he made calculations. I enquired what might be the uſe of theſe things; and I was informed that there was a ſcience called arithmetic: I purchaſed a book of arithmetic, and I learned it. I was told there was another ſcience called geometry: I bought the books, and I learned geometry. By reading I found that there were good books in theſe two ſciences in Latin: I bought a dictionary, and I learnt Latin. I underſtood that there were good books of the ſame kind in French: I bought a dictionary, and I learned French. And this, my lord, is what I have done. It ſeems to me that we may learn every thing, when we know the twenty-four letters of the alphabet." Delighted with this account, the duke drew him from obſcurity, and placed him in a ſituation which enabled him to purſue his favourite objects. Stone was author and tranſlator of ſeveral uſeful works: 1. "A new mathematical Dictionary," 8vo, 1725. 2. "Fluxions," 8vo, 1730. The direct method is a tranſlation of L'Hoſpital's Analyſe des infiniment petits, from the French; and the inverſe method was ſupplied by Stone himſelf. 3. "The Elements of Euclid," 2 vols. 8vo, 1731. This is a neat and uſeful edition of the Elements of Euclid, with an account of the life and writings of that mathematician, and a defence of his elements againſt modern objectors. 4. "A paper in the Philoſophical Tranſactions, vol. xli. p. 218, containing, "an account of two ſpecies of lines of the third order, not mentioned by ſir Iſaac Newton, or Mr. Sterling; and ſome other ſmall productions.

Stone was a fellow of the Royal Society. He is deſcribed by Ramſay as a man of the utmoſt modeſty and ſimplicity, animated by a pure and diſintereſted love of ſcience. He diſcovered ſometimes, by methods of his own, truths which others had diſcovered before him. On theſe occaſions he was charmed to find that he was not the firſt inventor, but that others had made a greater progreſs than he ſuppoſed.

STORK (ABRAHAM), a Dutch painter of ſea-pieces and ſea-ports, died in 1708, but the time of his birth, and the maſter under whom he ſtudied, have not been recorded. He was a native of Amſterdam, where he might naturally imbibe a taſte for that kind of ſcenery which he uſually repreſented; conſiſting of boats, barges, and ſhips, with many perſons engaged in different employments, lading or unlading the veſſels. He ſtudied aſſiduouſly after nature, and uſually ſketched from the real objects, ſo that a ſtrong character of truth is the great recommendation of his ſeas, rocks, and harbours. His figures

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are ſmall, but uſually deſigned with great exactneſs, and ſo numerous in moſt of his pieces, as to afford a great fund of entertainment. He had a brother who was a painter of landſcapes, and chiefly repreſented views of the Rhine, but was not equal to him. A capital picture of Abraham Stork is, the reception of the duke of Marlborough, in the river Amſtel.

STOW (JOHN), an eminent Engliſh antiquary, was born in London about 1525[u]; and very probably in Cornhill, ſince it is certain that both his father and grandfather lived there, and were perſons of good ſubſtance and credit. There is no account of any circumſtances relating to his youth, except that he was bred to his father's buſineſs, which, there is reaſon to ſuppoſe, was that of a taylor. When he quitted Cornhill is uncertain; but, in 1549, we find him ſituated within Aldgate, from whence he afterwards removed to Lime-ſtreet ward, and there he continued till his death. He began early to apply himſelf to the ſtudy of the hiſtory and antiquities of England, even ſo as to neglect his calling, and hurt his circumſtances. It was about 1560, that he conceived thoughts of compiling an Engliſh chronicle; and he ſpent the remaining part of a long life in collecting ſuch things relating to this kingdom as he eſteemed worthy to be tranſmitted to poſterity. He had purſued theſe ſtudies ſome time, and had acquired a name by his ſkill in them, when, perceiving how little profit he was likely to gain from his induſtry, he was upon the point of deſerting them, in order to apply himſelf more diligently to the buſineſs of his profeſſion; and the expenſiveneſs of purchaſing manuſcripts was an additional motive to this reſolution. But Dr. Matthew Parker, archbiſhop of Canterbury, who was an excellent antiquary, and a generous encourager of thoſe ſtudies, perſuaded him to continue his purſuits, and aſſiſted him during his life by ſeveral benefactions.

The firſt work which he publiſhed was, "A ſummary of the Chronicles of England, from the coming in of Brute unto his own time." He began this work at the deſire of the lord Robert Dudley, afterwards earl of Leiceſter; and the occaſion of it was this: In 1562, Mr. Stow, in his ſearch after curious and uncommon tracts, met with an ingenious one written by Edmund Dudley, his lordſhip's grandfather, during his impriſonment in the Tower, entitled, "The Tree of the Commonwealth[x];" which he dedicated to king Henry VIII. though it never came to his majeſty's hand. Mr. Stow kept the original himſelf, and tranſcribed a fair copy of it, which he preſented to lord Dudley, who upon this requeſted him to

[u] Strype's Life of Stow, prefixed to Stow's Survey of London, printed in 1720.
[x] See Art. EDMUND DUDLEY.

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draw up ſome work of the ſame nature. The indefatigable antiquary therefore collected this ſummary, and dedicated it to his lordſhip: it was reprinted in 1573, 8vo, with additions. This ſame year came out the laborious and voluminous collections of Reiner Wolfe, printer to the queen; being "A Chronicle of Britain, and the Kings and Queens of that Kingdom," printed and reprinted by Raphael Hollinſhed, and going commonly under his name. The laſt and largeſt edition of that work, in 1587, contains many conſiderable additions of Mr. Stow; indeed the main part of the continuation of that hiſtory from 1573 to 1587. In 1598, he publiſhed his "Survey of London, containing the original, antiquity, increaſe, modern eſtate, and deſcription of that city," in 4to. This uſeful and valuable work has been reprinted ſeveral times, with additions and improvements by the author, and after his death by others; and, in 1720, a fifth edition of it was publiſhed, in 2 vols. folio, by Mr. Strype, with the author's life and additions by himſelf. In 1600, Mr. Stow ſet forth his "Flores hiſtoriarum;" that is, his "Annals of this Kingdom from the Time of the ancient Britons to his own." This work was nothing elſe but his "Summary" greatly enlarged, which he dedicated to archbiſhop Whitgift. It was reprinted five years after with additions; but even in this improved ſtate it was no more than an abridgement of a much larger hiſtory of this nation, which he had been above forty years collecting out of a multitude of ancient authors, regiſters, chronicles, lives, and records of cities and towns; and which he intended now to have publiſhed, if the printer, probably fearing the ſucceſs of it, after the late appearance of ſo large a chronicle as that of Hollinſhed, had not choſen rather to undertake this abſtract of Mr. Stow's work.

Towards the latter end of his life, finding himſelf reduced to narrow circumſtances, for his purſuits had been rather expenſive than profitable to him, he addreſſed the lord-mayor and aldermen, that, in conſideration of his ſervices to the city, and in order to aſſiſt him in farther deſigns, they would grant him two freedoms of the city: and, ſome years after, he preſented another petition to them, ſetting forth, that he was of the age of threeſcore and four; that he had, for the ſpace of almoſt thirty years laſt paſt, ſet forth divers works to them, and that he therefore prayed them to beſtow on him a yearly penſion, whereby he might reap ſomewhat towards his great charges. Whether theſe applications had any ſucceſs, is not known; nor do we find that he received any reward from the city, equal to the extraordinary pains he had taken for its glory, unleſs we reckon for ſuch his being appointed the feed-chronicler of it: yet no great ſalary could be annexed to this place, ſince he was obliged

obliged to requeſt a brief from king James I. to collect the charitable benevolence of well-diſpoſed people for his relief. What the city contributed upon this occaſion, may be eſtimated from what was collected from the pariſhioners of St. Mary Woolnoth, which was no more than ſeven ſhillings and ſixpence. He died of a ſtone-colic, April 5, 1605, and was interred in the church of St. Andrew Undershaft, where a decent monument was erected to him by his widow; from which it appears, that he was then in his eightieth year. His perſon and temper are thus deſcribed by Mr. Edmund Howes, who knew him very well: "He was tall of ſtature, lean of body and face; his eyes ſmall and chryſtalline; of a pleaſant and chearful countenance; his ſight and memory very good; and he retained the true uſe of all his ſenſes to the day of his death. He had an excellent memory; was very ſober, mild, and courteous to any that required his inſtructions. He always proteſted never to have written any thing either for envy, fear, or favour, nor to ſeek his own private gain or vain-glory; and that his own pains and care was to write truth."

As to his literary character, he was an unwearied reader of all Engliſh hiſtory, whether printed or in manuſcript; and a ſearcher into records, regiſters, journals, original charters, inſtruments, &c. Nor was he contented with a mere peruſal of theſe things, but was ambitious of poſſeſſing them as a great treaſure; and by the time he was forty years of age, he had raiſed a conſiderable library of ſuch works. His ſtudy was ſtored, not only with ancient authors, but likewiſe with original charters, regiſters, and chronicles of particular places. He had the greater opportunity of enriching himſelf with theſe things, as he lived ſhortly after the diſſolution of the monaſteries, when they were diſperſed and ſcattered abroad into divers hands out of thoſe repoſitories. It was his cuſtom to tranſcribe all ſuch old and uſeful books as he could not obtain or purchaſe; thus he copied ſix volumes of collections for his own uſe, which he afterwards ſold to Mr. Camden, who gave him for them an annuity of eight pounds for life. He was a true antiquary, ſince he was not ſatisfied with reports, nor with the credit of what he had ſeen in print, but had recourſe to the originals: and he made uſe of his own legs, for he could never ride, travelling on foot to many cathedrals and churches, in order to conſult and tranſcribe from ancient records and charters. With regard to his religion, he was at firſt in all probability a favourer of Popery: for, in 1568, the ſtate had a jealouſy of him, which occaſioned an order of council to Dr. Grindal, biſhop of London, to cauſe his library to be ſearched for ſuperſtitious books, of which ſort ſeveral were found there: and it is very likely, that his known inclination

clination that way might be the ground of other troubles, which he underwent, either in the eccleſiaſtical commiſſion, or in the ſtar-chamber: for it is certain, that, about 1570, he was accuſed, though falſely, as appeared upon trial, before the eccleſiaſtical commiſſioners, upon no leſs than a hundred and forty articles. Papiſt or Proteſtant, he was an honeſt and generous man, unſpotted in his life, and uſeful in his purſuits.

To conclude: is it not a little extraordinary, that Stow, our moſt famous antiquary, and Speed, one of our beſt early hiſtorians, ſhould both have been taylors?

STRABO, an excellent writer of antiquity, who died at the beginning of the emperor Tiberius's reign [y], has left us a very valuable work, in ſeventeen books, "De rebus geographicis." His family was ancient and noble, and originally of Gnoſſus, a city of Crete; but he was born at Amaſia, a town of Pontus. The greateſt care was taken of his education; for, as we learn from himſelf, there was not a ſchool in Aſia, whoſe maſter had any reputation to which he was not ſent. He was ſent to Nyſa, when he was very young, to learn rhetoric and grammar; and afterwards applied himſelf to philoſophy, and heard the maſters of the ſeveral ſects. Xylander, his Latin tranſlator, ſuppoſes him to have embraced the Peripatetic doctrines and diſcipline; but this, as the learned Caſaubon and others have obſerved, is expreſsly againſt ſeveral declarations of his own, which ſhew him plainly enough to have been a Stoic. Ancient authors have ſaid ſo little about him, that we know ſcarcely any circumſtances of his life, but what we learn from himſelf. He mentions his own travels into ſeveral parts of the world, into Egypt, Aſia, Greece, Italy, Sardinia, and other iſlands: he ſays, that he went from Armenia weſtward, till he came to that part of Etruria, which is overagainſt Sardinia; and ſouthward, from the Euxine ſea to the extremities of Æthiopia. He did not go ſo far as to Germany: on which account it is leſs to be wondered, if he had not deſcribed the countries this way with his uſual clearneſs and accuracy [z]. Cluver ſays, that he has not; yet others have commended even this part of his geography. He mentions ſeveral of his contemporaries, and ſeveral facts, which ſhew him to have lived in the reigns of Auguſtus and Tiberius; but the year of his death is not known.

His books of geography are indeed among the moſt valuable ancient works. The two firſt are employed in ſhewing, that the ſtudy of geography is not only worthy of, but even neceſ-

[y] Fabric. Bibl. Græc, tom. i. & Strabonis vita ab J. Caſaubono prefix. edit. Strabon. Amſt. 1707. [z] Antiq. Germ. l. iii. c. i.

fary to a philoſopher; the third deſcribes Spain; the fourth, Gaul and the Britannic iſles; the fifth and ſixth, Italy and the adjacent iſles; the ſeventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica, Cherſoneſus, and Epirus; the eighth, ninth, and tenth, Greece, with the neighbouring iſles; the four following, Aſia within mount Taurus; the fifteenth and ſixteenth, Aſia without Taurus, India, Perſia, Syria, Arabia; and the ſeventeenth, Egypt, Æthiopia, Carthage, and other places of Africa. It has been uſual to conſult this work, juſt as we ſhould conſult a geographical dictionary; but it richly deſerves a continued and attentive reading, not on account of its geographical knowledge only, but for many philoſophic remarks and hiſtorical relations, that are to be found in it; for Strabo was a man of great thought and judgement, as well as reading and travelling; and therefore did not content himſelf with barely noting the names and ſituations of places, but very frequently explains the cuſtoms, manners, policy, and religion of particular nations, and alſo takes occaſion to ſpeak of their famous men.

Strabo's work was publiſhed with a Latin verſion by Xylander, and notes by Iſaac Caſaubon, at Paris, 1620, in folio; but the beſt edition is that of Amſterdam in 1707, in 2 vols. folio, by the learned Theodore Janſonius ab Almelooveen, with the entire notes of Xylander, Caſaubon, Meurſius, Cluver, Holſtenius, Salmaſius, Bochart, Ez. Spanheim, Cellarius, and others. To this edition is ſubjoined the Chreſtomathia, or epitome of Strabo; which, according to Dodwell, who has written a very elaborate and learned diſſertation about it, was made by ſome at preſent unknown perſon between the years of Chriſt 679 and 996. It has been found of ſome uſe, not only in helping to correct the original, but in ſupplying in ſome meaſure the defect in the ſeventh book. Dodwell's diſſertation is prefixed to this edition. Strabo compoſed other works, of which we can only deplore the loſs, as we may with the juſteſt reaſon.

STRADA (Famianus), a very ingenious and learned Jeſuit, was born at Rome the latter end of the ſixteenth century; and taught rhetoric there, in a public manner, for fifteen years. He wrote ſeveral treatiſes upon the art of oratory, and publiſhed ſome orations, probably with a view of illuſtrating by example what he had inculcated by precept. But his "Proluſiones academicæ," and his "Hiſtoria de Bello Belgico," are the works which raiſed his reputation, and have preſerved his memory. His "Hiſtory of the War of Flanders," was publiſhed at Rome, the firſt decade in 1650, the ſecond in 1647, the whole extending from the death of Charles V. which happened in 1558, to the year 1590. It is written in good Latin,

as all allow; but its merit in other reſpects has been variouſly determined. Scioppius attacked it in his manner, in a book entitled, Infamia Famiani: but Scioppius was a man of great malice and paſſion, as well as great parts and learning, which makes his cenſures little regarded. Bentivoglio, in his memoirs, affirms, that Strada's hiſtory is fitter for a college, than a court, becauſe he has meddled ſo much with war and politics, neither of which he underſtood. The Jeſuit Rapin [A], ſpeaking of the vicioufneſs of a compounded and multiform ſtyle in hiſtory, ſays, "this was the fault of Strada, who, by the beauty of his imagination, and the great variety of his reading, has mixed ſuch different characters and manners: but ſuch a mixture, as he ſhews in his way of writing, how agreeable ſoever it may be thought, loſes much of perfection." The late lord Bolingbroke, in his "Letters upon hiſtory [B]," has been very ſevere upon Strada: he calls him "a Rhetor," and ſays, "that one page of Tacitus outweighs whole volumes of him. I ſingle him out," adds his lordſhip, "among the moderns, becauſe he had the fooliſh preſumption to cenſure Tacitus, and to write hiſtory himſelf."

His "Proluſiones academicæ," ſhew great ingenuity, and a maſterly ſkill in claſſical literature; that proluſion eſpecially in which he introduces Lucan, Lucretius, Claudian, Ovid, Statius, and Virgil, each of them verſifying according to his own ſtrain. They have been often printed; and, as they relate chiefly to polite literature, are not unpleaſing; except that they are written, like his hiſtory, a little too rhetorically. Strada was born, according to Saxius [C], in 1572, and died in 1649.

STRADA (JOHN), or STRADANUS, a Flemiſh painter, born at Bruges in 1536 [D], was famous in ſeveral branches of his art. He painted hiſtory, battles, chaces, and animals, all with great ſucceſs. His family was illuſtrious, but his inclinations led him to the ſtudy of painting; and to complete his knowledge of the art he went to Italy. The exquiſite remains of antiquity, with the works of Raphael, and other great painters, were the models which enabled him to attain conſiderable eminence in his profeſſion. Florence was the place where he choſe to fix his reſidence, though invited to ſeveral others, and there the beſt of his works remain. He died there in 1604, at the age of ſixty-eight. His taſte is eſteemed good, though not entirely diveſted of the Flemiſh ſtyle, after all his diligent ſtudy in Italy. The tone of his colouring, however,

[A] Reflex. ſur la hiſt.
[B] Letter V.
[C] Onomaſticon, vol. iv. p. 262.
[D] The dates here are taken from Pilkington's Dictionary; they are differently given in ſome books, and the difference are there ſtated and eſtimated. See his Dictionary of Painters.

is pleasing, and his works maintain an honourable place with those of Salviati, Volterra, and others.

STRAIGHT (John), rector of Findon in Sussex, to which he was presented by Magdalen-college, Oxford [E], being fellow of that society, was author of the following poems in Dodsley's collection, vol. v. p. 244, &c. "To Mr. J[ohn] H[oadly], at the Temple, occasioned by a Translation of an epistle of Horace, 1730." "Answer to some Verses from Mr. J. H. 1731." "Cupid and Chloe." "The Poet to his false Mistress," &c. These pieces are excellent, and much in the manner of Prior. Mr. Straight was ever in a state of persecution, as it were, for his extraordinary parts and eccentric good sense; by which he entirely got rid of his good enthusiastic father's prejudices (in which he was educated) in favour of those visionaries the French prophets, by whom he was eaten up and betrayed. Mr. Straight married the daughter of Mr. Davenport, vicar of Broad Hinton, Wilts, whom he left a widow with six children. After his death, two vols. 8vo, of "Select Discourses" were published for their benefit; which though never designed for the press, were extremely worthy of it. His circumstances and health were particularly hurt by his turning farmer, merely for the sake of his numerous family, and dying soon after, before he had time to retrieve the first expences. The following letter, occasioned by bishop Hoadly's giving him the prebend of Westminster in Salisbury cathedral, is a singular curiosity. It expresses a natural simplicity of joy, such as cannot often be displayed upon a similar occasion [F].

"My Lord, 1732.

"I just now received your lordship's most surprising, generous, opportune, beatific letter. I was dead till I received it, but it has given new life: I feel myself gay, elated... I have been tythe-gathering these three weeks, and never thought to enquire after any thing for the future but the price of corn; but now I shall see London again, I shall see Sarum again, I shall see the bishop again;

Shall eat his oysters, drink his ale,
Loos'ning the tongue as well as tail;

I shall be poetical, oratorical, ambitious; I shall write again to the young divine [G]; nay, I don't know but to the public. But I must suppress the extravagance of my joy, and think of proper terms to express my gratitude. I can only wish your lordship and myself a long life to shew it. I am, &c.

"J. Straight.

STRANGE (Sir Robert), an English engraver of the first eminence, was born in the island of Pomona in Orkney, July

[E] Gen. Mag. 1776, p. 214. [F] Letters by several eminent persons deceased, vol. iii. [G] Mr. John Hoadly.

14, 1721.

14, 1721. He was lineally deſcended from ſir David Strange, or Strang, a younger ſon of the family of the Stranges, or Strangs, of Balcaſky in the county of Fife, who ſettled in Orkney at the time of the Reformation. He received his claſſical education at Kirkwall in Orkney, under the care of a learned, worthy, and much-reſpected gentleman, Mr. Murdoch M'Kenzie, ſtill alive; who has rendered great ſervice to his country by the accurate ſurveys and charts he has given of the iſland of Orkney, and of the Britiſh and Iriſh coaſts.

Mr. Strange was originally intended for the law, but that profeſſion ill according with his peculiar turn of mind, he quitted it in a ſhort time, and while yet uncertain whither his genius really pointed, went aboard a man of war bound for the Mediterranean. From this voyage he returned ſo much diſguſted with a ſea-life, that he again betook himſelf to purſuits of law; and might have continued to proſecute them through life, and his talents as an artiſt been for ever loſt to the world, if his brother had not accidentally diſcovered in his bureau a variety of drawings and unfiniſhed ſketches, with which he appears to have amuſed thoſe hours that his friends ſuppoſed devoted to ſeverer labours. Theſe firſt eſſays of genius ſtruggling to diſplay its peculiar powers, were ſhewn to the late Mr. Richard Cooper, at Edinburgh, the only perſon there who, at that time, had taſte in ſuch performances; they were by him very highly approved, and he immediately propoſed that the young man ſhould be regularly placed under his tuition. This meaſure, coinciding perfectly with his own inclinations, was accordingly adopted. The rapid progreſs which he made under this maſter's inſtructions ſoon ſatisfied his friends that in making the arts his ſtudy and profeſſion, he had yielded at laſt to the bent of nature, and was following the courſe which genius prompted him to purſue.

While he was thus aſſiduouſly engaged in laying the foundation of his future fame, a fatal interruption to the arts of peace took place in Scotland, by the arrival of the young chevalier; and Strange, urged by many motives, and particularly by the deſire of gaining a hand which was already become neceſſary to his happineſs, joined the rebel army. He continued to act with it, as one of the troops ſtyled the Life-Guards, a poſt of danger as well as honour, till the total defeat of the Pretender's few remaining troops on the field of Culloden, obliged him and all thoſe who eſcaped the carnage of the day, to fly for ſhelter to the Highland hills. There young Strange, among the reſt, continued concealed for many months, enduring hardſhips, the detail of which would ſeem to make dear the purchaſe even of life itſelf. Before the period of this overthrow, and ſoon after the battle of Falkirk, he ſo narrowly

rowly eſcaped the ſevereſt fate of war, that the accident deſerves to be recorded. Having received command to execute ſome military order, in the abſence of an aid-de-camp, he was riding for that purpoſe along the ſhore, when the ſword which he carried was bent in his hand by a ball from one of the king's veſſels ſtationed off the coaſt.

When the vigilance of purſuit was ſomewhat abated, Strange left the Highlands, and returned Edinburgh, where, for the firſt time, he began to turn his talents to account, and contrived to maintain himſelf, in concealment, by the ſale of ſmall drawings of the rival leaders in the rebellion, many of which muſt ſtill be extant. They were purchaſed, at the time, in great numbers, at a guinea each. A fan alſo, the primary deſtination of which gave it in his eyes an additional value, and where he had, on that account, beſtowed more than uſual pains, was ſold at this period, with a ſad heart, "non hos quæſitum munus in uſus," to the earl of Wemyſs; who was too ſenſible of its value to ſuffer it to be repurchaſed, when that was propoſed a ſhort time afterwards.

Tired of a life of alarm and privacy, Mr. Strange, at length, after much difficulty, procured a ſafe conduct to London, intending to embark for France; but not till he had received the reward peculiarly due to the brave; and made that hand his own, for the ſake of which he had riſked his life in the field. The name of the lady to whom he was thus united in the year 1747, and in whoſe ſteady affection, through the whole of a long life, all thoſe dangers were forgotten, was Iſabella Lumiſden, the daughter of an ancient and reſpectable family; and ſiſter to a gentleman now well known in the literary world for his inſtructive work on the antiquities of Rome.

Having ſafely reached London, Mr. Strange completed his intention of viſiting France; and after remaining a conſiderable time at Rouen, reſpected and beloved by all the companions in exile whom he found there, and obtaining an honorary prize given by the academy of that place, where his competitors were very numerous, proceeded to Paris, and proſecuted his ſtudies with infinite aſſiduity, chiefly under the direction of the celebrated Le Bas. It was from this maſter that he had the firſt hint of the uſe of the inſtrument commonly called the *dry needle*, which he afterwards greatly improved by his own genius, and by which he added ſuch ſuperior beauties to his engravings.

In the year 1751, he finally removed his family to London; and at this period, when hiſtorical engraving had made but little progreſs in Britain, he began to devote himſelf to this higher and more difficult ſpecies of his art; of which, therefore, in this country, he is juſtly entitled to be conſidered as the father. It

was about this time that by refuſing to engrave a portrait of his preſent majeſty, he incurred the ſtrong diſpleaſure of lord Bute; whoſe conduct towards him the hiſtorian of his life will find detailed, with many other intereſting circumſtances, in a letter to that nobleman, which Mr. Strange publiſhed in the year 1775. It is not eaſy, or perhaps poſſible, in this country, for power to depreſs merit; and ſo it proved in the caſe of this artiſt, who roſe in ſpite of all oppoſition. With reſpect to the painting which he thus refuſed to engrave, it is ſaid that a perſonage, apparently more concerned in the queſtion than lord Bute, has ſince commended the ſpirit of the artiſt, who ſcorned to perpetuate ſo wretched a performance.

In 1760 Mr. Strange ſet out for Italy, which, as the ſeat of the fine arts, he had long been anxious to viſit. The drawings made by him in the courſe of this tour, ſeveral of which he afterwards engraved, are now in the poſſeſſion of lord Dundas. Every where throughout Italy ſingular marks of attention and reſpect accompanied him, not only from illuſtrious perſonages, but from the principal academies of the fine arts which he viſited in his route. He was made a member of the academies of Rome, Florence, and Bologna, and profeſſor of the royal academy at Parma. Nothing indeed ſhews more ſtrongly the high eſtimation in which his talents were held at Rome, than the compliment which was paid him by ſignor Roffanelli, in painting the ceiling of that room in the Vatican library, where the collection of engravings is preſerved. The painting repreſents the progreſs of the art of engraving, and, among the portraits of thoſe who were moſt eminent in it, that of Strange is introduced. He is repreſented holding under his arm a volume on which his name is inſcribed; an honour paid to no Britiſh artiſt but himſelf. Similar marks of high reſpect were alſo beſtowed on his talents in France. In particular, he was made a member of the royal academy of painting at Paris, the higheſt honour ever conferred on any foreigner.

With reſpect to the works of this artiſt, he left fifty capital plates, ſtill in good condition, which are carefully preſerved by his family. They are engraved from pictures of the moſt celebrated painters of the Roman, Florentine, Lombard, Venetian, and other ſchools. Their ſubjects are hiſtorical, both ſacred and profane, poetical, and allegorical. From his earlieſt eſtabliſhment in life, Mr. Strange ſelected carefully about 80 copies of the fineſt and moſt choice impreſſions of each plate which he engraved, intending to preſent them to the public when age ſhould diſable him from adding to their number. Theſe he collected into as many volumes, arranged in the order of their publication. To each volume he prefixed two portraits of himſelf, on the ſame plate, the one an etching, the other a finiſhed proof,

proof, from a drawing by John Baptiſte Greuſe. This is the laſt plate he engraved, and is a proof that neither his eyes nor hand were impaired by years. It ſhews likewiſe the uſe he made both of aqua fortis and of the graver. Each volume, beſides a dedication to the king, contains an introduction, on the progreſs of engraving; and critical remarks on the pictures from which his plates were taken.

Among theſe engravings, it will be obſerved, there is only one from the painting of any native artiſt of this country; and that is from Mr. Weſt's apotheoſis of the king's children. This painting he ſolicited his majeſty's permiſſion to engrave, which was granted with the utmoſt readineſs; and every accommodation which the palace could give was liberally furniſhed to him, while engaged in the undertaking; in the progreſs of which he was often viſited both by the king and the royal family. Before the work could be completed his avocations called him to Paris, and he expected to have been forced to leave the engraving unfiniſhed till his return; but his majeſty, in a manner peculiarly flattering, conſented to let him take it with him. In return for ſo much condeſcenſion, when a few copies of this engraving had been ſtruck off, the plate itſelf was deſtroyed, by cutting out the principal figure, which, after being gilt, was preſented to his majeſty.

On the 5th of Jan. 1787, Mr. Strange received the honor of knighthood, a diſtinction which flattered him the more, as it appeared to mark a peculiar eminence in his profeſſion; and proved that his royal patron was fully ſenſible of the merit, which his miniſter had once vainly attempted to cruſh.

Sir Robert enjoyed his honours but for a ſhort period. On the 5th of July, 1792, he fell a victim to a complaint of an aſthmatic nature, with which he had been long ſeverely afflicted. It is for thoſe who were beſt acquainted with his character, while living, to conceive with what ſentiments of regret this melancholy event, though neither untimely nor unexpected, could not but be felt by his family and friends. Of all men whom the writer of this narrative ever knew, ſir Robert Strange poſſeſſed the mildeſt and moſt ingenuous manners, joined to diſpoſitions of mind the moſt liberal and benign. There was in his temper an endearing gentleneſs which invited affection; and in his heart a warm ſincerity, immediately perceptible, which infallibly ſecured it. To know him and be his enemy was impoſſible. Unaſſuming even to a fault, and with a diffidence which anxiouſly ſhunned pretenſion, his opinions both of thinking and of expreſſing himſelf, even on the moſt unimportant occaſions, laid an irreſiſtible, though unconſcious claim, to taſte, to ſentiment, and to genius. Theſe, indeed, a ſkilful phyſiognomiſt, if ſuch a perſon exiſts, might have read diſtinctly in the

features of his countenance; though Lavater to ſupport a theory, or miſled by an imperfect likeneſs, has aſſerted the contrary. The head engraved from Greuſe, and prefixed to ſir Robert's poſthumous volume, bears a ſtrong, though ſcarcely a ſtriking reſemblance, to the original, and will probably be thought to juſtify what is here advanced. It may certainly with equal truth be added, that in the whole of his deportment and general demeanour, there was a remarkable degree of grace and modeſt dignity.

To theſe qualities, for which *engaging* is a phraſe too tame, ſir Robert added a liberality of ſentiment upon all ſubjects, which beſpoke ſuch a ſtrength and ſoundneſs of underſtanding as would probably have ſecured him conſiderable eminence, even if his peculiar talents had been miſtaken, and law had continued the object of his profeſſional purſuit. Though engaged, from the motives which have been ſuggeſted, in the ſupport of a cauſe more allied to prejudice than connected with ſound reaſon, reflection made him early ſenſible of his error, (the romantic occaſion of which points out, in ſome degree, the generous ardour of his genius,) and his riper years paid the tribute of ſincere attachment to that eſtabliſhment of the ſtate, which his arm had once been raiſed to overthrow. With a juſt and enlarged ſenſe of political relations, religious principles the moſt zealous were conjoined; but his religion, though warm, was tolerant; and his devotion, like his other virtues, altogether devoid of oſtentation.

He left behind him, beſides his lady, a daughter and three ſons; all of whom his honourable exertions would have ſufficed to place in a ſtate of independence, even though honeſt ambition had not impelled the whole of them to increaſe, by their own efforts, the inheritance deſcending from their father. The extreme aſſiduity with which he laboured for this purpoſe is the only circumſtance in ſir Robert's hiſtory which yet remains unnoticed. In the coldeſt ſeaſons, when health permitted him, he went to work with the dawn, and the longeſt day was too ſhort to fatigue his hand. Even the moſt mechanical parts of his labours he would generally perform himſelf; chooſing rather to undergo a drudgery ſo unſuitable to his talents than truſt to others, or be the means of engaging them in a profeſſion, which, notwithſtanding his own deſerved ſucceſs, he never thought deſerving of recommendation. In this conviction, he was always extremely ſolicitous to keep the pencil out of his children's hands, leſt taſte ſhould have influenced any of them to proſecute the ſame purſuits, to which he had devoted a life of unwearied diligence and application.

His remains were interred, in compliance with what had long been known to be his own modeſt deſire, in the moſt private manner,

manner, in Covent Garden church-yard; his aſhes being placed immediately adjoining to thoſe of a daughter once tenderly beloved. A ſimple tablet, with his name inſcribed, is all that diſtinguiſhes the ſpot. The works indeed of ſuch an artiſt form his trueſt and moſt appropriate monument. Theſe no time has power to deſtroy, and, as long as the labours of taſte ſhall be objects of admiration among mankind, theſe aſſuredly will perpetuate his reputation; and with it a name not more to be remembered for the genius which gave it luſtre, than the virtues by which it was adorned.

STREATER (Robert), an Engliſh painter, was born in 1624, and, being a perſon of great induſtry as well as capacity, arrived to an eminent degree of perfection in his art. He excelled particularly in hiſtory, architecture, and perſpective; and ſhewed himſelf a great maſter by the truth of his outlines, and ſkill in foreſhortening his figures. He was alſo excellent in landſcape and ſtill-life; and there is ſome fruit of his painting yet to be ſeen, which is of the higheſt Italian ſtyle, for pencilling, judgement, and compoſition. It has been ſaid, that he was the greateſt and moſt univerſal painter England ever bred, which is ſuppoſed to have been owing in ſome meaſure to his reading; for he was reputed a very good hiſtorian. He had a very good collection of Italian books, drawings, and prints, after the beſt maſters. Upon the reſtoration of Charles II. he was made his majeſty's ſerjeant-painter. He became violently afflicted with the ſtone, and reſolved to be cut; which the king hearing, and having a great kindneſs for him, ſent on purpoſe to France for a ſurgeon, who came and performed the operation; which, however, Streater did not ſurvive. He died in 1680, having ſpent his life in great eſteem and reputation. His principal works were in the Theatre at Oxford; ſome ceilings at Whitehall, now burnt; the battle of the giants with the gods, at ſir Robert Clayton's; the pictures of Moſes and Aaron, at St. Michael's church in Cornhill, &c. &c.

STROZZI (Titus and Hercules), father and ſon; two poets of Ferrara, who both wrote in Latin. Their poems were printed together at Venice, 8vo. 1513: and conſiſt of elegies and other compoſitions, in a pure and pleaſing ſtyle. Titus died about 1502, at the age of 80. Hercules, his ſon, was killed by a rival in 1508. Strozzi was alſo an illuſtrious name at Florence, which migrated with the Medicis into France; and there roſe to the higheſt military honours, as they had in their own country attained the greateſt commercial rank. There have been alſo ſeveral other writers of the name, of whom we ſhall notice only one, as moſt remarkable.

STROZZI (Cyriaco), a profound ſtudent in the works of Ariſtotle, and therefore conſidered as a Peripatetic philoſopher, was

was born at Florence in 1504. He travelled over a great part of the world, and purſued his ſtudies wherever he went. He was a profeſſor of Greek and of philoſophy at Florence, Bologna, and Piſa, in all which places he was highly eſteemed. He died in 1565, at the age of 61. He added a ninth and a tenth book to the eight books of Ariſtotle's politics, and wrote them both in Greek and Latin. He had ſo completely made himſelf maſter of the ſtyle and ſentiments of his great model, that he has been thought, in ſome inſtances, to rival him. He had a ſiſter Laurentia, who wrote Latin poems.

STRUVIUS (George Adam), a German ſcholar, born at Magdebourg in 1619. He became profeſſor of juriſprudence at Jena, and was called to the council of the dukes of Saxony. He gave to the public ſome ſtrong proofs of his learning at Helmſtadt, before the year 1653; but in that year he publiſhed a greater work, entitled, "Syntagma Juris Feudalis;" and, ten years after, a ſimilar compilation of civil law, under the title of "Syntagma Juris Civilis." He was twice married, and had in all 26 children. He lived to the age of 73, and died on the 15th of December 1692. He had a frankneſs of manners that gained univerſal attachment. His form was robuſt, and his diligence ſo indefatigable, that he applied to every magiſtrate the expreſſion of a Roman emperor, "Oportet ſtantem mori;" and ſo completely acted up to his own principle, that he made the report of a law-ſuit a very ſhort time before his death.

STRUVIUS (Burcard Gotthelf), one of the many ſons of the preceding, and a very voluminous compiler. Saxius ſeems to ſay that he was born at Weimar; he was afterwards, however, ſettled at Jena, where he followed the profeſſion of his father; and was, like him, eſteemed for his character as well as well as for his erudition. He was born in 1671, and died in 1738. His firſt publication was his "Bibliotheca numiſmatum antiquiorum," 12mo. which appeared at Jena in 1693. 2. "Epiſtola ad Cellarium, de Bibliothecis," 12mo. Jena, 1696. 3. "Antiquitatum Romanorum Syntagma," 4to. Jena, 1701. This is the firſt part of a larger work, and chiefly reſpects the religion of the Romans, but is valuable. 4. "Tractatus Juridicus de Balneis et Balneatoribus," 4to. the ſame year, at Jena; all his works indeed appear to have been publiſhed there. 5. "Acta Literaria," 8vo. Vol. 1. 1703; vol. 2. 1720. 6. "Bibliotheca Philoſophica," 8vo. 1704, and again, 1728. 7. "Bibliotheca Hiſtorica," 8vo. 1705. This, like ſeveral other works of this author, has undergone ſeveral editions, and been much augmented by other editors. The title to the lateſt edition of this book is "Bibliotheca Hiſtorica, inſtructa a Burcardo Gotthelf Struvio, aucta a Chriſti. Gottlieb Budero, nunc vero a Joanne Georgio Meuſelio ita digeſta, amplificata, et emendata,

data, ut pœnè novum opus videri poſſit." This account of it is literally true, for, from a ſingle volume, it is now extended to nine, and is not yet completed. The firſt volume of this edition was publiſhed at Leipſic in 1792: the firſt part of the 9th volume, which already contains very near 400 pages, was publiſhed in the preſent year 1797. It promiſes to be, when finiſhed, a complete index to the hiſtories of all nations. 8. "Bibliotheca Librorum rariorum," 4to. 1719. 9. "Introductio ad Notitiam Rei Literariæ, et uſum Bibliothecarum." The fifth edition of this work, a very thick volume, ſmall 8vo., with the ſupplements of Chriſtopher Coler and the notes of Michael Lilienthal, was printed at Leipſic in 1729. 10. A life of his father, entitled, "De Vita et Scriptis Geo. Adam Struvii, 8vo. 1705. He publiſhed alſo ſeveral works in German, and ſome others in Latin, all of which are mentioned in Heinſius's Bücher Lexicon, publiſhed at Leipſic in 1793, which is indeed a very excellent index, to the works of German authors in particular.

STRYPE (John), the induſtrious editor of many valuable publications, was born in London, of German parents[H]. He was educated at Catherine-Hall, Cambridge, where he took the degree of M. A. and was admitted *ad eundem* at Oxford, July 11, 1671. He was collated to the rectory of Theydon-boys, in Eſſex, in July 1669, which he reſigned, in February following, for the vicarage of Low-Leyton in that county. He had alſo a conſiderable ſinecure given him by archbiſhop Teniſon, and was lecturer of Hackney, where he died, (at the houſe of Mr. Harris, an apothecary, who had married his grand-daughter,) Dec. 13, 1737, at an uncommonly great age, having enjoyed his vicarage near 68 years. He kept an exact diary of his own life, which contained many curious circumſtances relating to the literary hiſtory of his times, as he had been engaged in frequent correſpondence with archbiſhop Wake, biſhops Atterbury, Burnet, Nicholſon, and other eminent perſons. Six volumes of theſe letters are now (1784) in the poſſeſſion of the Rev. Mr. Knight, of Milton, Cambridgeſhire. Strype's publications were, 1. "The ſecond volume of Dr. John Lightfoot's works, 1684," fol. 2. "Life of Archbiſhop Cranmer, 1694," fol. 3. "The Life of Sir Thomas Smith, 1698," 8vo. 4. "Leſſons for Youth and Old Age, 1699;" 12mo. 5. "The Life of Dr. John Elmer, biſhop of London, 1701," 8vo. 6. "The Life of Sir John Cheke, 1705," 8vo. 7. "Annals of the Reformation," 4 vols; vol. I. 1709, (reprinted 1725); vol. II. 1725; vol. III. 1728; vol. IV. 1731. 8. "Life of Archbiſhop Grindal, 1710," fol. 9. "Life and Letters of Archbiſhop

[H] Atterbury's Epiſtolary Correſpondence, vol III. p. 392.

Parker,

Parker, 1711," fol. 10. " Life of Archbiſhop Whitgift, 1718," fol. 11. " An accurate edition of Stow's Survey of London, 1720," 2 vols. folio, for which he was 18 years collecting materials. Dr. Birch obſerves, that " his fidelity and induſtry will always give a value to his numerous writings, however deſtitute of the graces, and even uniformity of ſtyle, and the art of connecting facts. 12. " Eccleſiaſtical Memorials, 1721," 3 vols. fol. He alſo publiſhed a ſermon at the aſſizes at Hertford, July 8, 1689; and ſome other ſingle ſermons, in 1695, 1699, 1707, 1711, 1724.

STUART (JAMES), a celebrated architect and lover of claſſical antiquity, was born in London, in 1713[1]. His parents reſided in Creed-lane, Ludgate-ſtreet. His father, who was a mariner, was a native of Scotland, and his mother of Wales. Their circumſtances were very narrow; but they were honeſt and worthy people, and gave their ſon the beſt education in their power. Mr. Stuart, who was the eldeſt of four children, was left utterly unprovided for when his father died. He exhibited, however, at a very early period of life, the dawnings of a ſtrong imagination, ſplendid talents, and an ardent thirſt for knowledge. By whom he was educated we have no account; but drawing and painting were his earlieſt occupations; and theſe he purſued with ſuch induſtry and perſeverance, that, while yet a boy, he contributed very eſſentially to the ſupport of his widowed mother and her little family, by deſigning and painting fans for a perſon in the Strand. He placed one of his ſiſters under the care of this perſon as his ſhop-woman; and he continued, for many years, to purſue the ſame mode of maintaining the reſt of his family.

Notwithſtanding the great preſſure of ſuch a charge, and the many temptations to diſſipation, which are too apt to attract a young man of lively genius and extenſive talents, Mr. Stuart employed the greateſt part of his time in ſuch ſtudies as tended to perfect himſelf in the art he loved. He acquired a very accurate knowledge of anatomy; he became a correct draughtſman, and rendered himſelf maſter of geometry, and all the branches of the mathematics, ſo neceſſary to form the mind of a good painter: and it is no leſs extraordinary than true, that neceſſity and application were his only inſtructors. He has often confeſſed, that he was firſt led into the obligation of ſtudying the Latin language, by a deſire to underſtand what was written under prints, publiſhed after pictures of the ancient maſters.

As his years increaſed, knowledge attended their progreſs: he acquired a great proficiency in the Greek language; and his unparalleled ſtrength of mind carried him into a familiar aſſo-

[1] Univerſal Magazine, Auguſt 1789.

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ciation with moſt of the ſciences, and principally that of architecture. His ſtature was of the middle ſize, but athletic. He poſſeſſed a robuſt conſtitution, invincible courage, and inflexible perſeverance. Of this the following fact is a proof: a wen, in his forehead, had grown to an inconvenient ſize; and, one day, being in converſation with a ſurgeon, he aſked him how it could be removed. The ſurgeon acquainted him with the length of the proceſs; to which Mr. Stuart objected, on account of the interruption of his purſuits, and aſked whether he could not cut it out, and then it would be only neceſſary to heal the part. The ſurgeon replied in the affirmative, but mentioned the very excruciating pain and danger of ſuch an operation. Mr. Stuart, after a minute's reflection, threw himſelf back in his chair, and ſaid, 'I will ſit ſtill; do it now.'—The operation was performed with ſucceſs. With ſuch qualifications, although yet almoſt in penury, he conceived the deſign of viſiting Rome and Athens; but the ties of filial and fraternal affection induced him to poſtpone his journey, till he could inſure a certain proviſion for his mother, and his brother and ſecond ſiſter. His mother died: he had ſoon after the good fortune to place his brother and ſiſter in a ſituation that was likely to produce them a comfortable ſupport; and then, with a very ſcanty pittance in his pocket, he ſet out on foot for Rome; and thus he performed the greateſt part of his journey; travelling through Holland, France, &c. and ſtopping through neceſſity at Paris, and ſeveral other places in his way, where, by his ingenuity as an artiſt, he procured ſome moderate ſupplies, toward proſecuting the reſt of his journey. When arrived at Rome, he ſoon formed an intimate acquaintance with Mr. Nicholas Revett, an eminent painter and architect. From this gentleman Mr. Stuart firſt caught his ideas of that ſcience, in which (quitting the profeſſion of a painter) he afterward made ſuch a conſpicuous figure. During his reſidence at Rome, he ſtudied architecture and fortification; and, having no bounds to which his mind could be reſtricted, he entered into the army of the late empreſs-queen of Hungary, and ſerved a campaign in the capacity of chief engineer.

But the circumſtance on which Mr. Stuart's fame was principally founded, was his viſit to Athens, in conjunction with Mr. Revett. They were employed in this ſpot, ſo dear to the Muſes, from the year 1750 to 1755, in making drawings, and taking the exact admeaſurements of the Athenian architecture. Here he firſt became acquainted with ſir Jacob Bouverie and the late Mr. Dawkins, whoſe admiration of his great qualities and wonderful perſeverance ſecured to him their patronage. The generous-ſpirited and enterpriſing Dawkins, in particular, was glad to encourage a brother in ſcientific inveſtigation, who poſſeſſed equal ardour with himſelf, but very unequal reſources

for

for profecuting thofe enquiries in which they were both engaged; having at the fame time fo much fimilarity of difpofition, and ardour of purfuit.

The refult of their claffical labours was the appearance, in 1762, of the firft volume in folio of "The Antiquities of Athens meafured and delineated, by James Stuart, F.R.S. and S.A. and Nicholas Revett, Painters and Architects."—This work is a very valuable acquifition to the lovers of antiquities and the fine arts, and is a proper companion to the noble defcriptions of Palmyra and Balbec, by Mr. Dawkins and Mr. Wood, by whom the two artifts were early encouraged in the profecution of a defign fo worthy of the moft diftinguifhed patronage. To this work, and the long *walk* which the author performed to compofe it, he has been indebted for the name of *the Athenian Stuart*, univerfally decreed to him by the learned of this country.

Upon his return to England, Mr. Stuart was received into the late Mr. Dawkins's family; and, among the many patrons which the report of his extraordinary qualifications acquired him, the late lord Anfon led him forward to the reward moft judicioufly calculated to fuit his talents and purfuits. It was by his lordfhip's appointment that Mr. Stuart became furveyor to Greenwich hofpital, which he held till the day of his death with univerfal approbation. He likewife conftantly received the notice and eſteem of the marquis of Rockingham, and of the principal nobility and gentry of taſte and power. Befides his appointment at Greenwich hofpital, all the additions and rebuilding of that part which was deſtroyed by the fire there, were conducted under his direction. He likewife built feveral houfes in London; Mr. Anfon's in James's-fquare, Mrs. Montague's in Portman-fquare, &c.

In whatever new project he engaged, he purfued it with fuch avidity, that he feldom quitted it while there was any thing further to be learnt or underſtood from it. Thus he rendered himſelf ſkilful in the art of engraving, and of ſculpture; and his enthuſiaſtical love for antique elegance made him alſo an adept in all the remote reſearches of an antiquary. But in this diſplay of his talents, a juſt tribute to his memory as a man muſt not be forgotten. Thoſe who knew him intimately, and had opportunities of remarking the nobleneſs of his ſoul, will join in claiming for him the title of Citizen of the World; and, if he could be charged with poſſeſſing any partiality, it was to merit, in whomſoever he found it.

Mr. Stuart was twice married; firſt in 1760, to his houſekeeper, a very worthy woman, by whom he had a ſon, who died an infant; his ſecond wife, who ſurvived him, was the daughter of Mr. Blackſtone, a farmer in Kent; and to this lady, who was very young, he was united at the age of 67 By her

he had four children; one of whom a boy was the very image and tranſcript of himſelf, both in body and mind. He exhibited an aſtoniſhing genius for drawing, even before he was three years old, and would imitate with pen, or pencil, any thing that he ſaw lying on his father's table. This child (the darling of his father) died of the ſmall-pox toward the end of 1787. Mr. Stuart's health was obſerved to decline very rapidly from that time. He expired, at his houſe in Leiceſter-ſquare, on the ſecond of February 1788, in the 76th year of his age, and was buried in a vault of the church of St. Martin's in the Fields. Two volumes of his great work, "The Antiquities of Athens," have been publiſhed ſince his death; the 2d in 1790, the 3d in 1794: the former by Mr. Newton, the latter by Mr. Revely.

STUART (GILBERT), a Scottiſh hiſtorian, was born at Edinburgh, in the year 1742. His father, Mr. George Stuart, was a profeſſor in that univerſity, and a man of conſiderable eminence for claſſical taſte and literature. Gilbert Stuart, having made the uſual preparations in the grammar-ſchool and the univerſity, applied himſelf to the ſtudy of juriſprudence. For that profeſſion, however, he is ſaid to have been diſqualified by indolence: and he early began to indulge his paſſion for general literature, and boundleſs diſſipation. Yet his youth was not waſted altogether in idleneſs, for before he had completed his 22d year, he publiſhed "An Hiſtorical Diſſertation concerning the Antiquity of the Britiſh Conſtitution," which had ſo much merit as to obtain for him the degree of doctor of laws, from the univerſity of Edinburgh. After an interval of ſome years, in which he could not have neglected his ſtudies, he produced, 2. "A view of ſociety in Europe, in its progreſs from rudeneſs to refinement; or inquiries concerning the hiſtory of laws, government, and manners." This is a valuable work, and proves that he had meditated with much attention on the moſt important monuments of the middle ages. About the time when the firſt edition of this book appeared, Dr. Stuart applied for the profeſſorſhip of public law in the univerſity of Edinburgh; but being diſappointed, removed ſoon after to London. He there became from 1768 to 1774, one of the writers of the Monthly Review. In 1774 he returned to Edinburgh, where he began a magazine and review, called from the name of that city. In 1778 his View of Society was republiſhed. In 1782 he again viſited London, and engaged in the Political Herald, and the Engliſh Review; but being attacked by two formidable diſorders, the jaundice and the dropſy, he returned by ſea to his native country, where he died, in his father's houſe, on the 13th of Auguſt 1786.

The other works of Dr. Gilbert Stuart were, 3. An anonymous pamphlet againſt Dr. Adam, who had publiſhed a Latin grammar,

grammar, 1772. 4. "Obſervations concerning the public Law and Conſtitutional Hiſtory of Scotland," 8vo. Edinburgh, 1779. In this work he critically examined the preliminary book to Dr. Robertſon's Hiſtory of Scotland. 5. "The Hiſtory of the Eſtabliſhment of the Reformation of Religion in Scotland," London, 4to. 1780: a work commended for the eaſy dignity of the narrative, and for the more extraordinary virtue of ſtrict impartiality. 6. "The Hiſtory of Scotland," from the eſtabliſhment of the reformation to the death of queen Mary. London, 2 vols. 1782. His chief purpoſe in this book was to vindicate the character of that queen; but the whole is well written, and has been very generally read and admired. 7. He alſo reviſed and publiſhed "Sullivan's Lectures on the Conſtitution of England." This was about 1774. Dr. Stuart was about the middle ſize and juſtly proportioned. His countenance was modeſt and expreſſive, ſometimes announcing ſentiments of glowing friendſhip, of which he is ſaid to have been truly ſuſceptible; at others, diſplaying ſtrong indignation againſt folly and vice, which he had alſo ſhewn in his writings. With all his ardour for ſtudy, he yielded to the love of intemperance, to which, notwithſtanding a ſtrong conſtitution, he fell an early ſacrifice. His talents were great, and his writings uſeful: yet in his character altogether there appears to have been little that is worthy of imitation. He is painted in the moſt unfavourable colours by Mr. Chalmers, in his Life of Ruddiman, who ſays, "Such was Gilbert Stuart's laxity of principle as a man, that he conſidered ingratitude as one of the moſt venial of ſins. Such was his conceit as a writer, that he regarded no one's merits but his own. Such were his diſappointments, both as a writer and a man, that he allowed his peeviſhneſs to ſour into malice; and indulged his malevolence till it ſettled in corruption [K]." If this character be not too harſhly drawn, it is impoſſible that much ſhould be alledged in its defence.

STUBBE (Henry), an Engliſh writer of uncommon parts and learning, and eſpecially famous in his own times, was born at Partney, near Spilſbye in Lincolnſhire, Feb. 28, 1631. His father was a miniſter, and lived at Spilſbye; but being inclined to be an anabaptiſt, and forced to leave that place, he went with his wife and children into Ireland. Upon the breaking out of the rebellion there in 1641, the mother fled with her ſon Henry into England; and, landing at Liverpool, went on foot from thence to London; where ſhe gained a comfortable ſubſiſtence by her needle, and ſent her ſon Henry, being then ten years of age, to Weſtminſter-ſchool. There Dr. Buſby, the maſter, was ſo ſtruck with the ſurpriſing parts of the boy, that he ſhewed

[K] Life of Ruddiman, p. 230.

him

him more than ordinary favour; and recommended him to the notice of ſir Henry Vane, junior, who one day came accidentally into the ſchool. Sir Henry took a fancy to him, and frequently relieved him with money, and gave him the liberty of reſorting to his houſe, "to fill that belly," ſays Stubbe, "which otherwiſe had no ſuſtenance but what one penny could purchaſe for his dinner, and which had no breakfaſt except he got it by making ſomebody's exerciſe." He ſays this in the preface to his "Epiſtolary Diſcourſe concerning Phlebotomy;" where many other particulars of his life, mentioned by Mr. Wood, and here recorded, are alſo to be found. Soon after he was admitted on the foundation, and his maſter, in conſideration of his great progreſs in learning, gave him additional aſſiſtance in books and other neceſſaries.

In 1649, he was elected ſtudent of Chriſt-Church in Oxford; where, ſhewing himſelf too forward, ſaucy, and conceited, he was, as Mr. Wood relates, often kicked and beaten. However, through the intereſt of his patron, he was certainly of no ſmall conſequence; for the oath, called the Engagement, being framed by the parliament that ſame year, was ſome time after ſent down to the univerſity by him; and he procured ſome to be turned out, and others to be ſpared, according as he was influenced by affection or diſlike. While he continued an undergraduate, it was uſual with him to diſcourſe in the public ſchools very fluently in Greek, which conveys no ſmall idea of his learning. After he had taken a bachelor of arts degree, he went into Scotland, and ſerved in the parliament army there from 1653 to 1655: then he returned to Oxford, and took a maſter's degree in 1656; and, at the motion of Dr. Owen, was in 1657 made ſecond-keeper of the Bodleian library, under Dr. Barlow. He made great uſe and advantage of this poſt for the aſſiſtance of his ſtudies, and held it till 1659; when he was removed from it, as well as from his place of ſtudent of Chriſt-church; for he had publiſhed the ſame year, "A Vindication" of his patron ſir Henry Vane; "An Eſſay on the good Old Cauſe;" and a piece, entitled, "Light ſhining out of Darkneſs, with an Apology for the Quakers," in which he reflected upon the clergy and the univerſities.

After his ejection, he retired to Stratford upon Avon in Warwickſhire, in order to practiſe phyſic, which he had ſtudied ſome years; and upon the Reſtoration applied to Dr. Morley, ſoon after biſhop of Wincheſter, for protection in his retirement. He aſſured him of an inviolable paſſive obedience, which was all he could or would pay, till the covenant was renounced; and, upon the re-eſtabliſhment of epiſcopacy, received confirmation from the hands of his diocefan. In 1661, he went to Jamaica, being honoured with the title of his majeſty's phyſician for that

iſland; but the climate not agreeing with him, he returned and ſettled at Stratford. Afterwards he removed to Warwick, where he gained very conſiderable practice, as likewiſe at Bath, which he frequented in the ſummer ſeaſon. He did not, however, apply ſo cloſely to the buſineſs of his profeſſion, as to neglect every thing elſe: on the contrary, he was ever attentive to the tranſactions of the literary world, and was often a principal party concerned. Before the Reſtoration, he had joined Mr. Hobbes, with whom he was intimately acquainted, againſt Dr. Wallis, and other mathematicians; and had publiſhed a very ſmart tract or two in that controverſy, in which he was regarded as ſecond to Hobbes. After the Reſtoration, he was engaged in a controverſy with ſome members of the Royal Society, or rather with the Royal Society itſelf; in which, far from being a ſecond, he was now a principal, and indeed alone.

The Royal Society had from its firſt inſtitution alarmed the zealous admirers of the old philoſophy, who affected to repreſent the views of many of its members to be the deſtruction, not only of true learning, but even of religion itſelf. This gave occaſion to Dr. Sprat's "Hiſtory of the Royal Society" in 1667, and to a diſcourſe by Mr. Glanvill in 1668, under the title of "Plus ultra, or, the progreſs and advancement of knowledge ſince the days of Ariſtotle, in an account of ſome of the moſt remarkable late improvements of practical uſeful learning, to encourage philoſophical endeavours." Mr. Stubbe attacked both theſe works with great warmth and ſeverity, yet with prodigious acuteneſs and learning, in a 4to volume, entitled, "Legends no hiſtory, or a ſpecimen of ſome animadverſions upon the hiſtory of the Royal Society; together with the Plus ultra of Mr. Glanvill, reduced to a Non plus, 1670." In this book he charges the members of the Royal Society with intentions to bring contempt upon ancient and ſolid learning, eſpecially the Ariſtotelian philoſophy, to undermine the univerſities, to deſtroy the eſtabliſhed religion, and even to introduce popery. This laid the foundation of a controverſy, which was carried on with great heat and much ill language, for ſome time; and Stubbe wrote ſeveral pieces to ſupport his allegations. He was encouraged in this affair by Dr. Fell, who was no admirer of the Royal Society; and he made himſelf ſo obnoxious to that body, that, as he himſelf informs us, "they threatened to write his life."

The writings of Mr. Stubbe, though his life was no long one, were extremely numerous, and upon various ſubjects. Thoſe which he publiſhed before the Reſtoration were againſt monarchy, miniſters, univerſities, churches, and every thing which was dear to the royaliſts; yet he did this more to pleaſe and ſerve his friend and patron ſir Henry Vane, than out of principle

ciple or attachment to a party: and when his antagoniſts inſulted him for changing his tone afterwards, he made no ſcruple at all to confeſs it: "My youth," ſays he [1], "and other circumſtances, incapacitated me from rendering him any great ſervices; but all that I did, and all that I wrote, had no other aim: nor do I care how much any man can inodiate my former writings, ſo long as they were ſubſervient to him." "The truth is, and all," ſays Wood, "who knew him in Oxford, knew this of him for certain, that he was no frequenter of conventicles, no taker of the covenant or engagement, no contractor of acquaintance with notorious ſectaries; that he neither enriched nor otherwiſe advanced himſelf during the late troubles, nor ſhared the common odium, and dangers, or proſperity of his benefactor." On this account he eaſily made his peace with the royaliſts, after the Reſtoration: yet not, as it ſhould ſeem, without ſome overt acts on his part. Thus, for inſtance, beſides conforming entirely to the church of England, he wrote a ſmall piece againſt Harrington's "Oceana," in the year 1660; which, in the preface to "The good old cauſe," printed in 1659, he had extolled, "as if," ſays Wood, "it were the pattern in the mount." By theſe means he made amends for all the offence he had given: "I have at length," ſays he, "removed all the umbrages I ever lay under; I have joined myſelf to the church of England, not only on account of its being publicly impoſed (which in things indifferent is no ſmall conſideration, as I learned from the Scottiſh tranſactions at Perth;) but becauſe it is the leaſt defining, and conſequently the moſt comprehenſive and fitting to be national."

After a life of almoſt perpetual war and conflict in various ways, this extraordinary man came to an untimely end: yet not from any contrivance or deſigns of his enemies, although his impetuous and furious zeal hurried him to ſay that they often put him in fear of his life. Being at Bath in the ſummer ſeaſon, he had a call from thence to a patient at Briſtol; and whether becauſe it was deſired, or from the exceſſive heat of the weather, he ſet out in the evening, and went a by way. Mr. Wood ſays that "his head was then intoxicated with bibbing, but more with talking, and ſnuffing of powder:" be that as it may, he was drowned in paſſing a river about two miles from Bath, on the 12th of July, 1676. His body was taken up the next morning, and the day after buried in the great church at Bath; when his old antagoniſt Glanvill, who was the rector, preached his funeral ſermon; but, as it is natural to imagine, without ſaying much in his favour. Soon after, a phyſician of that place made the following epitaph, which, though never put

[1] Preface to epiſtolary diſcourſe concerning phlebotomy.

over him, deſerves to be recorded. "Memoriæ ſacrum. Poſt varios caſus, et magna rerum diſcrimina, tandem hic quieſcunt mortalitatis exuviæ Henrici Stubbe, medici Warwicenſis, quondam ex æde Chriſti Oxonienſis, rei medicæ, hiſtoricæ, ac mathematicæ peritiſſimi, judicii vivi, & librorum helluonis: qui, quum multa ſcripſerat, & plures ſanaverat, aliorum ſaluti ſedulo proſpiciens, propriam neglexit. Obiit aquis frigidis ſuffocatus, 12 die Julii, A. D. 1679."

Wood was contemporary with Stubbe at Oxford, and has given him this character: that, "he was a perſon of moſt admirable parts, and had a moſt prodigious memory; was the moſt noted Latiniſt and Grecian of his age; was a ſingular mathematician, and thoroughly read in all political matters, councils, eccleſiaſtical and profane hiſtories; had a voluble tongue, and ſeldom heſitated either in public diſputes or common diſcourſe; had a voice big and magiſterial, and a mind equal to it; was of an high generous nature, ſcorned money and riches, and the adorers of them; was accounted a very good phyſician, and excellent in the things belonging to that profeſſion, as botany, anatomy, and chemiſtry. Yet, with all thoſe noble accompliſhments, he was extremely raſh and imprudent, and even wanted common diſcretion. He was a very bold man, uttered any thing that came into his mind, not only among his companions, but in public coffee-houſes, of which he was a great frequenter: and would often ſpeak freely of perſons then preſent, for which he uſed to be threatened with kicking and beating. He had a hot and reſtleſs head, his hair being carrot-coloured, and was ever ready to undergo any enterpriſe, which was the chief reaſon that macerated his body almoſt to a ſkeleton. He was alſo a perſon of no fixed principles; and whether he believed thoſe things which every good chriſtian doth, is not for me to reſolve. Had he been endowed with common ſobriety and diſcretion, and not have made himſelf and his learning mercenary and cheap to every ordinary and ignorant fellow, he would have been admired by all, and might have picked and chuſed his preferment; but all theſe things being wanting, he became a ridicule, and undervalued by ſober and knowing ſcholars, and others too."

Some other particulars, relating to Stubbe, may be read in the article GREATRAKES.

STUBBS (GEORGE), rector of Gunville, in Dorſetſhire, a worthy, honeſt, intelligent writer, though little known as ſuch, wrote many of the beſt papers in the Free-thinker, 1718, (in conjunction with Ambroſe Philips and others,) a "New Adventure of Telemachus," printed in the London Journal of 1723 or 4, ſince printed ſeparately in 8vo. a beautiful piece, founded upon principles of liberty and true government, and the

reverſe of the archbiſhop of Cambray's on that ſubject, which, however palliated, are upon a wrong foundation. Three or four letters in the London Journal, by biſhop Hoadly, at that time ſigned Britannicus, arguing againſt Popery, (which obliged even that great and good man to make an entire ſubmiſſion, without exception, to the pope, againſt the tenor of all his works) evidently laid the foundation on which G. Stubbs built his "New Adventure." He alſo wrote "A Dialogue on Beauty," in the manner of Socrates, between Socrates and Aſpaſia. This he made the elegant foundation of a copy of verſes on the late Dr. John Hoadly's marriage, 1736, incloſing to him, with a letter, "Aſpaſia to Florimel," referring all along to that dialogue. There are ſome other copies of verſes by him ſtill in manuſcript, though well worthy preſerving, viz. "The Athenian Statue," an allegorical poem, doing juſtice both to biſhop Rundle (whoſe virtues he knew how to commend, as well as to laugh at his foibles), and to the eccleſiaſtical prudery and ſlander of biſhop Gibſon and Venn: "Fickle Friendſhip," on Dr. Rundle; and "Verſes on Miſs Wenman's Singing," the author having dreamed of her. Though the critics, perhaps, may think all theſe too florid, yet they are very beautiful, and would better pleaſe the many. He printed alſo two ſmall volumes (if not more) of "Mad. Sevigné's Letters," the firſt ever known in Engliſh, and thought to preſerve the good-humour of the originals better than any of his ſucceſſors. He was intimately connected with Mr. Deputy Wilkins, the Whig printer in Little-Britain, by marrying his ſiſter for his firſt wife, who, by the way, was taken in by the French prophets. G. Stubbs married a ſecond wife at Saliſbury, daughter of Mr. Alderman King, who, after his death was married a ſecond time, to Mr. Hinxman, rector of Houghton near Stockbridge. Mr. Stubbs was a ſilent, reſerved man, as ſeeming conſcious of a want of addreſs, though at the ſame time, of ſuperior abilities and genius.

STUKELEY (William), an antiquary of much celebrity [M], deſcended from an ancient family [N] in Lincolnſhire, was born at Holbech in that county, November 7, 1687. After having had the firſt part of his education at the free-ſchool of that place, under the care of Mr. Edward Kelſal, he was admitted into Bene't-college in Cambridge, Nov. 7, 1703, under the tuition of Mr. Thomas Fawcett, and choſen a ſcholar there in April following. While an under-graduate, he often

[M] Anecdotes of Bowyer, by Nichols, p. 621.

[N] His father, John, was of the family of the Stukeleys, lords of Great Stukeley, near Huntingdon. His mother, Frances, daughter of Robert Bullen, of Weſton, Lincolnſhire, deſcended from the ſame anceſtors with Anne Bullen.

indulged a ſtrong propenſity for drawing and deſigning; and began to form a collection of antiquarian books. He made phyſic, however, his principal ſtudy, and with that view took frequent perambulations through the neighbouring country, with the famous Dr. Hales, Dr. John Gray of Canterbury, and others, in ſearch of plants; and made great additions to Ray's "Catalogus Plantarum circa Cantabrigiam;" which, with a map of the county, he was ſolicited to print; but his father's death, and various domeſtic avocations prevented it. He ſtudied anatomy under Mr. Rolfe the ſurgeon; attended the chemical lectures of ſignor Vigani; and, taking the degree of M. B. in 1709, made himſelf acquainted with the practical part of medicine under the great Dr. Mead at St. Thomas's hoſpital. He firſt began to practiſe at Boſton in his native county, where he ſtrongly recommended the chalybeate waters of Stanfield near Folkingham. In 1717 he removed to London, where, on the recommendation of his friend Dr. Mead, he was ſoon after elected F. R. S. and was one of the firſt who revived that of the Antiquaries in 1718, to which laſt he was ſecretary for many years during his reſidence in town. He was alſo one of the earlieſt members of the Spalding ſociety. He took the degree of M. D. at Cambridge in 1719, and was admitted a fellow of the College of Phyſicians in the year following, about which time (1720) he publiſhed an account of "Arthur's Oon" in Scotland, and of "Graham's dyke," with plates, 4to. In the year 1722, he was appointed to read the Gulſtonian Lecture, in which he gave a deſcription and hiſtory of the Spleen, and printed it in folio, 1723, together with ſome anatomical obſervations on the diſſection of an elephant, and many plates coloured in imitation of nature. Conceiving that there were ſome remains of the Eleuſinian myſteries in freemaſonry, he gratified his curioſity, and was conſtituted maſter of a lodge (1723), to which he preſented an account of a Roman amphitheatre at Dorcheſter, in 4to. After having been one of the cenſors of the College of Phyſicians, of the council of the Royal Society, and of the committee to examine into the condition of the aſtronomical inſtruments of the Royal Obſervatory of Greenwich, he left London in 1726, and retired to Grantham [o] in Lincolnſhire, where he ſoon came into great requeſt. The dukes of Ancaſter and Rutland, the families of Tyrconnel, Cuſt, &c. &c. and moſt of the prin-

[o] In this town ſir Iſaac Newton (one of the early friends of Dr. Stukeley) received the firſt part of his education, and intended to have ended his days, if he could have met with a ſuitable houſe. Dr. Stukeley, by his reſidence there, had an opportunity of collecting ſome memoirs of the earlier part of ſir Iſaac's life and family, which he communicated to Mr. Conduit, who then propoſed publiſhing his life. Theſe papers, through the marriage of a daughter, fell into the hands of the late lord Lymington.

cipal families in the country, were glad to take his advice. During his reſidence here, he declined an invitation from Algernon earl of Hertford, to ſettle as a phyſician at Marlborough, and another to ſucceed Dr. Hunter at Newark. In 1728 he married Frances daughter of Robert Williamſon, eſq; of Allington, near Grantham, a lady of good family and fortune. He was greatly afflicted with the gout, which uſed generally to confine him during the winter months. On this account, for the recovery of his health, it was cuſtomary with him to take ſeveral journies in the ſpring, in which he indulged his innate love of antiquities, by tracing out the footſteps of Cæſar's expedition in this iſland, his camps, ſtations, &c. The fruit of his more diſtant travels was his "Itinerarium Curioſum; or, an Account of the Antiquities and Curioſities in his Travels through Great Britain, Centuria I." adorned with one hundred copper-plates, and publiſhed in folio, London, 1724. This was reprinted after his death, in 1776, with two additional plates; as was alſo publiſhed the ſecond volume (conſiſting of his deſcription of *The Brill*, or Cæſar's camp at Pancras, "Iter Boreale, 1725," and his edition of Richard of Cirenceſter [P], with his own notes, and thoſe of Mr. Bertram of Copenhagen, with whom he correſponded), illuſtrated with 103 copper-plates engraved in the doctor's life-time. Overpowered with the fatigue of his profeſſion, and repeated attacks of the gout, he turned his thoughts to the church; and, being encouraged in that purſuit by archbiſhop Wake, was ordained at Croydon, July 20, 1720; and in October following was preſented by lord-chancellor King to the living of All-Saints, in Stamford [Q]. At the time of his entering on his parochial cure (1730), Dr. Rogers of that place had juſt invented his Oleum Arthriticum; which Dr. Stukeley ſeeing others uſe with admirable ſucceſs, he was induced to do the like, and with equal advantage: for it not only ſaved his joints, but, with the addition of a proper regimen, and leaving off the uſe of fermented liquors, he recovered his health and limbs to a ſurpriſing degree, and ever after enjoyed a firm and active ſtate of body, beyond any example in the like circumſtances, to a good old age. This occaſioned him to publiſh an account of the ſucceſs of the external application of this oil in innumerable inſtances, in a letter to ſir Hans Sloane, 1733; and the year after he publiſhed alſo, "A Treatiſe on the Cauſe and Cure of the Gout, from a new Rationale;" which, with an abſtract

[P] Publiſhed in 1757, under this title: "An Account of Richard of Cirenceſter, monk of Weſtminſter, and of his Works: with his ancient Map of Roman Britain: and the Itinerary thereof."

[Q] He had the offer of that of Holbech, the place of his nativity, from Dr. Reynolds, biſhop of Lincoln; and of another from the earl of Winchelſea; but he declined them both.

of it, has paſſed through ſeveral editions. He collected ſome remarkable particulars at Stamford in relation to his predeceſſor biſhop Cumberland; and, in 1736, printed an explanation, with an engraving, of a curious ſilver plate of Roman workmanſhip in baſſo relievo, found underground at Riſley Park in Derbyſhire; wherein he traces its journey thither, from the church of Bourges, to which it had been given by Exſuperius, called St. Swithin, biſhop of Toulouſe, about the year 205. He publiſhed alſo the ſame year, his "Palæographia Sacra, N° I. or, Diſcourſes on the Monuments of Antiquity that relate to Sacred Hiſtory," in 4to, which he dedicated to ſir Richard Ellys, bart. "from whom he had received many favours." In this work (which was to have been continued in ſucceeding numbers) he undertakes to ſhew, how Heathen Mythology is derived from Sacred Hiſtory, and that the Bacchus in the Poets is no other than the Jehovah in the Scripture, the conductor of the Iſraelites through the wilderneſs. In his country retirement he diſpoſed his collection of Greek and Roman coins according to the order of the Scripture Hiſtory; and cut out a machine in wood [R] (on the plan of an Orrery) which ſhews the motion of the heavenly bodies, the courſe of the tide, &c. In 1737 he loſt his wife; and, in 1738, married Elizabeth, the only daughter of Dr. Gale dean of York, and ſiſter to his intimate friends Roger and Samuel Gale, eſquires: and from this time he often ſpent his winters in London. In 1740, he publiſhed an account of Stonehenge, dedicated to the duke of Ancaſter, who had made him one of his chaplains, and given him the living of Somerby near Grantham the year before. In 1741, he preached a Thirtieth of January Sermon before the Houſe of Commons; and in that year became one of the founders of the Egyptian ſociety [S]. In 1743 he printed an account of lady Roiſia's ſepulchral cell lately diſcovered at Royſton, in a tract, entitled, "Palæographia Britannica, N° I." to which an anſwer was publiſhed by Mr. Parkin [T] in 1744. The doctor replied in "Palæographia Britannica, N° II." 1746, giving an account therein of the origin of the univerſities of Cambridge and Stamford, both from Croyland-abbey; of the Roman city Granta, on the north-ſide of the river, of the beginning of Cardike near Waterbeach, &c. To this Mr. Parkin again replied in 1748; but it does not appear that

[R] He alſo cut out a Stonehenge in a wood, arranged on a common round trencher; which at his ſale was purchaſed by Edward Haiſtwell, eſq; F. S. A. for 1l. 12s.

[S] Of which ſee the "Anecdotes of Bowyer," p. 107 and 623. The great and learned earl of Pembroke, the firſt patron of this ſociety, accompanied Dr. Stukeley in opening the barrows on the Wiltſhire Downs; and drawings of his lordſhip's antique marbles at Wilton were taken by the doctor.

[T] Charles Parkin, M. A. rector of Oxburgh, who continued Mr. Blomfield's hiſtory of Norfolk.

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the doctor took any further notice of him. In 1747, the benevolent duke of Montagu (with whom he had become acquainted at the Egyptian ſociety) prevailed on him to vacate his preferments in the country, by giving him the rectory of St. George, Queen-ſquare; whence he frequently retired to Kentiſh-town, where the following inſcription was placed over his door:

"Me dulcis ſaturet quies;
Obſcuro poſitus loco
Leni perfruar otio
Chyndonax Druida [u].

"O may this rural ſolitude receive,
And contemplation all its pleaſures give,
The Druid prieſt!"

He had the misfortune to loſe his patron in 1749; on whoſe death he publiſhed ſome verſes, with others on his entertainment at Boughton, and a "Philoſophic Hymn on Chriſtmas-day." Two papers by the doctor, upon the Earthquakes in 1750, read at the Royal Society, and a Sermon preached at his own pariſh-church on that alarming occaſion, were publiſhed in 8vo, 1750, under the title of "The Philoſophy of Earthquakes, natural and Religious;" of which a ſecond part was printed with a ſecond edition of his ſermon on "the Healing of Diſeaſes as a Character of the Meſſiah, preached before the College of Phyſicians Sept. 20, 1750." In 1751 (in "Palæographia Britannica, N° III.") he gave an account of Oriuna the wife of Caraufius; in Phil. Tranſ. vol. xlviii. art. 33, an account of the Eclipſe predicted by Thales; and in the Gentleman's Magazine. 1754, p. 407, is the ſubſtance of a paper read at the Royal Society in 1752, to prove that the coral-tree is a ſea-vegetable. On Wedneſday the 27th of February, 1765, Dr. Stukeley was ſeized with a ſtroke of the palſy, which was brought on by attending a full veſtry, at which he was accompanied by ſerjeant Eyre [x], on a conteſted election for a lecturer. The room being hot, on their return through Dr. Stukeley's garden, they both caught their deaths; for the ſerjeant never was abroad again, and the doctor's illneſs came on that night. Soon after this accident his faculties failed him; but he continued quiet and compoſed until Sunday following, the 3d of March, 1765, when he departed, in his ſeventy-

[u] Alluding to an urn of glaſs ſo inſcribed, found in France, which he was firmly perſuaded contained the aſhes of an arch-druid of that name (whoſe portrait forms the frontiſpiece to Stonehenge), though the French antiquaries in general conſidered it as a forgery; but Mr. Tutet has a MS. vindication of it, by ſome learned French antiquary, 43 pages in ſmall 4to.

[x] Of whom ſee further in Anecdotes of Bowyer, p. 625.

eighth

eighth year, which he attained by remarkable temperance and regularity. By his own particular directions, his corpſe was conveyed in a private manner to Eaſt-Ham in Eſſex, and was buried in the church-yard, juſt beyond the eaſt end of the church, the turf being laid ſmoothly over it, without any monument. This ſpot he particularly fixed on, in a viſit he paid ſome time before to the vicar of that pariſh, when walking with him one day in the church-yard. Thus ended a valuable life, daily ſpent in throwing light on the dark remains of antiquity. His great learning and profound ſkill in thoſe reſearches enabled him to publiſh many elaborate and curious works, and to leave many ready for the preſs. In his medical capacity, his "Diſſertation on the Spleen" was well received. His "Itinerarium Curioſum," the firſt-fruits of his juvenile excurſions, preſaged what might be expected from his riper age, when he had acquired more experience. The curious in theſe ſtudies were not diſappointed, for, with a ſagacity peculiar to his great genius, with unwearied pains and induſtry, and ſome years ſpent in actual ſurveys, he inveſtigated and publiſhed an account of thoſe ſtupendous works of the remoteſt antiquity, Stonehenge and Abury, in 1743, and hath given the moſt probable and rational account of their origin and uſe, aſcertaining alſo their dimenſions with the greateſt accuracy. So great was his proficiency in Druidical hiſtory, that his familiar friends uſed to call him, "The Arch-Druid of this age." His works abound with particulars that ſhew his knowledge of this celebrated Britiſh prieſthood; and in his Itinerary he announced a "Hiſtory of the ancient Celts, particularly the firſt inhabitants of Great-Britain," for the moſt part finiſhed, to have conſiſted of four volumes, folio, with above 300 copper-plates, many of which were engraved. Great part of this work was incorporated into his Stonehenge and Abury. In his "Hiſtory of Carauſius," in 2 vols. 4to, 1757, 1759, he has ſhewn much learning and ingenuity in ſettling the principal events of that emperor's government in Britain. To his intereſt and application we are indebted for recovering from obſcurity Richard of Cirenceſter's Itinerary of Roman Britain, which has been mentioned before. His diſcourſes, or ſermons, under the title of "Palæographia Sacra, 1763," on the vegetable creation," beſpeak him a botaniſt, philoſopher, and divine, replete with ancient learning, and excellent obſervations: but a little too much tranſported by a lively fancy and invention. He cloſed the laſt ſcenes of his life with completing a long and laborious work on ancient Britiſh coins, in particular of Cunobelin; and felicitated himſelf on having from them diſcovered many remarkable, curious, and new anecdotes, relating to the reign of that and other Britiſh kings.

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The 23 plates of this work were publiſhed after his deceaſe; but the MS. (left ready for publiſhing) remained in the hands of his daughter Mrs. Fleming, relict of Richard Fleming, eſq; an eminent ſolicitor, who was the doctor's executor. By his firſt wife Dr. Stukeley had three daughters; of whom one died young; the other two ſurvived him; the one, Mrs. Fleming already mentioned; the other, wife to the Rev. Thomas Fairchild, rector of Pitſey, in Eſſex. By his ſecond wife, Dr. Stukeley had no child. To the great names already mentioned among his friends and patrons, may be added thoſe of Mr. Folkes, Dr. Berkeley biſhop of Cloyne (with whom he correſponded on the ſubject of Tar-water), Dr. Pocock biſhop of Meath, and many others of the firſt rank of literature at home: and among the eminent foreigners with whom he correſponded were Dr. Heigertahl, Mr. Keyſler, and the learned father Montfaucon, who inſerted ſome of his deſigns (ſent him by archbiſhop Wake) in his Antiquity explained. A good account of Dr. Stukeley was, with his own permiſſion, printed in 1725, by Mr. Maſters, in the ſecond part of his hiſtory of Corpus Chriſti-college; and very ſoon after his death a ſhort but juſt character of him was given in the Gentleman's Magazine for 1765, by his friend Peter Collinſon. Of both theſe, the author of the Anecdotes of Bowyer availed himſelf; and was favoured with ſeveral additional particulars from reſpectable authority. After his deceaſe, a medal of him was caſt and repaired by Gaub; on one ſide the head adorned with oak leaves, inſcribed REV. GVL. STVKELEY, M. D. S. R. & A. S. Exergue, æt. 54. Reverſe, a view of Stonehenge, OB. MAR. 4, 1765, ÆT. 84; [but this is a miſtake, for he was in fact but 78]. There is a portrait of him, after Kneller, in mezzotinto, by J. Smith in 1721, before he took orders, with his arms, viz. Argent, a Spread-Eagle double-headed Sable. Mrs. Fleming had another portrait of him in his robes, by Wills; and Mrs Parſons (relict of Dr James Parſons) had a fine miniature, which was eſteemed a good likeneſs.

STUNICA (JAMES LOPEZ), or, in his own language, *Didaco Lopez de Zuniga*, a learned Spaniſh divine and philologer, of the univerſity of Alcala, who wrote againſt Eraſmus, and againſt the notes of James le Fevre on St. Paul's Epiſtles. He produced alſo an account of a journey from Alcala to Rome, entitled, "Itinerarium, dum Compluto Romam proficiceretur." He died at Naples in 1530. He had a relation called Diego Stunica, an Auguſtine Monk, and a doctor of Toledo.

STURMIUS (JAMES), a German of great learning and excellent qualities [y], was of a noble family of Straſburg, and

[y] Melchior, Adam in vitis juriſconſult.—Bayle, Dict.

born

born there in 1489. He made himſelf illuſtrious by the ſervices he did his country; and dicharged the moſt conſiderable poſts with the greateſt capacity and probity. He acquitted himſelf with the higheſt reputation, in ſeveral deputations to the diets of the empire, the imperial court, and that of England. He contributed very much to the reformation of religion at Straſhurg, to the erecting of a college which was opened there ten years after, and to the compilation of the hiſtory of the reformation in Germany by Sleidan. This Sleidan thus teſtifies, in the preface to that excellent work: "Nothing becomes an hiſtory more than truth and candour; and I am ſure I have taken great pains, that nothing might be wanting to me in that reſpect: for I have not advanced any thing upon ſlight grounds and mere report, but have taken my materials from the records, which I have carefully collected, and which are of undoubted authority. I received likewiſe the aſſiſtance of that noble and excellent perſon, James Sturmius, who, having been above thirty years engaged in public and important affairs with the higheſt reputation, and having generouſly honoured me with his friendſhip, frequently cleared up my doubts, and put me into the right way; and, at my requeſt before his laſt illneſs, read over the greateſt part of the work, and made the neceſſary remarks upon it." He died at Straſburg Oct. 30, 1553, after languiſhing of a fever for two months. Sleidan, who mentions this, adds, that "he was a man of great prudence and integrity, and the glory of the German nobility, on account of the excellent qualities of his mind, and his diſtinguiſhed learning."

Though he had a zeal for religion, yet he had been ſome years without receiving the communion; being ſcandalized at the diſputes which prevailed among the divines concerning theſe words: "This is my body."

STURMIUS (John), the Cicero of Germany, if we may uſe the terms of Melchior Adam, was born at Sleida in Eifel, near Cologne, in 1507. He was initiated in letters in his native country, with the ſons of count de Manderſcheid, whoſe receiver his father was, and afterwards ſtudied at Liege in the college of St. Jerome. In 1524, he went to Louvain, where he ſpent five years, three in learning, and two in teaching; and had for his fellow-ſtudents, John Sleidan, Andrew Veſalius, and ſome others, who afterwards became very eminent men, and had a great eſteem for him. He ſet up a printing-preſs with Rudger Reſcius, profeſſor of the Greek tongue, and printed ſeveral Greek authors. He began with Homer, and ſoon after carried thoſe editions to Paris, in 1529, where he made himſelf highly eſteemed, and read public lectures upon the Greek and Latin writers, and upon logic. He married alſo there, and kept

kept a great number of boarders; but as he liked what were called the new opinions in religion, he was more than once in danger; which, undoubtedly, was the reaſon why he removed to Straſburg in 1537, in order to take poſſeſſion of the place offered him by the magiſtrates. The year following he opened a ſchool, which became famous, and by his means obtained from the emperor Maximilian II. the title of an univerſity in 1566. He was very well ſkilled in polite literature, wrote Latin with great purity, and underſtood the method of teaching; and it was owing to him, that the college of Straſburg, of which he was rector, became the moſt flouriſhing in all Germany. His talents were not confined to the ſchools; he was frequently intruſted with ſeveral deputations in Germany and foreign countries, and diſcharged theſe employments with great honour and diligence. He ſhewed extreme charity to the refugees who fled on account of religion: he was not ſatisfied with labouring to aſſiſt them by his advice and recommendations, but he alſo ran in debt, and impoveriſhed himſelf by his great hoſpitality towards them. His life was expoſed to many troubles, and eſpecially to the perſecutions of the Lutheran miniſters. He found at Straſburg a moderate Lutheraniſm, to which he ſubmitted without reluctance, though he was of Zuinglius's opinion. The Lutheran miniſters by degrees grew angry with thoſe who denied the real preſence: their violent ſermons diſpleaſed him; and it is ſaid, that he alſo ſpent many years without being preſent at the public exerciſes of religion. He found himſelf preſſed very hard, and at length declared himſelf for Calviniſm, of which he was ſuſpected ſo early as 1561. He was deprived of his rectorſhip of the univerſity; and the Calviniſts were all turned out of their places. He died March 3, 1589, aged above eighty. He had been thrice married, but left no children. Though he loſt his ſight ſome time before his death, yet he did not diſcontinue his labours for the public good. He publiſhed a great number of books.

STURMIUS (John Christopher), or STURM, was born at Hippolſtein in 1635. He was a profeſſor of philoſophy and mathematics at Altdorf, and died there in 1703. 1. In 1670, he publiſhed a German tranſlation of the works of Archimedes, and afterwards produced many other books of his own. 2. "Collegium experimentale curioſum," 4to, Nuremberg, 1676; reprinted in 4to, 1701. He ſpeaks, in this work, of various philoſophical inſtruments, ſuch as the camera obſcura, the air-pump, barometer, &c. There is alſo a project for an aeroſtatic machine, on the principles of father de Lana. 3. "Phyſica electiva, et Hypothetica," 2 vols. 4to, Nuremberg,

Nuremberg, 1675; reprinted at Altdorf, 1730. 4. "Scientia Cofmica," folio, Altdorf, 1670. 5. "Architecturæ militaris Tyrocinia," at the fame place, folio, 1682. 6. "Epiftola de veritate propofitionum Borelli de motu animalium," 4to, Nuremb. 1684. 7. "Phyficæ conciliatricis Conamina," 8vo, Altdorf, 1684. 8. "Mathefis enucleata," 8vo, Nuremb. 1695. 9. "Mathefis Juvenilis," Nuremb. 2 vols. 8vo, 1699. 10. "Phyficæ modernæ compendium," 8vo, Nuremb. 1704. 11. "Tyrocinia mathematica," folio, Leipfic, 1707. 12. "Prælectiones Academicæ," 4to, 1722. 13. "Prælectiones Academicæ," Strafburg, 12mo. The works of this author are ftill more numerous, but the moft important of them are here enumerated.

SUAREZ (Francis), a Spanifh Jefuit, born at Grenada, Jan. 5, 1548; was a profeffor of reputation at Alcala, at Salamanca, and at Rome. He was afterwards invited to Coimbra in Portugal, where he became the principal profeffor of divinity. He is an author of the moft voluminous kind; his works extending to 23 volumes, in folio; and fo extraordinary was his memory, that if any paffage was cited from them, he could immediately go on to the end of the chapter or book. Yet it was with fome difficulty, that, with all his talents, he gained admiffion into the order of Jefuits. He died at Lifbon, in 1617, with the greateft piety and refignation. "I did not know," faid he, "that it was fo agreeable a thing to die." By order of pope Paul V. he wrote a book "againft the errors of the Engliih fect," which James I. caufed to be publicly burnt at St. Paul's. "Happy fhould I be," faid he, "could I feal with my blood the truths I have defended with my pen." Yet unpopular as this work muft have rendered his name in this country, his treatife on law, "Tractatus de Legibus," was printed in London, in 1679, in folio. His works are chiefly on the fubjects of metaphyfics, morality, and theology. Father Noel, a French Jefuit, made an abridgement of the works of this commentator, which was publifhed at Geneva in 1732, in folio.

SUCKLING (Sir John), an Engliih poet and dramatic writer[z], was fon of fir John Suckling, comptroller of the houfhold to Charles I. and was born at Witham in Effex, in 1613. It is recorded as a remarkable thing, that his mother went till the eleventh month of him; however, the flownefs of his birth was fufficiently made up in the quicknefs, ftrength, and fertility of his genius. He firft difcovered a ftrong propenfity to languages, infomuch that he is faid to have fpoken Latin at five years of age, and to have written it at nine.

[z] Life prefixed to his works. Langbaine's account of dramatic poets.

From

From his early foundation in language, he proceeded in the courſe of his ſtudies, and became accompliſhed in polite literature. He cultivated muſic and poetry, and excelled in both: for though he had a vivacity and ſprightlineſs in his nature, which would not ſuffer his attention to be long confined to any thing, yet he had made ample amends for this by ſtrength of genius and quickneſs of apprehenſion. When he was grown up, he travelled into foreign countries, where he made a collection of their virtues and accompliſhments, without any tincture of their vices and follies; only ſome thought he had a little too much of the French air, which, however, was perhaps rather natural, than acquired in him; the eaſineſs of his carriage and addreſs being ſuitable to the oppenneſs of his heart, and to that gaiety, wit, and gallantry, which were the characteriſtics of his nature. In the mean time he ſeems to have affected nothing more than the character of a courtier and a fine gentleman; which he ſo far attained, that he was allowed to have the peculiar happineſs of making every thing he did become him.

Yet he was not ſo devoted to the Muſes, or to the ſoftneſs and luxury of courts, not ſo much "the delight of the court, and the darling of the Muſes," as Winſtanley ſays of him, as to be wholly a ſtranger to the camp. In his travels he made a campaign under the great Guſtavus Adolphus, where he was preſent at three battles, five ſieges, and ſeveral ſkirmiſhes; and if his valour was not ſo remarkable, ſays Mr. Langbaine, in the beginning of our civil wars, yet his loyalty was exceedingly ſo: for after his return to his country, he raiſed a troop of horſe for the king's ſervice entirely at his own charge, and ſo richly and completely mounted, that it is ſaid to have ſtood him in 12,000l. But theſe troops and their leader diſtinguiſhed themſelves only by their finery: they did nothing for the king's ſervice, which ſir John laid very much to heart; and ſoon after this miſcarriage was ſeized with a fever, of which he died at twenty-eight years of age. The advantages of birth, perſon, education, parts, and fortune, with which this gentleman ſet out in the world, had raiſed the expectations of mankind to a prodigious height; and perhaps his dying ſo young was better for his fame, than if he had lived longer. He was a ſprightly wit, and a courtly writer, as Dryden ſomewhere calls him; but certainly not a great genius, as ſome have affected to repreſent him; a polite and eaſy verſifier, but not a poet. Mr. Lloyd, in his memoirs of him, ſays, that "his poems are clean, ſprightly, and natural, his diſcourſes full and convincing, his plays well humoured and taking, his letters fragrant and ſparkling." He obſerves further, that "his thoughts were not ſo looſe as his expreſſions, nor his life ſo vain as his thoughts;

thoughts; and at the same time allows for his youth and sanguine complexion, which he thinks a little more time and experience would have rectified."

His works consist of a few poems, and some letters, "An account of religion by reason," "A discourse upon occasion, presented to the earl of Dorset," and four plays. There have been several editions of them; the last by T. Davies, 2 vols. 8vo.

SUETONIUS (Caius Suetonius Tranquillus), an ancient historian and biographer, was born at Rome about the beginning of the reign of Vespasian, as may be collected from his own words in the life of Nero. His father was a man of no great extraction, yet was preferred to the tribuneship of a legion, by the emperor Otho, whose side he took against Vitellius. He passed his first years probably at Rome; for he tells us in his life of Domitian, that "he remembered, when he was a boy, to have seen an old man inspected in open court, and examined whether he were circumcised or not." When he was grown up, he applied himself to the bar; and the testimony of Pliny, from which we learn this fact, informs us, at the same time, that he had not as yet freed himself from the superstitions of his times. "You write me word," says Pliny to him, "that a dream has made you afraid of miscarrying in your cause, and you want me to procure you a delay of a few days. There will be some difficulty in this; however, I will certainly try; for dreams, as Homer says, proceed from Jove. In the mean time," continues he, "you would do well to consider, whether your dreams are literally fulfilled; or whether they come true only by contraries," Ep. i. 17. There was a long and strict friendship between these two writers; and it proved advantageous to Suetonius, for Pliny did him great services. He procured him a tribune's office; and afterwards, upon his resignation, transferred it to his kinsman, at Suetonius's request. He obtained also for him the "Jus trium liberorum;" a favour seldom granted, and which Pliny had not obtained, if to his great interest at court he had not joined an earnest solicitation for it. He was then governor of Bithynia, under the empire of Trajan; and from thence wrote the following letter to that emperor. "I had long since, sir, taken into an intimacy with me Suetonius Tranquillus, a man of great integrity, honour, and learning, whose manners and studies are the same with my own; and the better I have known him, the more I have loved him. He has been but unhappy in his marriage; and the privileges of those who have three children are upon several accounts necessary. He begs through me, therefore, that your bounty will supply what his ill fortune has denied him. I know, sir, the high value of the favour I ask; but I am asking of you, whose

whoſe indulgence to all my wiſhes I have long experienced. How deſirous I am to obtain it, you will eaſily conclude, from my applying to you at this diſtance; which I ſhould not have done, if it had been a matter of more indifference to me," Ep. x. 97. Suetonius advanced himſelf conſiderably afterwards, for he was ſecretary to the emperor Adrian; but he loſt that place, for not paying a due reſpect to the empreſs. Spartian, who relates this affair, expreſſes himſelf thus: "Septicio claro præfecto prætorii, & Suetonio Tranquillo epiſtolarum magiſtro, multiſque aliis, quod apud Sabinam uxorem, injuſſu ejus, familiarius ſe tunc egerant, quam reverentia domus aulicæ poſtulabat, ſucceſſores dedit." We quote this teſtimony from the original, to note the error of thoſe, who have concluded from it, that Suetonius's offence againſt the emperor was a love-intrigue with his wife Sabina: whereas the words do not ſuggeſt the leaſt idea of gallantry, but only imply, "that Suetonius and ſome others were turned out of their places by the emperor, for behaving, without his leave, with leſs ceremony to the empreſs than was conſiſtent with his own dignity and that of his court." For, it ſeems, the emperor treated her with great contempt himſelf, on account of ſome very ill qualities ſhe had, and permitted others alſo to do ſo under certain limitations; which limitations, it is probable, theſe gentlemen exceeded.

We know nothing more of Suetonius, than as he is a writer. He wrote many books, none of which are come down to us, except his Lives of the firſt twelve emperors, and part of his treatiſe concerning the illuſtrious grammarians and rhetoricians; for he applied himſelf much to the ſtudy of grammar and rhetoric, and many are of opinion that he taught them. Suidas aſcribes to him ſeveral works, which concern that profeſſion; and obſerves further, that he wrote a book about the Grecian games, two upon the ſhews of the Romans, two upon the laws and cuſtoms of Rome, one upon the life of Cicero, or upon his books "De Republica," "A catalogue of the illuſtrious men of Rome," and the books ſtill extant of the "Hiſtory of the Emperors." Many other pieces of his are cited by various authors; and the lives of Terence, Horace, Juvenal, Perſius, and Lucan, have uſually gone under his name, and been printed at the end of his works, though it is not abſolutely certain that they are his. His "Hiſtory of the Emperors," is an excellent work, and has always been admired by the beſt judges in polite literature. It is a continued ſeries of choice and curious facts, related ſuccinctly, without digreſſions, reflections, and reaſonings. There is in it a character of ſincerity, which ſhews very plainly, that the author feared and hoped for nothing, and that his pen was not directed by hatred or flattery. Suetonius, ſays Politian, "has given us evident proofs of his diligence, veracity,

and freedom. There is no room for any ſuſpicion of partiality or ill-will in his books; nothing is advanced out of favour, or ſuppreſſed out of fear: the facts themſelves have engroſſed his whole attention, and he has conſulted truth in the firſt place." He was ſo far from being influenced by any motives to detract from the truth, that as Politian thinks, he forbore writing the lives of Nerva, Trajan, and Adrian, the emperors of his time, becauſe he would not be tempted to ſpeak well or ill of any one, out of any other principle than the love of truth. Some have blamed him for being ſo particular in deſcribing the lewd actions and horrid debaucheries of Tiberius, Caligula, Nero, and Domitian, as if he meant to teach the greateſt crimes, by this manner of relating them. But this, as Eraſmus obſerves [A], was owing to his care and fidelity as an hiſtorian; which made him write the lives of the "Cæſars with the ſame freedom that they lived:" and he is ſo far from blaming him, that he thinks his hiſtory more particularly uſeful on that very account: "to be a curb," ſays he, "to wicked princes, who will not eaſily be at reſt, when they ſee the treatment they will have from impartial poſterity, and conſider that their memory will hereafter be as execrable as that of Caligula and Nero is at this day." We muſt not cloſe our account of this hiſtorian without obſerving, that he ſpeaks very diſreſpectfully of the Chriſtians, calling them "genus hominum ſuperſtitionis novæ & maleficæ, a ſort of people of a new and miſchievous ſuperſtition [B]:" but this muſt candidly be imputed to his ignorance, and want of better information concerning them and their doctrines.

This author has been thought worthy of the attention and pains of critics of the firſt claſs, and been very well publiſhed more than once. The beſt editions are, "Cum notis & numiſmatibus a Carolo Patin, Baſil, 1675," 4to. "Cum notis integris Isaaci Caſauboni, Lævini Torrentii, Joannis Georgii Grævii, & ſelectis aliorum, Hagæ Comit. 1691," 4to. "Cum notis variorum & Pitiſci, L. Bat. 1692," 2 tom. 8vo. And, "Cum notis auctioribus Pitiſci, Leovard. 1714." "In uſum Delphini, Paris, 1684," 2 tom. 4to. And, "Cum notis Burmanni," in 2 vols. 4to.

SUEUR (EUSTACHE LE), one of the beſt painters in his time, which the French nation had produced, was born at Paris in 1617, and ſtudied the principles of his art under Simon Vouet, whom he infinitely ſurpaſſed. It is remarkable, that Le Sueur was never out of France; and yet he carried his art to the higheſt degree of perfection. His works ſhew a grand ſtyle of deſign, which was formed upon antiquity, and after the beſt Italian maſters. He invented with eaſe, and his execution

[A] Eraſm. Epiſt. xvi. lib. 28. 8. [B] In Neron. c. 16.

was

was always worthy of his deſigns. He was ingenious, diſcreet, and delicate, in the choice of his objects. His attitudes are ſimple and noble; his expreſſions fine, ſingular, and very well adapted to the ſubject. His draperies are deſigned after the manner of Raphael's laſt works. Whatever was the reaſon of it, he knew little of the local colours, or the chiaro ſcuro: but he was ſo much maſter of the other parts of painting, that there was a great likelihood of his throwing off Vouet's manner entirely, had he lived longer, and once reliſhed that of the Venetian ſchool; which he would certainly have imitated in his colouring, as he imitated the manner of the Roman ſchool in his deſigning. For, immediately after Vouet's death, he perceived that his maſter had led him out of the way: and by conſidering the antiques that were in France, and alſo the deſigns and prints of the beſt Italian maſters, particularly Raphael, he contracted a more refined ſtyle and happier manner. Le Brun could not forbear being jealous of Le Sueur, who did not mean, however, to give any man pain; for he had great ſimplicity of manners, much candour, and exact probity. His principal works are at Paris, where he died the 30th of April, 1655, at no more than thirty-eight years of age. The life of St. Bruno, in the cloiſter of the Carthuſians at Paris, is reckoned his maſter-piece, but it is defaced by ſomebody who envied him.

SUGER, the abbé, a celebrated miniſter under Louis VII. was born at Touri in Beauce, in 1082, and being bred up at St. Denis with the young prince, afterwards Louis le Gros, became his principal guide and counſellor. On the death of Adam, abbot of St. Denis, in 1122, Suger obtained his place, and even in his abbey performed the duties of a miniſter. He reformed and improved not only his own ſociety, as abbot, but all departments of the ſtate as miniſter, and obtained ſo high a reputation, that after his death it was thought ſufficient to write on his tomb, "Cy git l'abbé Suger." "Here lies the abbé Suger." He died at St. Denis, in 1152. His life has been written in 3 vols. 12mo, by a Dominican of the name of Gervaiſe.

SUICER (JOHN GASPARD), a moſt learned German divine, was born at Zurich in 1620; became profeſſor there of the Greek and Hebrew languages; and died at Heidelberg in 1705. He was the compiler of a very uſeful work, called "Lexicon, ſive Theſaurus Eccleſiaſticus Patrum Græcorum:" the beſt edition of which is that of Amſterdam, in 1728, in 2 vols. folio. He had a ſon, Henry Suicer, diſtinguiſhed by ſome literary productions, who was a profeſſor, firſt at Zurich, then at Heidelberg; and who died alſo in 1705, the ſame year with his father.

SUIDAS, author of a Greek Lexicon, the beſt edition of which was publiſhed, with a Latin verſion and notes, by Louis Kuſter, at Cambridge, 1705, in three volumes folio. Who Suidas was, or when he lived, are points of great uncertainty; no circumſtances of his life having been recorded, either by himſelf or any other writer. Politian and ſome others have been of opinion that no ſuch perſon ever exiſted; but that Suidas was a real perſon, appears, not only from his name being found in all the manuſcripts of his Lexicon, but from his being often mentioned by Euſtathius in his Commentary upon Homer. The learned have differed in the ſame manner concerning the age of Suidas; ſome, as Grotius, ſuppoſing him to have lived under Conſtantinus, the ſon of Leo, emperor of the Eaſt, who began to reign in 912; while others have brought him even lower than Euſtathius, who is known to have lived in 1180. The learned Bentley has written thus concerning it: "As for Suidas, he has brought down a point of chronology to the death of the emperor Zimiſces, that is, to the year of Chriſt 975: ſo that he ſeems to have written his Lexicon between that time and the death of the ſucceeding emperor, which was in 1025." The Lexicon is a compilation of matters from various authors, ſometimes made with judgement and diligence, and ſometimes without. Suidas often uſed bad copies; whence it has happened, that he ſometimes gives his reader corrupt and ſpurious words, inſtead of thoſe that are pure and genuine. Sometimes he has mixed things of a different kind, and belonging to different authors, promiſcuouſly; and ſometimes he has brought examples to illuſtrate the ſignification of words which are nothing to the purpoſe. Theſe imperfections however being allowed, which may in part ariſe from faults in the copies of his work, his Lexicon is a very uſeful book, and a ſtorehouſe of all ſorts of erudition. The grammarians by profeſſion have all prized it highly; and thoſe who are not ſo may find their advantage in it, ſince it not only gives an account of poets, orators, and hiſtorians, &c. but exhibits many excellent paſſages of ancient authors whoſe works are loſt.

This Lexicon was firſt publiſhed at Milan 1499, in Greek only: it has ſince been printed with a Latin verſion: but the beſt edition, indeed the only good one, is that of Kuſter, mentioned above, on which Toup has beſtowed no little pains, and in ſo doing has demonſtrated an uncommon critical acumen. Fabricius has given us a large alphabetical index of the authors mentioned and quoted by Suidas in his Lexicon.

SULLY (Maximilian de Bethune, duke of), one of the moſt able and honeſt miniſters that France ever had, was deſcended from an ancient and illuſtrious houſe, and born in 1560. He was, from his earlieſt youth, the ſervant and friend of Henry

Henry IV. who was juſt ſeven years older than he, being born at Pau in Bearn, in 1553. He was bred in the opinions and doctrine of the Reformed religion, and continued to the end of his life conſtant in the profeſſion of it, which fitted him more eſpecially for the important ſervices to which Providence had deſigned him. Jane d' Albret, queen of Navarre, after the death of her huſband Antony de Bourbon, which was occaſioned by a wound he received at the ſiege of Rouen in 1592, returned to Bearn, where ſhe openly profeſſed Calviniſm. She ſent for her ſon Henry from the court of France to Pau in 1556, and put him under a Huguenot preceptor, who trained him up in the Proteſtant religion. She declared herſelf the protectreſs of the Proteſtants in 1566; and went to Rochelle, where ſhe devoted her ſon to the defence of the Reformed religion. In that quality Henry, then prince of Bearn, was declared chief of the party; and followed the army from that time to the peace, which was ſigned at St. Germains, the 11th of Auguſt 1570. He then returned to Bearn, and made uſe of the quiet that was given him, to viſit his eſtates and his government of Guyenne, after which he went and ſettled in Rochelle, with the queen of Navarre, his mother.

The advantages granted to the Proteſtants by the peace of St. Germains, raiſed a ſuſpicion in the breaſts of their leaders, that the court of France did not mean them well; and in reality nothing elſe was intended by the peace, than to prepare for the moſt diſmal tragedy that ever was acted. The queen dowager Catharine de Medicis, and her ſon Charles IX. were now convinced, that the Proteſtants were too powerful to be ſubdued by force: a reſolution was taken therefore to extirpate them by ſtratagem and treachery. For this purpoſe queen Catharine and Charles diſſembled to the laſt degree; and, during the whole year 1571, talked of nothing but faithfully obſerving the treaties of entering into a cloſer correſpondence with the Proteſtants, and carefully preventing all occaſions of rekindling the war. To remove all poſſible ſuſpicions, the court of France propoſed a marriage between Charles the IXth's ſiſter, and Henry prince of Bearn; and feigned, at the ſame time, as if they would prepare a war againſt Spain, than which nothing could be more agreeable to Henry. Theſe things, enforced with the appearance of great frankneſs and ſincerity, entirely gained the queen of Navarre; who, though ſhe at firſt doubted, and continued irreſolute for ſome months, yet yielded about the end of the year 1571, and prepared for the journey to Paris, as was propoſed, in May 1572.

Still there were a thouſand circumſtances which were ſufficient to render the ſincerity of theſe great promiſes ſuſpected; and it is certain, that many among the proteſtants did ſuſpect them to the very laſt. Sully's father was one of theſe, and

conceived ſuch ſtrong apprehenſions, that when the report of the court of Navarre's journey to Paris firſt reached him, he could not give credit to it. Firmly perſuaded that the preſent calm would be of ſhort continuance, he made haſte to take advantage of it, and prepared to ſhut himſelf up with his effects in Rochelle, when every one elſe talked of nothing but leaving it. The queen of Navarre informed him ſoon after more particularly of this deſign, and requeſted him to join her in her way to Vendome. He went, and took Sully, now in his twelfth year, along with him. He found a general ſecurity at Vendome, and an air of ſatisfaction on every face; to which, though he durſt not object in public, yet he made remonſtrances to ſome of the chiefs in private. Theſe were conſidered as the effects of weakneſs and timidity; and ſo, not caring to ſeem wiſer than perſons of greater underſtandings, he ſuffered himſelf to be carried with the torrent. He went to Roſny, to put himſelf into a condition to appear at the magnificent court of France; but, before he went, preſented his ſon to the prince of Bearn, in the preſence of the queen his mother, with great ſolemnity and aſſurances of the moſt inviolable attachment. Sully did not return with his father to Roſny, but went to Paris in the queen of Navarre's train. He applied himſelf cloſely to his ſtudies, without neglecting to pay a proper court to the prince his maſter; and lived with a governor and a valet de chambre in a part of Paris where almoſt all the colleges ſtood, and continued there till the bloody cataſtrophe which happened ſoon after.

Nothing could be more kind than the reception which the queen of Navarre, her children, and principal ſervants, met with from the king and queen; nor more obliging, than their treatment of them. The queen of Navarre died, and ſome hiſtorians make no doubt but ſhe was poiſoned; yet the whole court appeared ſenſibly affected, and went into deep mourning. In a word, it is not ſpeaking too ſeverely upon this conduct of Catherine de Medicis and Charles IX. to call it an almoſt incredible prodigy of diſſimulation. Still many of the Proteſtants, among whom was Sully's father, ſuſpected the deſigns of the court; and had ſuch convincing proofs, that they quitted the court, and Paris itſelf, or at leaſt lodged in the ſuburbs. They warned prince Henry to be cautious; but he liſtened to nothing; and ſome of his chiefs were as incredulous, and the admiral de Coligny in particular, though one of the wiſeſt and moſt ſagacious men in the world. The fact to be perpetrated was fixed for the 24th of Auguſt, 1572, and is well known by the name of the maſſacre of St. Bartholomew. The feaſt of St. Bartholomew fell this year upon a Sunday; and the maſſacre was perpetrated in the evening.

All the neceſſary meaſures having been taken, the ringing of the bells of St. Germain l' Auxerrois for matins was the ſignal for beginning the ſlaughter. The admiral de Coligny was firſt murdered by a domeſtic of the duke of Guiſe, the duke himſelf ſtaying below in the court, and his body was thrown out of the window. They cut off his head, and carried it to the queen-mother; and, when they had offered all manner of indignities to the bleeding carcaſe, hung it on the gibbet of Montfaucon. The king, as father Daniel relates, went to feaſt himſelf with the ſight of it; and, when ſome that were with him took notice that it was ſomewhat offenſive, is ſaid to have uſed the reply of the Roman emperor Vitellius: "The body of a dead enemy always ſmells ſweet." All the domeſtics of the admiral were afterwards ſlain, and the ſlaughter was at the ſame time begun by the king's emiſſaries in all parts of the city. Tavanes, a marſhal of France, who had been page to Francis I. and was at that time one of the counſellors and confidents of Catharine de Medicis, ran through the ſtreets of Paris, crying, "Let blood, let blood! bleeding is as good in the month of Auguſt, as in May!" Among the moſt diſtinguiſhed of the Calviniſts that periſhed was Francis de la Rochefoucault; who having been at play part of the night with the king, and finding himſelf ſeized in bed by men in maſques, thought they were the king and his courtiers, who came to divert themſelves with him. Charles de Quellence, baron of Pont in Bretagne, was another; who however did not yield to the ſwords of his butchers till he was pierced through like a ſieve. This nobleman had married Catharine Parthenai, the daughter and heireſs of John de Soubiſe, and her mother was then carrying on a ſuit againſt him for impotency: ſo that when the naked bodies, according as each was maſſacred, were thrown down before the caſtle in view of the king, queen, and court, many of the ladies came out of their apartments, as Thuanus relates, not the leaſt ſhocked with the cruelty of the ſpectacle, and with great curioſity and immodeſty fixed their eyes particularly upon Charles de Quellence, to ſee if they could diſcover the marks and cauſe of this impotency. Francis Nonpar de Caumont was murdered in his bed betwixt his two ſons; one of whom was ſtabbed by his ſide; but the other, by counterfeiting himſelf dead, and lying concealed under the bodies of his father and brother, eſcaped. The horror of this night is not to be conceived; and we may ſafely refer for further particulars to the fine deſcription which Voltaire has given of it, in the ſecond canto of his Henriade; ſince even the imagination of a poet cannot ſoar beyond the real matter of fact.

The reader may probably by this time be curious to know what was become of Sully, as well as of his maſter the king of

Navarre; and nothing can inform him more agreeably, than Sully's own account. "I was in bed," fays he, "and awaked from fleep three hours after midnight by the found of all the bells and the confufed cries of the populace. My governor, St. Julian, with my valet de chambre, went haftily out to know the caufe; and I never afterwards heard more of thefe men, who, without doubt, were among the firft that were facrificed to the public fury. I continued alone in my chamber dreffing myfelf, when in a few moments I faw my landlord enter, pale, and in the utmoft conftemation. He was of the Reformed religion; and, having learned what the matter was, had confented to go to mafs, to preferve his life, and his houfe from being pillaged. He came to perfuade me to do the fame, and to take me with him: I did not think proper to follow him, but refolved to try if I could gain the college of Burgundy, where I had ftudied; though the great diftance between the houfe where I then was, and the college, made the attempt very dangerous. Having difguifed myfelf in a fcholar's gown, I put a large prayer-book under my arm, and went into the ftreet. I was feized with horror inexpreffible at the fight of the furious murderers; who, running from all parts, forced open the houfes, and cried aloud, 'Kill! kill! maffacre the Huguenots!' The blood, which I faw fhed before my eyes, redoubled my terror. I fell into the midft of a body of guards; they ftopped me, queftioned me, and were beginning to ufe me ill, when, happily for me, the book that I carried was perceived, and ferved me for a paffport. Twice after this I fell into the fame danger, from which I extricated myfelf with the fame good fortune. At laft I arrived at the college of Burgundy, where a danger ftill greater than any I had yet met with awaited me. The porter having twice refufed me entrance, I continued ftanding in the midft of the ftreet, at the mercy of the furious murderers, whofe numbers increafed every moment, and who were evidently feeking for their prey; when it came into my mind to afk for La Faye, the principal of this college, a good man, by whom I was tenderly beloved. The porter, prevailed upon by fome fmall pieces of money which I put into his hand, admitted me; and my friend carried me to his apartment, where two inhuman prieffs, whom I heard mention Sicilian vefpers, wanted to force me from him, that they might cut me in pieces; faying, the order was, not to fpare even infants at the breaft. All the good man could do was to conduct me privately to a diftant chamber, where he locked me up; and here I was confined three days, uncertain of my deftiny, feeing no one but a fervant of my friend, who came from time to time to bring me proviffon."

As

As to Henry king of Navarre, though he had been married to Charles the IXth's ſiſter but ſix days before, with the greateſt ſolemnity, with all the marks of kindneſs and affection from the court, yet he was treated with not a jot more ceremony than the reſt. He was awaked two hours before day by a great number of ſoldiers, who ruſhed boldly into a chamber in the Louvre, where he and the prince of Condé lay, and inſolently commanded them to dreſs themſelves, and attend the king. They would not ſuffer the two princes to take their ſwords with them, who, as they went, ſaw ſeveral of their gentlemen maſſacred before their eyes. This was contrived, doubtleſs, to intimidate them; and, with the ſame view, as Henry went to the king, the queen gave orders, that they ſhould lead him under the vaults, and make him paſs through the guards, drawn up in files on each ſide, and in menacing poſtures. He trembled, and recoiled two or three ſteps back; but the captain of the guards ſwearing that they ſhould do him no hurt, he proceeded through, amidſt carbines and halberts. The king waited for them, and received them with a countenance and eyes full of fury: he ordered them with oaths and blaſphemies, which were familiar with him, to quit a religion, which he ſaid had been taken up only for a cloke to their rebellion: he told them in a fierce and angry tone, "that he would no longer be contradicted in his opinions by his ſubjects; that they by their example ſhould teach others to revere him as the image of God, and ceaſe to be enemies to the images of his mother;" and ended by declaring, that "if they did not go to maſs, he would treat them as criminals guilty of treaſon againſt divine and human majeſty." The manner of pronouncing theſe words not ſuffering the princes to doubt the ſincerity of them, they yielded to neceſſity, and performed what was required of them: and Henry was even obliged to ſend an edict into his dominions, by which the exerciſe of any other religion but the Romiſh was forbidden.

In the mean time the court ſent orders to the governors in all the provinces, that the ſame deſtruction ſhould be made of the Proteſtants there as had been at Paris; but many of them nobly refuſed to execute theſe orders; and the viſcount d' Orthe had the courage to write from Bayonne, to Charles IX. that, "he found many good ſoldiers in his garriſon, but not one executioner: and begged him to command their lives in any ſervice that was poſſible." Yet the abettors and prime actors in this tragedy at Paris were wonderfully ſatisfied with themſelves, and found much comfort in having been able to do ſo much for the cauſe of God and his church. Tavanes, mentioned above, who ran about the ſtreets crying, "Let blood! let blood!" being upon his death-bed, made a general confeſſion of the ſins of his life; after which his confeſſor ſaying to him with

with an air of aſtoniſhment, "Why! you ſpeak not a word of St. Bartholomew;" he replied, I look upon that as a meritorious action, which ought to atone for all the ſins I have ever committed." This is related by his ſon, who has written memoirs of him. The king himſelf muſt have ſuppoſed real merit to have been in it; for, not content with ſetting his ſeal and ſanction to theſe deteſtable butcheries, he is credibly affirmed to have taken the carbine into his own hands, and to have ſhot at the poor Huguenots as they attempted to eſcape. The court of Rome did all they could to confirm the Pariſians in this horrid notion: for though Pope Pius V. is ſaid to have been ſo much afflicted at the maſſacre as to ſhed tears, yet Gregory XIII. who ſucceeded him, ordered a public thankſgiving to God for it to be offered at Rome, and ſent a legate to congratulate Charles IX. and to exhort him to continue it. Father Daniel contents himſelf with ſaying, that the king's zeal in his terrible puniſhment of the heretics was commended at Rome; and Baronius affirms the action to have been abſolutely neceſſary. The French writers, however, have ſpoken of it in the manner it deſerves; have repreſented it as the moſt wicked and inhuman devaſtation that ever was committed: "an execrable action," ſays one of them, "that never had, and I truſt God will never have, its like[C]." Voltaire has given us his ſentiments of it in his agreeable and pointed manner: "This frightful day of St. Bartholomew, ſays he[D], "they had been meditating and preparing for two years. It is difficult to conceive, how ſuch a woman as Catharine de Medicis, brought up in pleaſures, and at whom the Huguenot party took leſs umbrage than any other, could form ſo barbarous a reſolution: it is ſtill more aſtoniſhing in a king only twenty years old. The faction of the Guiſes had a great hand in this enterpriſe; and they were animated to it by two Italians, the cardinal de Birague, and the cardinal de Retz;" called in Sully's Memoirs the duke de Retz, and the chancellor de Birague. "They did great honour upon this occaſion to the maxims of Machiavel, and eſpecially to that which adviſes never to commit a crime by halves. The maxim, never to commit crimes, had been even more politic: but the French manners were become ſavage by the civil wars, in ſpite of the feaſts and pleaſures which Catharine de Medicis was perpetually contriving at court. This mixture of gallantry and fury, of pleaſures and carnage, makes the moſt fantaſtical piece, which the contradictions of the human ſpecies are capable of painting." Indeed, one would not eaſily imagine, that amidſt feaſtings and merriments a plot was all the while carrying on for the deſtruction of 70,000 ſouls: for ſuch, according to

[C] Perefixe's Hiſtory of Henry the Great.

[D] Eſſai ſur l'hiſtoire generale, tom. iii. p. 363. 1756, 8vo.

Sully's

Sully's Memoirs, was the number of Proteſtants maſſacred, during eight days, throughout the kingdom.

At the end of three days, however, a prohibition for murdering and pillaging any more of the Proteſtants was publiſhed at Paris; and then Sully was ſuffered to quit his cell in the college of Burgundy. He immediately ſaw two ſoldiers of the guard, agents to his father, entering the college, who gave his father a relation of what had happened to him; and, eight days after, he received a letter from him, adviſing him to continue in Paris, ſince the prince he ſerved was not at liberty to leave it; and adding, that he ſhould follow the prince's example in going to maſs. Though the king of Navarre had ſaved his life by this ſubmiſſion, yet in other things he was treated but very indifferently, and ſuffered a thouſand capricious inſults. He was obliged, againſt his will, to ſtay ſome years at the court of France; he knew very well how to diſſemble his chagrin; and he often drove it away by the help of gallantry, which his own conſtitution, and the corruption of the ladies, made very eaſy to him. The lady de Sauves, wife to one of the ſecretaries of ſtate, was one of his chief miſtreſſes. But he was not ſo taken up with love, as altogether to neglect political intrigues. He had a hand in thoſe that were formed to take away the government from Catharine de Medicis, and to expel the Guiſes from court; which that queen diſcovering, cauſed him and the duke of Alençon to be arreſted, ſet guards upon them, and ordered them to be examined upon many heinous allegations. They were ſet at liberty by Henry III. for Charles IX. died, 1574, in the moſt exquiſite torments and horrors, the maſſacre of St. Bartholomew's-day having been always in his mind. Sully employed his leiſure in the moſt advantageous manner he was able. He found it impracticable in a court to purſue the ſtudy of the learned languages, or of any thing called learning; but the king of Navarre ordered him to be taught mathematics and hiſtory, and all thoſe exerciſes which give eaſe and gracefulneſs to the perſon; that method of educating youth, with a ſtill greater attention to form the manners, being known to be peculiar to Henry the IVth of France, who was himſelf educated in the ſame way.

In the year 1576, the king of Navarre made his eſcape from the court of France. The means were one day offered him in the month of February, when he was hunting near Senlis; from whence, his guards being diſperſed, he inſtantly paſſed the Seine at Poiſſy, went to Alençon, and on to Tours, where he no ſooner arrived than he reſumed the exerciſe of the Proteſtant religion. A bloody war was now expected; and Catharine de Medicis began to tremble in her turn: and, indeed, from that time to 1589, his life was nothing elſe but a mixture of battles, negociations and love-intrigues, which laſt made no inconſiderable

able part of his buſineſs. Sully was one of thoſe who attended him in his flight, and who continued to attend him to the end of his life, ſerving him in the different capacities of ſoldier and ſtateſman, as the various conditions of his affairs required. Henry's wife, whom Catharine had brought to him in the year 1578, was a great impediment to him; yet by his management ſhe was ſometimes of uſe alſo. There were frequent ruptures between him and the court of France; but at laſt Henry III. confederated with him ſincerely, and in good earneſt, to reſiſt the League, which was more furious than ever, after the death of the duke of Guiſe and the cardinal his brother. The reconciliation and confederacy of theſe two kings was concluded in April 1589: their interview was at Tours the 30th of that month, attended with great demonſtration of mutual ſatisfaction. They joined their troops ſome time after to lay ſiege to Paris: they beſieged it in perſon, and were upon the point of ſubduing that great city, when the king of France was aſſaſſinated by James Clement, a Dominican friar, the 1ſt of Auguſt, at the village of St. Cloud. "The league," ſays Henault, "is perhaps the moſt extraordinary event in hiſtory; and Henry III. may be reckoned the weakeſt prince in not foreſeeing, that he ſhould render himſelf dependent on that party by becoming their chief. The Proteſtants had made war againſt him, as an enemy of their ſect; and the leaguers murdered him on account of his uniting with the king of Navarre, the chief of the Huguenots."

Henry III. upon his death-bed declared the king of Navarre his ſucceſſor; and the king of Navarre did ſucceed him, but not without very great difficulties. He was acknowledged king by moſt of the lords, whether Catholic or Proteſtant, who happened then to be at court; but the leaguers refuſed abſolutely to acknowledge his title, till he had renounced the Proteſtant religion; and the city of Paris perſiſted in its revolt till the 22d of March, 1594. He embraced the Catholic religion, as the only method of putting an end to the miſeries of France, by the advice of Sully, whom he had long taken into the ſincereſt confidence; and the celebrated Du Perron, afterwards cardinal, was made the inſtrument of his converſion. He attempted, alſo, to convert Sully, but in vain: "My parents bred me," ſaid the miniſter, "in the opinions and doctrines of the Reformed religion, and I have continued conſtant in the profeſſion of it; neither threatenings, promiſes, variety of events, nor the change even of the king my protector, joined to his moſt tender ſolicitations, have ever been able to make me renounce it."

This change of religion in Henry IV. though it quieted things for the preſent, did not ſecure him from continual plots and troubles; for being made upon political motives, it was natural to ſuppoſe it not ſincere. Thus, Dec. 26, 1594, a ſcholar, named John

John Chaſtel, attempted to aſſaſſinate the king, but only wounded him in the mouth; and when he was interrogated concerning the crime, readily anſwered, "That he came from the college of the Jeſuits," and then accuſed thoſe fathers of having inſtigated him to it. The king, who was preſent at his examination, ſaid with much gaiety, that "he had heard, from the mouths of many perſons, that the ſociety never loved him, and he was now convinced of it by his own." Some writers have related, that this aſſaſſination was attempted when he was with the fair Gabrielle, his miſtreſs, at the hotel d' Eſtrées; but Sully, who was with him, ſays that it was at Paris, in his apartments in the Louvre. This Gabrielle was the favourite miſtreſs of Henry IV. and it is ſaid that the king intended to marry her; but ſhe died in 1599, the year that his marriage with Margaret of Valois, ſiſter of Charles IX. was declared null and void by the pope's commiſſioners, with conſent of both parties. He married Mary of Medicis, at Lyons, the year after, and appointed madame de Guercheville, to whom he had made love without ſucceſs, to be one of her ladies of honour; ſaying, that "ſince ſhe was a lady of real honour, ſhe ſhould be in that poſt with the queen his wife." Henry, though he was a great monarch, was not always ſucceſsful in his addreſſes to the fair; and a noble ſaying is recorded by many writers of Catharine, ſiſter to the viſcount de Rohan, who replied to a declaration of gallantry from this prince, that "ſhe was too poor to be his wife, and of too good a family to be his miſtreſs."

Sully was now the firſt miniſter; and he performed all the offices of a great and good miniſter, while Henry performed the offices of a great and good king. He attended to every part of the government; proſecuted extortioners, and thoſe who were guilty of embezzling the public money: and, in ſhort, reſtored the kingdom, in a few years, from a moſt deſperate to a moſt flouriſhing condition: which, however, he could not have done, if Henry, like a wife prince, had not reſolutely ſupported him againſt favourite miſtreſſes, the cabals of court, and the factions of ſtate, which would otherwiſe have overwhelmed him. We are not writing the hiſtory of France, and, therefore, cannot enter into a detail of Sully's actions: but we are able to give a general idea both of Sully and his maſter, as we find it thus delineated by a fine writer and able politician of our own [E]. "Henry IV." ſays he, "turned his whole application to every thing that might be uſeful, or even convenient, to his kingdom, without ſuffering things that happened out of it to paſs unobſerved by him, as ſoon as he had put an end to the civil wars of France, and had concluded a peace with Spain at Vervins,"

[E] Bolingbroke Of the ſtate of the nation.

on the 2d of May, 1598. "Is there a man, either prince or ſubject, who can read, without the moſt elevated and the moſt tender ſentiments, the language he held to Sully at this time, when he thought himſelf dying of a great illneſs he had at Monceaux? 'My friend,' ſaid he, 'I have no fear of death. You, who have ſeen me expoſe my life ſo often, when I might ſo eaſily have kept out of danger, know this better than any man: but I muſt confeſs that I am unwilling to die, before I have raiſed this kingdom to the ſplendor I have propoſed to myſelf, and before I have ſhewn my people that I love them like my children, by diſcharging them from a part of the taxes that have been laid on them, and by governing them with gentleneſs.' This ſtate of France," continues this author, "was then even worſe than the ſtate of Great-Britain is now; the debts as heavy, many of the provinces entirely exhauſted, and none of them in a condition of bearing any new impoſition. The ſtanding revenues brought into the king's coffers no more than thirty millions, though an hundred and fifty millions were raiſed on the people: ſo great were the abuſes of that government in raiſing money; and they were not leſs in the diſpenſation of it. The whole ſcheme of the adminiſtration was a ſcheme of fraud, and all who ſerved cheated the public, from the higheſt offices down to the loweſt; from the commiſſioners of the treaſury, down to the under farmers and under treaſurers. Sully beheld this ſtate of things, when he came to have the ſole ſuperintendency of affairs, with horror; he was ready to deſpair, but he did not deſpair; zeal for his maſter, zeal for his country, and this very ſtate, ſeemingly ſo deſperate, animated his endeavours; and the nobleſt thought, that ever entered into the mind of a miniſter, entered into his. He reſolved to make, and he made, the reformation of abuſes, the reduction of expences, and a frugal management, the ſinking fund for the payment of national debts; and the ſufficient fund for all the great things he intended to do, without overcharging the people. He ſucceeded in all. The people were immediately eaſed, trade revived, the king's coffers were filled, a maritime power was created, and every thing neceſſary was prepared to put the nation in a condition of executing great deſigns, whenever great conjunctures ſhould offer themſelves. Such was the effect of twelve years of wiſe and honeſt adminiſtration: and this effect would have ſhewed itſelf in great enterpriſes againſt the houſe of Auſtria, more formidable in theſe days than the houſe of Bourbon has been in ours, if Henry IV. had not been ſtabbed by one of thoſe aſſaſſins, into whoſe hands the intereſt of this houſe, and the frenzy of religion, had put the dagger more than once."

Henry

Henry was murdered the 17th of May, 1610; and, what is infinitely more aſtoniſhing than the murder, are the preſages this unhappy prince had of his cruel deſtiny, which, Sully tells us, "were indeed dreadful and ſurpriſing to the laſt degree." The queen was to be crowned purely to gratify her, for Henry was vehemently againſt the coronation; and, the nearer the moment approached, the more his terrors increaſed. "In this ſtate of overwhelming horror, which," ſays Sully, "at firſt I thought an unpardonable weakneſs, he opened his whole heart to me; his own words will be more affecting than all I can ſay. 'Oh! my friend,' ſaid he, 'this coronation does not pleaſe me: I know not what is the meaning of it, but my heart tells me ſome fatal accident will happen.' He ſat down as he ſpoke theſe words, upon a chair in my cloſet; and, reſigning himſelf ſome time to all the horror of his melancholy apprehenſions, he ſuddenly ſtarted up, and cried out, 'Par Dieu, I ſhall die in this city; they will murder me here; I ſee plainly they have made my death their only reſource!" for he had then great deſigns on foot againſt Spain and the houſe of Auſtria. He repeated theſe forebodings ſeveral times, which Sully as often treated as chimeras: but they proved realities.

After the death of his maſter, by which he was infinitely afflicted, Sully retired from court: for, a new reign introducing new men and new meaſures, he was not only no longer regarded, but the courtiers alſo hated and plotted againſt him. The life he led in retreat was accompanied with decency, grandeur, and even majeſty; yet it was, in ſome meaſure, embittered with domeſtic troubles, ariſing from the extravagance and ill conduct of his eldeſt ſon, the marquis of Roſny. He died Dec. 22, 1641, aged 82; and his dutcheſs cauſed a ſtatue to be erected over his burying-place, with this inſcription on the back of it: "Here lies the body of the moſt high, moſt puiſſant, and moſt illuſtrious lord, Maximilian de Bethune, marquis of Roſny, who ſhared in all the fortunes of king Henry the Great; among which was that memorable battle, which gave the crown to the victor; where, by his valour, he gained the white ſtandard, and took ſeveral priſoners of diſtinction. He was by that great monarch, in reward of his many virtues and diſtinguiſhed merit, honoured with the dignities of duke, peer, and marſhal of France, with the governments of the Upper and Lower Poitou, with the office of grand maſter of the ordnance; in which, bearing the thunder of his Jupiter, he took the caſtle of Montmelian, till then believed impregnable, and many other fortreſſes of Savoy. He was likewiſe made ſuperintendant of the finances, which office he diſcharged ſingly, with a wiſe and prudent œconomy; and continued his faithful ſervices till that unfortunate day, when the Cæſar of the French nation loſt his life by the hand of a parricide.

parricide. After the lamented death of that great king, he retired from public affairs, and paſſed the remainder of his life in eaſe and tranquillity. He died at the caſtle of Villebon, Dec. 22, 1641, aged 82."

Though he lived to ſuch an age, no life could be more frequently expoſed to perils than that of Sully. One of theſe was of a very extraordinary kind, and deſerves to be particularly mentioned. It was at the taking of a town in Cambray, in 1581, when, to defend the women from the brutality of the ſoldiers, the churches, with guards about them, were given them for aſylums; nevertheleſs, a very beautiful young girl ſuddenly threw herſelf into the arms of Sully, as he was walking in the ſtreets, and, holding him faſt, conjured him to guard her from ſome ſoldiers, who, ſhe ſaid, had concealed themſelves as ſoon as they ſaw him. Sully endeavoured to calm her fears, and offered to conduct her to the next church; but ſhe told him ſhe had been there, and had aſked for admittance, which they refuſed, becauſe they knew ſhe had the plague. Sully thruſt her from him with the utmoſt indignation as well as horror, and expected every moment to be ſeized with the plague, which, however, by good fortune did not happen.

The character of Sully, as it was given by his maſter Henry IV. and as it is preſerved in his Memoirs, will very properly conclude our account of this illuſtrious miniſter. "Some perſons," ſaid Henry [F], "complain, and indeed I do myſelf, ſometimes, of his temper. They ſay he is harſh, impatient, and obſtinate: he is accuſed of having too enterpriſing a mind, of preſuming too much upon his own opinions, exaggerating the worth of his own actions, and leſſening that of others, as likewiſe of eagerly aſpiring after honours and riches. Now, although I am well convinced that part of theſe imputations are true, and that I am obliged to keep an high hand over him, when he offends me with thoſe fallies of ill humour; yet I cannot ceaſe to love him, eſteem him, and employ him in all affairs of conſequence, becauſe I am very ſure that he loves my perſon, that he takes an intereſt in my preſervation, and that he is ardently ſolicitous for the honour, the glory, and grandeur of me and my kingdom. I know, alſo, that he has no malignity in his heart; that he is indefatigable in buſineſs, and fruitful in expedients; he is a careful manager of my revenue, a man laborious and diligent, who endeavours to be ignorant of nothing, and to render himſelf capable of conducting all affairs, whether of peace or war; who writes and ſpeaks in a ſtyle that pleaſes me, becauſe it is at once that of a ſoldier and ſtateſman. In a word, I confeſs to you, that, notwithſtanding all his extravagances

[F] Memoirs, liv. xxvi.

and

and little tranſports of paſſion, I find no one ſo capable as he is of conſoling me under every uneaſineſs."

The "Memoirs of Sully" have always been ranked among the beſt, and certainly are among the moſt intereſting and authentic books of French hiſtory. They contain a moſt particular account of whatever paſſed from the peace in 1570, to the death of Henry IV. in 1610; a period of time, which has ſupplied the moſt copious ſubjects to the hiſtorians of France. They are full of numerous and various events; wars, foreign and domeſtic; intereſts of ſtate and religion; maſter-ſtrokes of policy; unexpected diſcoveries; ſtruggles of ambition; ſtratagems of policy; embaſſies and negociations. Theſe memoirs take their value, perhaps their greateſt value, from the innumerable recitals of a private kind, which ſcarcely belong to the province of hiſtory; for, at the ſame time that they treat of the reign, they deſcribe the whole life of Henry the Great. They are not, however, either in the form or language in which they were left by Sully: the form has been digeſted and methodized, and the language has been corrected and poliſhed. The beſt edition in French is that of Paris, in 3 vols. 4to, and alſo in 8 vols. 12mo. They have been tranſlated into Engliſh, and publiſhed both in 4to and 8vo.

SULPICIA, an ancient Roman poeteſs, who lived under the reign of Domitian, and afterwards was ſo celebrated and admired, that ſhe has been thought worthy to be named the Roman Sappho. We have nothing left of her but a ſatire, or rather fragment of a ſatire, againſt Domitian, who publiſhed a decree for the baniſhment of the philoſophers from Rome; which ſatire may be found in Scaliger's "Appendix Virgiliana," and other collections, but has uſually been printed at the end of the "Satires of Juvenal," to whom, as well as to Auſonius, it has been falſely attributed by ſome critics. From the invocation it ſhould ſeem, that ſhe was the author of many other poems, and the firſt Roman lady who taught her ſex to vie with the Greeks in poetry. Her language is eaſy and elegant, and ſhe ſeems to have had a happy talent for ſatire. She is mentioned by Martial and Sidonius Apollinaris, and is ſaid to have addreſſed to her huſband Calenus, who was a Roman knight, "A poem on conjugal love." She was certainly a lady of bright genius, and there is reaſon to lament the loſs of her works. Her ſatire has been reprinted by Wernſdorf in the third volume of the Poetæ Minores Latini, where may be ſeen ſome uſeful remarks reſpecting her works. The thirty-fifth epigram in Martial's tenth book, elegantly refers to her poem on conjugal love:

Omnes Sulpiciam legant puellæ,
Uni quæ cupiant viro placere.
Omnes Sulpiciam legant mariti,
Uni qui cupiant placere nuptæ.

SULPICIUS SEVERUS, an eccleſiaſtical writer, who flouriſhed about the beginning of the fifth century, was contemporary with Rufinus and St. Jerome. He was a diſciple of St. Martin of Tours, whoſe life he has written; and friend of Paulinus, biſhop of Nola, with whom he held a conſtant and intimate correſpondence. He was illuſtrious for his birth, his eloquence, and ſtill more for his piety and virtue. After he had ſhone with great luſtre at the bar, he married very advantageouſly; but, loſing his wife ſoon after, he quitted the world, and became a prieſt. All this appears from a letter Paulinus wrote to him [G]: "But you, my dear brother," ſays that biſhop, "were more wonderfully converted to the Lord, inaſmuch as, amidſt all the ſecular advantages of youth, fame, wealth, and eloquence, in pleading before courts of juſtice, that is, upon the theatre of the world, you ſuddenly threw off the ſlaviſh yoke of ſin, and broke the deadly bonds of fleſh and blood. Neither could youth, nor increaſe of riches, by marrying into a noble family, nor pleaſures of any kind, turn you from the narrow path of virtue and ſalvation, into the broad and eaſy way of the multitude."

He was born in the province of Aquitain, whoſe inhabitants were then the flower of all the Gauls, in matters of wit and eloquence. The beſt poets, the beſt rhetoricians, and the beſt orators of the Roman empire, of thoſe at leaſt who wrote in Latin, were then to be found in Aquitain. Thus, in a converſation ſupported by Poſthumianus, Severus Sulpicius [H], and Gallus, Gallus is made to ſay, "Sed dum cogito, me hominem Gallum inter Aquitanos verba facturum, vereor ne offendat veſtras nimium urbanas aures ſermo ruſticior." Sulpicius lived ſometimes at Primuliacum, ſometimes at Eluſa, as we learn from Paulinus [I], and alſo at Toloſa, as we learn from his letter to his wife's mother Baſſula [K]. Some have affirmed that he was biſhop of the Biturices; but they have erroneouſly confounded him with another Severus Sulpicius, who was biſhop of that people, and died at the end of the ſixth century. Sulpicius lived till about the year 420. He is ſaid, ſome time before he died, to have been ſeduced by the Pelagians; but that, returning to his old principles, he impoſed a ſilence upon himſelf for the reſt of his days, as the beſt atonement he could make for an error, into which he was led by the itch of diſputation. He was a man of fine ſenſe and great learning. The principal of his works was his "Hiſtoria ſacra," in two books; where he gives a ſuccinct account of all the remarkable things that paſſed in the Jewiſh or Chriſtian churches, from the creation

[G] Paulin. Epiſt. vii.
[I] Epiſt. vi. xi. xii.
[H] Sulp. Oper. p. 419. Epſ. 1709.
[K] Vid. Oper. p. 372.

of

of the world to the conſulate of Stilicon and Aurelian; that is, to about the year 400. He wrote, alſo, the "Life of St. Martin," as we have ſaid already; "Three letters upon the death and virtues of this ſaint;" and "Three dialogues;" the firſt upon the miracles of the Eaſtern monks, and the two laſt upon the extraordinary qualities and graces of St. Martin. Theſe, with ſeven other epiſtles never before printed with his works, were all reviſed, corrected, and publiſhed with notes, in a very elegant edition, by Le Clerc, at Leipſic, in 1709, 8vo.

This author is extremely elegant; there is a purity and politeneſs in his ſtyle, far beyond the age in which he lived. He has joined a very conciſe manner of expreſſing himſelf to a remarkable perſpicuity, and in this has equalled even Salluſt himſelf, whom he always imitates, and ſometimes quotes. He is not, indeed, exact throughout in his "Hiſtory of the church;" and he is prodigiouſly credulous upon the point of miracles. He admits, alſo, ſeveral falſe and fooliſh opinions, which have no foundation in Scripture; as, for inſtance, the doctrine of the Millenaries; that Nero was the Antichriſt; that demons cohabited with women, &c. In the mean time, there are ſeveral of his pieces, not only uſeful, but highly entertaining, more eſpecially his "Dialogues," which are drawn up with the greateſt art and juſtneſs. The firſt of theſe contains many intereſting particulars: the manners and ſingularities of the Eaſtern monks are elegantly deſcribed. An account too is given here of the diſturbances which the books of Origen had occaſioned in Egypt and Paleſtine, where Sulpicius delivers himſelf like a very wiſe and moderate man. He entirely excuſes Origen, and highly diſapproves the rigour with which the biſhop of Alexandria had purſued his advocates and followers: he deplores alſo the misfortune of the church, whoſe peace was ſo diſturbed by matters, in themſelves, of very little conſequence. He has preſerved in this dialogue, in the character of Poſthumianus, an anecdote of an African preſbyter, which deſerves to be mentioned. This ſpeaker had been entertained by the Preſbyter upon the coaſts of Africa very generouſly and hoſpitably, according to his abſtemious and rigid way of living; and therefore offered him at parting a few pieces of gold, by way of return for the civilities he had received. But the Preſbyter ſtarted back, with horror, as it were; and, rejecting his preſent, told him with great earneſtneſs, that "gold might deſtroy, but could never ſupport the church." "Cum ego," ſays Poſthumianus, "Preſbytero illi decem nummos aureos obtuliſſem, refugit; altiore conſilio proteſtatus, eccleſiam auro non ſtrui, ſed potius deſtrui."

SULZER (JOHN GEORGE), a very eminent German, or rather Swiſs philoſopher, was born at Winterthurn in the canton

of Zurich, in October, 1720, and is ſaid to have been the youngeſt of twenty-five children. His talents did not develope themſelves early; and, at ſixteen, he had not even acquired a taſte for ſtudy. Wolfe's Metaphyſics was the firſt book that awakened in him a love of philoſophy; and the counſels and example of the celebrated Geſner, ſoon after incited him to apply himſelf eagerly to mathematics and general ſcience, and to reſume the ſtudy of Grecian and Oriental literature. He became an eccleſiaſtic; and a favourable ſituation for examining the beauties of nature, made him an enthuſiaſt in that branch of knowledge. He publiſhed, therefore, at twenty-one, "Moral contemplations of the works of Nature;" and, in the ſame year, 1741, "A Deſcription of the moſt remarkable Antiquities in the Lordſhip of Knonau:" written in German. The year after, he publiſhed an account of a journey which he took in the Alps; wherein he diſplayed not only his ſenſibility of the beauties of nature, but his profound ſenſe of the infinite power and goodneſs of its author. Becoming a tutor at Magdeburg, he obtained the acquaintance of Maupertuis, Euler, and Sack; in conſequence of which his merits became more known, and he obtained, in 1747, the appointment of mathematical profeſſor in the royal college at Berlin; and became a member of the royal academy there in 1750.

The works of Sulzer are numerous; but the moſt important is, his "Univerſal Theory of the fine Arts," (Allgemeine Theorie der ſchönen Künſte, &c.) which is a dictionary in 2 vols. 4to, containing all the terms of the various arts digeſted into one alphabet. In this he appears at once a profound thinker, and a man of ſingular worth. The firſt volume appeared at Leipſic in 1771; the ſecond in 1774. He wrote alſo, "Remarks on the Philoſophical Eſſays of Hume;" a work wherein he both acknowledges the acuteneſs, and detects the ſophiſtry of our celebrated ſceptic. The king of Pruſſia diſtinguiſhed him by many marks of bounty and favour, but never ſaw him till near the end of 1777. Sulzer lived only to the age of ſixty, and died in February, 1779. His character is of the pureſt kind; amiable, virtuous, ſociable, and beneficent. His philoſophy was that of a true Chriſtian, and the ſupport he derived from it was proportionably uniform and ſteady. His dying moments were calm, humble, and ſublime; and his countenance, when he expired, wore the compoſure of ſleep. He had no enemy, and his friends were numerous and affectionate.

SUMOROKOF (Alexander), who is juſtly denominated the founder of the Ruſſian theatre [L], was the perſon who, after Lomonozof, principally contributed to refine the poetry

[L] Coxe's Travels through Ruſſia, vol. ii. p. 200.

of

of his country. He was the ſon of Peter Sumorokof, a Ruſſian nobleman, and was born at Moſcow on the 14th of November, 1727. He received the firſt rudiments of learning in his father's houſe, where, beſides a grammatical knowledge of his native tongue, he was well grounded in the Latin language. Being removed to the ſeminary of the cadets at St. Peterſburgh, he proſecuted his ſtudies with unwearied application, and gave early proofs of his genius for poetry. Even on holidays he would retire from his companions, who were engaged in play, and devote his whole time to the peruſal of the Latin and French writers: nor was it long before he himſelf attempted to compoſe. The firſt efforts of his genius were love-ſongs, whoſe tenderneſs and beauties, till then unexpreſſed in the Ruſſian tongue, were greatly admired, and conſidered as certain prognoſtics of his future fame. Upon quitting the ſeminary, he was appointed adjutant, firſt to count Golovkin, and afterwards to count Roſomouſki: and being ſoon noticed and patronized by count Ivan Shuvalof, he was introduced by that Mæcenas to the empreſs Elizabeth, who took him under her protection. About the twenty-ninth year of his age, an enthuſiaſtic fondneſs he had contracted for the works of Racine, turned his genius to the drama; and he wrote the tragedy of "Koref," which laid the foundation of the Ruſſian theatre. This piece was firſt acted by ſome of his former ſchoolmates the cadets, who had previouſly exerciſed their talents in declamations, and in acting a French play. The empreſs Elizabeth, informed of this phænomenon in the theatrical world, ordered the tragedy to be exhibited in her preſence, upon a ſmall theatre of the court, where German, Italian, and French plays had been performed. The applauſe and diſtinction which the author received on this occaſion, encouraged him to follow the bent of his genius; and he produced ſucceſſively "Hamlet," "Ariſtona," "Sinaf and Truvor," "Zemira," "Dimiſa," "Vitthelaf," "The Falſe Demetrius," and "Miciſlaf." Nor was his Muſe leſs fertile in comedies; which are, "Triſotinus;" "The Judge;" "The Diſpute between the Huſband and Wife;" "The Guardian;" "The Portion acquired by Fraud;" "The Envious Man;" "Tartuffe;" "The Imaginary Cuckold;" "The Mother who rivals her Daughter;" "The Goſſip;" and "The Three Rival Brothers." He wrote alſo the operas of "Alceſtes," and "Cephalus and Procris." With reſpect to his tragedies, Racine was his model; and the Ruſſian biographer of Sumorokof, who ſeems a competent judge of his merit, allows, that though in ſome inſtances he has attained all the excellence of the French poet, yet he has failed in many others; but it would be uncandid to inſiſt upon ſuch defects in a writer who firſt introduced the drama among his countrymen. The French

overlook in their Corneille ſtill greater faults. His comedies, continues the ſame author, contain much humour; but I do not imagine that our dramatic writers will adopt him for their model: for he frequently excites the laughter of the ſpectator at the expence of his cooler judgement. Nevertheleſs, they preſent ſufficient paſſages to prove, that he would have attained a greater degree of perfection in this line, if he had paid more attention to paint our manners, and to follow the taſte of the beſt foreign writers.

Beſides dramatic writings, Sumorokof attempted every ſpecies of poetry, excepting the epic. He wrote love-ſongs, idyllia, fables, ſatires, anacreontics, elegies, verſions of the Pſalms, and Pindaric odes. Superior to Lomonozof in the compoſitions of the drama, he yet was inferior to him in Pindaric writings. Though his odes, adds his biographer, are diſtinguiſhed by their eaſy flow of verſification, by their harmony, ſoftneſs, and grace, yet they are far from reaching that elevation and fire which characterize thoſe of Lomonozof. Theſe two great poets had each their peculiar talents: the one diſplayed in his ſtyle all the majeſty, ſtrength, and ſublimity of the Ruſſian tongue; and the other all its harmony, ſoftneſs, and elegance. The elegies of Sumorokof are full of tenderneſs: his idyls give a true picture of the paſtoral life in all the pleaſing ſimplicity of unimproved nature without deſcending to vulgarity; and may ſerve as models in this ſpecies of compoſition, in all things excepting in ſtrict morality. His ſatires are the beſt in the Ruſſian language, but are extremely unequal, and deſerve to have been wrought with more plan and regularity. In writing his fables, his pen ſeems to have been guided by the Muſes and Graces; and I do not heſitate, if not to prefer them, at leaſt to compare them with thoſe of Fontaine. Sumorokof was alſo author of a few ſhort and detached hiſtorical pieces. 1. "A Chronicle of Moſcow," in which he relates the origin of that city; and abridges the reigns of its monarchs from Ivan Danilovitch to Feodor Alexievitch. 2. "A Hiſtory of the firſt inſurrection of the Strelitz in 1682, by which Ivan was appointed joint-ſovereign with Peter the Great, and the princeſs Sophia regent. 3. "An account of Stenko Razin's rebellion." His ſtyle in theſe pieces is ſaid to be clear and perſpicuous, but ſomewhat too flowery and poetical for proſe. Sumorokof obtained by his merit the favour and protection of his ſovereign. Elizabeth gave him the rank of brigadier; appointed him director of the Ruſſian theatre, and ſettled upon him a penſion of 400l. per annum. Catherine II. created him counſellor of ſtate; conferred upon him the order of St. Anne; and honoured him with many inſtances of munificence and diſtinction until his death, which carried him

him off at Moſcow, on the 1ſt of October, 1777, in the fifty-firſt year of his age.

With reſpect to his diſpoſition, ſays his biographer, this celebrated poet ſeems to have poſſeſſed a good and amiable heart; but his extreme ſenſibility, an excellent quality in a poet when tempered with philoſophy, occaſioned that ſingularity and vehemence of character, which gave ſo much trouble and uneaſineſs to all his acquaintance, but particularly to himſelf. He was polite and condeſcending towards thoſe who treated him with reſpect, but haughty to thoſe who behaved to him with pride. He knew no deceit; he was a true friend, and an open enemy; and could neither forget an obligation nor an injury. Paſſionate, and frequently inconſiderate in his purſuits, he could not bear the leaſt oppoſition; and oftentimes looked upon the moſt trifling circumſtance as the greateſt evil. His extraordinary fame, the many favours which the empreſs conferred upon him, with the indulgence and veneration of his friends, might have made him extremely fortunate, if he had underſtood the art of being ſo. He had conceived a great, perhaps too great, idea of the character and merits of a true poet; and could not endure to ſee with patience this noble and much-eſteemed art, which had been conſecrated by Homer, Virgil, and other great men, profaned by perſons without judgement or abilities. Theſe pretenders, he would ſay, ſhock the public with their nonſenſe in rhyme; and clothe their monſtrous conceptions in the dreſs of the Muſes. The public recoil from them with diſguſt and averſion; and, deceived by their appearance, treat with irreverence thoſe children of heaven the true Muſes. The examples of Lomonozof and Sumorokof have tended to diffuſe a ſpirit of poetry, and a taſte for polite learning, among the Ruſſians; and they are ſucceeded by a numerous band of poets.

SURENHUSIUS (William), a celebrated Hebrew ſcholar in the univerſity of Amſterdam, is moſt known for his edition of the *Miſchna* of the Jews, with notes, and a Latin verſion, which he began to publiſh in 1698, and completed in 1703, in 3 vols. folio. It contains alſo the commentaries of the Rabbins, Maimonides, and Bartenora. The period at which he flouriſhed is aſcertained by this publication, but, in the books which we have been able to conſult, we do not find any account of the time when he was born or died.

SUTCLIFFE (Matthew), an Engliſh Proteſtant divine in the beginning of the laſt century, who wrote ſeveral controverſial works, in which his zeal has been thought at leaſt to equal his candour. He publiſhed, among others, the following books: 1. "A treatiſe of Eccleſiaſtical Diſcipline," 4to, London, 1591. 2. "De Preſbyterio, ejuſque nova in Eccleſia Chriſtianâ Politeia," 4to, the ſame year. 3. "De Turco-Papiſmo," or, on

the reſemblance between Mahometaniſm and Popery, 4to, London, 1599. 4. "De Purgatorio, adverſus Bellarminum," 4to, the ſame year. 5. "De vera Chriſti Eccleſia," 4to, 1600. 6. "De Miſſa, adverſus Bellarminum," 4to, 1603. When he died, or at what age, we have not diſcovered.

SUTTON (THOMAS, eſq;), founder of the Charter-houſe [M], was born at Knaith in Lincolnſhire, in 1532, of an ancient and genteel family. He was educated at Eton-ſchool, and probably at Cambridge, and ſtudied the law in Lincoln's-Inn: but, this profeſſion not ſuiting his diſpoſition, he travelled into foreign countries, and made ſo long a ſtay in Holland, France, Spain, and Italy, as to acquire the languages of thoſe various nations. During his abſence, his father died, and left him a conſiderable fortune. On his return home, being a very accompliſhed gentleman, he became ſecretary to the earl of Warwick and his brother the earl of Leiceſter. By the former of theſe noblemen, in 1569, he was appointed maſter of the ordnance at Berwick; and, diſtinguiſhing himſelf greatly in that ſituation, on the rebellion which at that time broke out in the North, he obtained a patent for the office of maſter-general of the ordnance for that diſtrict for life. He is named as one of the chiefs of thoſe 1500 men, who marched into Scotland by the order of queen Elizabeth, to the aſſiſtance of the regent, the earl of Morton, in 1573[N]; and he commanded one of the five batteries, which obliged the ſtrong caſtle of Edinburgh to ſurrender to the Engliſh. He purchaſed of the biſhop of Durham the manors of Gateſhead and Wickham; which, producing coal-mines, became to him a ſource of extraordinary wealth. In 1580, he was reputed to be worth 50,000l.

Soon after this he married a rich widow, who brought him a conſiderable eſtate; and, taking up the buſineſs of a merchant, riches flowed in to him with every tide. He is ſaid to have had no leſs than thirty agents abroad. He was likewiſe one of the chief victuallers of the navy; and ſeems to have been maſter of the barque called Sutton, in the liſt of volunteers attending the Engliſh fleet againſt the Spaniſh armada. It is probable alſo, that he was a principal inſtrument in the defeat of it, by draining the bank of Genoa of that money with which Philip intended to equip his fleet, and thereby hindering the invaſion for a whole year [O]. He is likewiſe ſaid to have been a commiſſioner for prizes under lord Charles Howard, high admiral of England; and going to ſea with letters of marque, he took a Spaniſh ſhip worth 20,000l. His whole fortune, at his death, appears

[M] Hiſtorical Account of Thomas Sutton, eſq; and of the Foundation in Charter-houſe, 1737, 8vo. [N] Camden's and Stow's Annals for 1573.
[O] Welwood's Memoirs, p. 9, 10.

to

to have been in land 5,000l. per annum; in money upwards of 60,000l. the greateſt eſtate in the poſſeſſion of any private gentleman till much later times. He lived with great munificence and hoſpitality; but, loſing his lady in 1602, he retired from the world, leſſened his family, and lived in a private frugal manner; and, having no iſſue, reſolved to diſtinguiſh his name by ſome important charity. Accordingly, he purchaſed of the earl of Suffolk, Howard-Houſe, or the late diſſolved Charter-houſe, near Smithfield, for the ſum of 13,000l. where he founded the preſent hoſpital in 1611, for the relief of poor men and children. Before he had fixed upon this deſign, the court endeavoured to divert him from his purpoſe, and to engage him to make Charles I. then duke of York, his heir, by conferring on him a peerage: but, being free from ambition, and now near his grave, the luſtre of the coronet could not tempt him to change his plan. He died the 11th of Dec. 1611, at Hackney, aged ſeventy-nine. His body was conveyed with the moſt ſolemn proceſſion to Chriſt-church in London, and there depoſited, till 1614, when it was removed to the Charter-houſe, and interred in a vault on the north-ſide of the chapel, under a magnificent tomb.

SUZE (Henriette de Coligni, comteſſe de la). See Coligni.

SWAMMERDAM (John), an eminent naturaliſt, was born at Amſterdam in 1637[p]. His father followed the buſineſs of an apothecary in that city, and was very ſtudious of natural hiſtory. He intended his ſon for the church, and with this view took care to procure him early inſtructions in Latin and Greek; but Swammerdam prevailed upon his father to let him apply to phyſic; and, as he kept him at home, till he ſhould be properly qualified to engage in that ſtudy, he frequently employed him in cleaning his curioſities, and putting every thing in its proper place. This occupation inſpired him in a manner from his childhood with a taſte for natural hiſtory: ſo that, not content with the ſurvey of his father's curioſities, he ſoon began to make a collection of his own. Accordingly, he ſpent both day and night in diſcovering, catching, and examining, the flying inſects, not only in the province of Holland, but in thoſe of Gueldres and Utrecht. Thus initiated in natural hiſtory, he went to Leyden in 1651, to purſue his ſtudies there: and his progreſs was ſo anſwerable to his diligence, that, in 1663, he was admitted a candidate of phyſic, after undergoing the examinations preſcribed on that occaſion. On his arrival at Leyden, he contracted a friendſhip with the great anatomiſt Nicolas Steno, and ever after lived with him in intimacy.

[p] Life by Boerhaave.

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The curiosities of anatomy now began to make a considerable impression on him: he undertook to consider how the parts of the body, prepared by dissection, could be preserved and kept in constant order, and readiness for anatomical demonstration: and herein he succeeded, as he had done before in his nice contrivances to dissect and otherwise manage the minutest insects. After this, he made a journey into France, where he spent some time at Saumur with Tanaquil Faber, and made a variety of observations upon insects. Among other things, during his stay in the neighbourhood of the Loire, he observed and described the flying insect called Libella, or Dragon-fly, and likewise some hemorobia, or day flies. From Saumur he went to Paris, where he lived in the same house with his friend Steno. He likewise contracted an intimacy with Thevenot, who strenuously recommended him to Conrad Van Beuningen, a senator and burgomaster of Amsterdam, and at that time that republic's minister at the court of France: Beuningen obtained leave for Swammerdam, at his return home, to dissect the bodies of such patients as should happen to die in the hospital of that city.

He returned to Leyden to take his degrees; and took the occasion of his stay there to cultivate a friendship with Van Horne, who had been formerly his preceptor in anatomy. It was at this time, Jan. 1667, that in Van Horne's house, Swammerdam first injected the uterine vessels of a human subject with ceraceous matter, which most useful attempt he afterwards improved and perfected. In Feb. the same year, he was admitted to his degree as doctor of physic, after having publicly maintained his thesis on respiration; which was then conceived only in short and contracted arguments, but appeared soon after with considerable additions, with a dedication to Thevenot, and adorned with a frontispiece of a most elegant figure of the reciprocal copulation of the hermaphrodite house-snail. It was thus that Swammerdam cultivated anatomy with the greatest art and labour, in conjunction with Van Horne; but a quartan ague, which attacked him this year, brought him so very low, that he found himself under a necessity of discontinuing these studies; which, on his recovery, he entirely neglected, in order to give himself up to the study of insects.

In 1668, the grand duke of Tuscany being then in Holland with Mr. Thevenot, in order to see the curiosities of the country came to view those of Swammerdam and his father; and surveyed them with the greatest delight, and a good taste for natural history. On this occasion, Swammerdam made some anatomical dissections of insects in the presence of that prince, who was struck with admiration at his great skill in the management of them; especially at his proving, that the future butterfly lies with all its parts neatly folded up in a caterpillar; by actually removing

removing the integuments that cover the former, and extricating and exhibiting all its parts, however minute, with incredible ingenuity, and by means of inſtruments of an inconceivable fineneſs. On this occaſion his highneſs offered him 12,000 florins for his ſhare of the collection, on condition of his removing them himſelf into Tuſcany, and going to live at the court of Florence; but Swammerdam, who hated a court life above all things, rejected his highneſs's propoſal; beſides, he could not put up with the leaſt reſtraint in religious matters, either in point of ſpeech or practice. He made the nature and properties of inſects his chief ſtudy, and purſued it with infinite diligence, and without the leaſt relaxation; ſo that, in 1669, he publiſhed a general hiſtory of them, a work equally remarkable for the author's great boldneſs in the attempt, and happy ſucceſs in the execution. His father now began to take offence at his proceedings and thoughtleſs way of acting; and would have had him change it for the practice of phyſic; but, ſeeing no probability of accompliſhing his purpoſe, would neither ſupply him with money or clothes.

The ſon, therefore, though exhauſted with continual labours, at laſt conſented to take his father's advice; but his bad health rendered him quite unfit to bear the fatigues uſually attending the practice of phyſic, ſo that he thought it proper to retire into the country for ſome time, in order to recover his ſtrength, and with a view of returning to his buſineſs with new force and ſpirits. But he was ſcarcely ſettled in his country retirement, when, in 1670, he relapſed into his former occupation. Thevenot, in the mean time, informed of the diſagreement between Swammerdam and his father, did all that lay in his power to engage the former to retire into France. But whatever impreſſion this propoſal might make upon the ſon, the father forbad him to accept of it. In 1673, he formed a connection with the then famous Antonia Bourignon, and became totally abſorbed in all her myſticiſm and devout reveries; after which, he grew altogether careleſs of the purſuits in which he had ſo much delighted, and withdrew himſelf in a great meaſure from the world, for the ſake, as they termed it, of loving and adoring the ſovereign good only. In this ſtrange way he continued till his death, which happened in 1680.

Gaubius gave a tranſlation of all his works from the original Dutch into Latin; from which they were tranſlated into Engliſh, illuſtrated with 53 copper-plates; 1758, in folio.

SWEDENBORG (Emanuel), a Swediſh enthuſiaſt, who has had the fortune to found a ſect, notwithſtanding the extravagance of his doctrines, was born at Stockholm on Jan. 29, 1689. His father was biſhop of Weſt-Gothia, and it may be ſuppoſed that his education was good, ſince he publiſhed a volume

of

of Latin poetry when he was only twenty years old. The title was, "Ludus Heliconius, ſive Carmina Miſcellanea, quæ variis in locis cecinit." The ſame year he began his travels; and having viſited England, Holland, France, and Germany, returned in 1714 to Stockholm, where two years after, he was appointed by Charles XII. aſſeſſor of the metallic college. His ſtudies during this part of his life, were chiefly devoted to mathematics and natural philoſophy; and he was eſſentially uſeful to his king by enabling him to convey his heavy artillery by water, where they could not go by land. He publiſhed about this period, many ſcientifical and philoſophical works; and ſucceeding to the favour of queen Ulrica Eleanora, after the death of Charles XII. was by her ennobled in 1719. In purſuance of his duty, as belonging to the metallic college, he travelled to view the mines, and then inſpected alſo the manufactures of his country. In conſequence of this, he publiſhed ſeveral tracts on ſubjects relating to the philoſophy of the arts. He returned to Stockholm in 1722, and divided his time between the duties of his office and his private ſtudies. In 1733, he had completed his great work, entitled, "Opera Philoſophica et Mineralia," which was printed under his direction in 1734, partly at Dreſden, and partly at Leipſic. It forms 3 vols. in folio, is illuſtrated by plates, and is written with great ſtrength of judgement. In 1729, he had been admitted into the ſociety of ſciences at Upſal; and between that and 1724, had received a ſimilar honour from the royal academy at Stockholm, and that of Peterſburg. He correſponded alſo with many learned foreigners. But the time was now approaching when all the deſire of baron Swedenborg, for literary or other worldly diſtinction, was to be abſorbed in feelings of a ſublimer nature. Whether too intenſe an application to ſtudy had diſordered, or a natural tendency to enthuſiaſm had inflamed his mind, he conceived himſelf miraculouſly called to the office of revealing the moſt hidden arcana. "In the year 1743," he ſays, in one of his works, "the Lord was graciouſly pleaſed to manifeſt himſelf to me, *in a perſonal appearance*; to open in me a ſight of the ſpiritual world, and to enable me to converſe with ſpirits and angels; and this privilege has continued with me to this day." From this time, he devoted his very able pen to ſuch ſubjects as this moſt extraordinary ſtate of mind ſuggeſted. He publiſhed, "De cultu et Amore Dei," 4to, Lond. 1745; "De telluribus in mundo noſtro ſolari," 1758; "De Equo albo in Apocalypſi," 1758; "De nova Hieroſolyma;" "De Cœlo et Inferno;" "Sapientia angelica de Divina Providentia," Amſterdam, 1764; "Vera Chriſtiana religio," Amſt. 1771; and many other books. He particularly viſited Amſterdam and London, where theſe extravagant works were publiſhed, and where they have ſince been tranſlated

tranſlated by his admirers. One of his fancies about the ſpiritual world is, that it admits not of ſpace: yet he tells us, that a man is ſo little changed after death, that he does not even know that he is not living in the preſent world; that he eats and drinks, and even enjoys conjugal delights, as in the preſent world; that the reſemblance between the two worlds is ſo great, that in the ſpiritual there are cities, palaces, houſes, books, merchandize, &c. &c. *Univerſal Theology*, vol. i. p. 734. This extraordinary man died in London, March 29, 1772; his remains lay in ſtate, and were afterwards depoſited in a vault in the Swediſh church near Radcliff-highway.

Swedenborg was, in himſelf, a harmleſs, though a very extravagant enthuſiaſt. His ſect does not appear to have made much progreſs during his life, but is now eſtabliſhed in England, under the title of *The New Jeruſalem Church*. It is a kind of Chriſtianity, modified according to the whims of the author; acknowledging a Trinity, but not exactly in the ſenſe of any other church, and an unity in a peculiar ſenſe alſo; pretending that the ſpiritual ſenſe of the ſcriptures was never known till it was revealed to Swedenborg. The continued intercourſe of ſpirits with men is one part of his doctrine; with many other reveries, which would hardly appear to deſerve notice, were they not ſtill conſidered by many as the reſult of inſpiration. That theſe ſtrange deluſions ſhould ſubſiſt in a time when true faith has wavered without reaſon, is extraordinary. To a reaſonable perſon, the inſpection of any one of his myſtical books ſeems a ſufficient preſervative from the infection. Some of his followers have been bold enough to repreſent him as a man without enthuſiaſm.

SWIFT (JONATHAN), an illuſtrious Engliſh wit, and juſtly celebrated alſo for his political knowledge[Q], was deſcended from a very ancient family, and born Nov. 30, 1667. His grandfather, Mr. Thomas Swift, was vicar of Goodrich in Herefordſhire, and married Mrs. Elizabeth Dryden, aunt of Dryden the poet; by whom he had ſix ſons, Godwin, Thomas, Dryden, William, Jonathan, and Adam. Thomas was bred a Oxford, but died young; Godwin was a barriſter of Gray's-Inn; and William, Dryden, Jonathan, and Adam, were attornies. Godwin having married a relation of the old marchioneſs of Ormond, the old duke of Ormond made him attorney-general in the palatinate of Tipperary in Ireland. Ireland was at this time almoſt without lawyers, the rebellion having converted men of all conditions into ſoldiers. Godwin, therefore, determined to attempt the acquiſition of a fortune in that kingdom, and the ſame motive induced his four brothers to go with

[Q] Hawkeſworth's Life of Swift, preſixed to his edition of his works.

him.

him. Jonathan, at the age of about twenty-three, and before he went to Ireland, married Mrs. Abigail Erick, a gentlewoman of Leicesterſhire; and about two years after left her a widow with one child, a daughter, and pregnant with another, having no means of ſubſiſtence but an annuity of 20l. which her huſband had purchaſed for her in England, immediately after his marriage. In this diſtreſs ſhe was taken into the family of Godwin, her huſband's eldeſt brother; and there, about ſeven months after his death, delivered of a ſon, whom ſhe called Jonathan, in remembrance of his father, and who was afterwards the celebrated dean of St. Patrick's.

It happened, by whatever accident, that Jonathan was not ſuckled by his mother, but by a nurſe, who was a native of Whitehaven; and when he was about a year old, her affection for him was become ſo ſtrong, that, finding it neceſſary to viſit a ſick relation there, ſhe carried him with her, without the knowledge of his mother or uncle. At this place he continued about three years; for, when the matter was diſcovered, his mother ſent orders not to hazard a ſecond voyage, till he ſhould be better able to bear it. Mrs. Swift, about two years after her huſband's death, quitted the family of Mr. Godwin Swift in Ireland, and retired to Leiceſter, the place of her nativity; but her ſon was again carried to Ireland by his nurſe, and replaced under the protection of his uncle Godwin. It has been generally believed, that Swift was born in England; and, when the people of Ireland diſpleaſed him, he has been heard to ſay, "I am not of this vile country; I am an Engliſhman:" but this account of his birth is taken from one which he left behind him, in his own hand-writing. Some have alſo thought, that he was a natural ſon of ſir William Temple, becauſe ſir William expreſſed a particular regard for him; but that was impoſſible; for ſir William was reſident abroad in a public character from the year 1665 to 1670; and his mother, who was never out of the Britiſh dominions, brought him into the world in 1667.

At about ſix years of age, he was ſent to the ſchool of Kilkenny, and having continued there eight years, he was admitted a ſtudent of Trinity-college in Dublin. Here applying himſelf to books of hiſtory and poetry, to the neglect of academic learning, he was at the end of four years, refuſed his degree of bachelor of arts for inſufficiency; and was at laſt admitted *ſpeciali gratiâ*, which is there conſidered as the higheſt degree of reproach and diſhonour. Stung with the diſgrace, he ſtudied eight hours a day, for ſeven years following. He commenced theſe ſtudies at the univerſity of Dublin, where he continued them three years; and during this time he drew up the firſt ſketch of his "Tale of a Tub;" for Waſſendon Warren,

Warren eſq; [R], a gentleman of fortune near Belfaſt in Ireland, who was chamber-fellow with Swift, declared that he then ſaw a copy of it in Swift's own hand-writing.

In 1688, his uncle Godwin was ſeized with a lethargy, and ſoon after was deprived both of his ſpeech and memory: by which accident Swift being left without ſupport, took a journey to Leiceſter, that he might conſult with his mother what courſe of life to purſue. At this time ſir William Temple was in high reputation, and honoured with the confidence and familiarity of king William. His father ſir John Temple, had been maſter of the Rolls in Ireland, and contracted an intimate friendſhip with Godwin Swift, which continued till his death; and ſir William, who inherited his title and eſtate, had married a lady to whom Mrs. Swift was related: ſhe therefore adviſed her ſon to communicate his ſituation to ſir William, and ſolicit his direction what to do. Sir William received him with great kindneſs, and Swift's firſt viſit continued two years. Sir William had been ambaſſador and mediator of a general peace at Nimeguen before the Revolution; in which character he became known to the prince of Orange, who frequently viſited him at Sheen, after his arrival in England, and took his advice in affairs of the utmoſt importance. Sir William being then lame with the gout, Swift uſed to attend his majeſty in the walks about the garden, who admitted him to ſuch a familiarity, that he ſhewed him how to cut aſparagus after the Dutch manner, and once offered to make him a captain of horſe; but Swift had fixed his mind upon an eccleſiaſtical life.

About this time a bill was brought into the houſe for triennial parliaments, to which the king was very averſe, but ſent, however, to conſult ſir William Temple, who ſoon afterwards ſent Swift to Kenſington with the whole account in writing, to convince the king how ill he was adviſed. This was Swift's firſt embaſſy to court, who, though he underſtood Engliſh hiſtory, and the matter in hand very well, yet did not prevail. Soon after this tranſaction, he was ſeized with the return of a diſorder, which he had contracted in Ireland by eating a great quantity of fruit, and which afterwards gradually increaſed, though with irregular intermiſſions, till it terminated in a total debility of body and mind.

About a year after his return from Ireland, he thought it expedient to take his maſter of arts degree at Oxford; and accordingly was admitted *ad eundem* in 1692, with many civilities. Theſe, ſome ſay, proceeded from a miſunderſtanding of the words *ſpeciali gratiâ*, in his teſtimonial from Dublin,

[R] Deane Swift's Eſſay on the Life, &c of Swift, p. 31.

which

which was there ſuppoſed to be a compliment paid to uncommon merit; but are more probably aſcribed by others to his known connection with ſir William Temple. It is eaſy to conceive, however, that Swift, after his reputation was eſtabliſhed, might, while he was ſporting with this incident in the gaiety of his heart, pretend a miſtake which never happened. From Oxford he returned to ſir William Temple, and aſſiſted him in reviſing his works: he alſo corrected and improved his own "Tale of a Tub," and added the digreſſions. From the converſation of ſir William, Swift greatly increaſed his political knowledge; but ſuſpecting ſir William of neglecting to provide for him, merely that he might keep him in his family, he at length reſented it ſo warmly, that in 1694 a quarrel enſued, and they parted.

Swift, during his reſidence with ſir William, had never failed to viſit his mother at Leiceſter once a year, and his manner of travelling was very extraordinary. He always went on foot, except the weather was very bad, and then he would ſometimes take ſhelter in a waggon. He choſe to dine at obſcure ale-houſes among pedlars and oſtlers, and to lie where he ſaw written over the door, "Lodgings for a penny;" but he uſed to bribe the maid with ſixpence for a ſingle bed and clean ſheets.

His reſolution was now to take orders; and he ſoon after obtained a recommendation to lord Capel, then lord deputy of Ireland, who gave him the prebend of Kilroot, in the dioceſe of Connor, worth about 100l. per annum. But ſir William, who had been uſed to the converſation of Swift, ſoon found that he could not be content to live without him; and therefore urged him to reſign his prebend in favour of a friend, promiſing to obtain preferment for him in England, if he would return. Swift conſented; and ſir William was ſo much pleaſed with this act of kindneſs, that during the remainder of his life, which was about four years, his behaviour was ſuch as produced the utmoſt harmony between them. Swift, as a teſtimony of his friendſhip and eſteem, wrote the "Battle of the Books," of which ſir William is the hero; and ſir William, when he died, left him a pecuniary legacy, and his poſthumous works.

Upon the death of ſir William Temple, Swift applied, by petition to king William, for the firſt vacant prebend of Canterbury or Weſtminſter, for which the royal promiſe had been obtained by his late patron, whoſe poſthumous works he dedicated to his majeſty, to facilitate the ſucceſs of that application. But it does not appear, that, after the death of ſir William, the king took the leaſt notice of Swift. After this he accepted an invitation from the earl of Berkeley, appointed one of the lords

lords juſtices of Ireland, to attend him as chaplain and private ſecretary; but he was ſoon removed from this poſt, upon a pretence that it was not fit for a clergyman. This diſappointment was preſently followed by another; for when the deanery of Derry became vacant, and it was the earl of Berkeley's turn to diſpoſe of it, Swift, inſtead of receiving it as an atonement for his late uſage, was put off with the livings of Laracor and Rathbeggin, in the dioceſe of Meath, which together did not amount to half its value. He went to reſide at Laracor, and performed the duties of a pariſh prieſt with the utmoſt punctuality and devotion. He was, indeed, always very devout, not only in his public and ſolemn addreſſes to God, but in his domeſtic and private exerciſes: and yet, with all this piety in his heart, he could not forbear indulging the peculiarity of his humour, when an opportunity offered, whatever might be the impropriety of the time and place. Upon his coming to Laracor, he gave public notice, that he would read prayers on Wedneſdays and Fridays, which had not been the cuſtom; and accordingly the bell was rung, and he aſcended the deſk. But, having remained ſome time with no other auditor than his clerk Roger, he began, "Dearly beloved Roger, the Scripture moveth you and me in ſundry places;" and ſo proceeded to the end of the ſervice. Of the ſame kind was his race with Dr. Raymond, vicar of Trim, ſoon after he was made dean of St. Patrick's. Swift had dined one Sunday with Raymond, and when the bells had done ringing for evening prayers, "Raymond," ſays Swift, "I will lay you a crown, that I begin prayers before you this afternoon." Dr. Raymond accepted the wager, and immediately both ran as faſt as they could to the church. Raymond, the nimbler of the two, arrived firſt at the door, and when he entered the church, walked decently towards the reading-deſk: Swift never ſlackened his pace, but running up the aiſle, left Raymond behind him, and, ſtepping into the deſk, without putting on the ſurplice, or opening the book, began the ſervice in an audible voice.

During Swift's reſidence at Laracor, he invited to Ireland a lady whom he has celebrated by the name of Stella. With this lady he became acquainted while he lived with ſir William Temple: ſhe was the daughter of his ſteward, whoſe name was Johnſon; and ſir William, when he died, left her 1000l. in conſideration of her father's faithful ſervices. At the death of ſir William, which happened in 1699, ſhe was in the ſixteenth year of her age; and it was about two years afterwards, that at Swift's invitation ſhe left England, accompanied by Mrs. Dingley, a lady who was fifteen years older, and whoſe whole fortune, though ſhe was related to ſir William, was no more than an annuity of 27l. Whether Swift at this time deſired the company of Stella as a wife, or a friend, it is not

certain: but the reaſon which ſhe and her companion then gave for their leaving England was, that in Ireland the intereſt of money was higher, and proviſions were cheap. But, whatever was Swift's attachment to Miſs Johnſon, every poſſible precaution was taken to prevent ſcandal: they never lived in the ſame houſe; when Swift was abſent, Miſs Johnſon and her friend reſided at the parſonage; when he returned, they removed either to his friend Dr. Raymond's, or to a lodging; neither were they ever known to meet but in the preſence of a third perſon. Swift made frequent excurſions to Dublin, and ſome to London: but Miſs Johnſon was buried in ſolitude and obſcurity; ſhe was known only to a few of Swift's moſt intimate acquaintance, and had no female companion except Mrs. Dingley.

In 1701, Swift took his doctor's degree, and in 1702, ſoon after the death of king William, he went into England for the firſt time after his ſettling at Laracor; a journey which he frequently repeated during the reign of queen Anne. Miſs Johnſon was once in England in 1705, but returned in a few months, and never croſſed the channel afterwards. He ſoon became eminent as a writer, and in that character was known to both Whigs and Tories. He had been educated among the former, but at length attached himſelf to the latter; becauſe the Whigs, as he ſaid, had renounced their old principles, and received others, which their foreſathers abhorred. He publiſhed, in 1701, "A diſcourſe of the conteſts and diſſentions between the nobles and commons in Athens and Rome, with the conſequences they had upon both thoſe ſtates:" this was in behalf of king William and his miniſters, againſt the violent proceedings of the Houſe of Commons; but from that year to 1708, he did not write any political pamphlet.

In 1710, being then in England, he was empowered by the primate of Ireland, to ſolicit the queen to releaſe the clergy from paying the twentieth part and firſt-fruits; and upon this occaſion his acquaintance with Mr. Harley commenced. As ſoon as he had received the primate's inſtructions, he reſolved to apply to Mr. Harley; and, before he waited on him, got himſelf repreſented as a perſon who had been ill uſed by the laſt miniſtry, becauſe he would not go ſuch lengths as they would have had him. Mr. Harley received him with the utmoſt kindneſs and reſpect; kept him with him two hours alone; engaged in, and ſoon after accompliſhed his buſineſs; bid him come often to ſee him privately; and told him, that he muſt bring him to the knowledge of Mr. St. John. Swift preſently became acquainted with the reſt of the miniſters, who appear to have courted and careſſed him with uncommon aſſiduity. He dined every Saturday at Mr. Harley's, with the lord keeper, Mr. ſecretary St. John, and lord Rivers: on that day no other perſon was for ſome time admitted; but this

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felect company was at length enlarged to fixteen, all men of the firft clafs, Swift included. From this time he fupported the intereft of his new friends with all his power, in pamphlets, poems, and periodical papers: his intimacy with them was fo remarkable, that he thought not only to defend, but in fome degree to direct their meafures; and fuch was his importance in the opinion of the oppofite party, that many fpeeches were made againft him in both houfes of parliament: a reward was alfo offered, for difcovering the author of "The Public Spirit of the Whigs."

Amidft all the bufinefs and honours that crowded upon him, he wrote every day an account of what occurred to Stella; and fent her a journal regularly, dated every fortnight, during the whole time of his connection with queen Anne's miniftry. From thefe unreftrained effufions of his heart many particulars are known, which would otherwife have lain hid; and by thefe it appears, that he was not only employed, but trufted, even by Harley himfelf, who to all others was referved and myfterious. In the mean time, Swift had no expectations of advantage from his connection with thefe perfons; he knew they could not long preferve their power: and he did not honour it while it lafted, on account of the violent meafures which were purfued by both fides. "I ufe the miniftry," fays he, "like dogs, becaufe I expect they will ufe me fo.—I never knew a miniftry do any thing for thofe whom they made companions of their pleafures; but I care not." In the fummer of 1711, he foreſaw the ruin of the miniftry by thofe misunderftandings among themfelves, which at laft effected it; and it was not only his opinion, but their own, that if they could not carry a peace, they muft foon be fent to the Tower, even though they fhould agree. In order therefore to facilitate this great event, Swift wrote the "Conduct of the Allies;" a piece, which he confeffes coft him much pains, and which fucceeded even beyond his expectations. It was publifhed Nov. 27, 1711; and in two months time above 11,000 were fold off, feven editions having been printed in England, and three in Ireland. The Tory members in both houfes, who fpoke, drew their arguments from it; and the refolutions, which were printed in the votes, and would never have paffed but for this pamphlet, were little more than quotations from it. From this time to 1713, he exerted himfelf with unwearied diligence in the fervice of the miniftry; and while he was at Windfor, juft at the concluſion of the peace of Utrecht, he drew the firft fketch of "An hiftory of the four laft years of queen Anne." This he afterwards finifhed, and came into England to publifh it, but was diffuaded from it by lord Bolingbroke, who told him, the whole was fo much in the fpirit of party-writing, that though it might have made a feafonable pamphlet in the time of their adminiftration, it would be a difhonour to juft hiſtory. Swift feems to have been extremely fond of this work, by declaring

that it was the beſt thing he had ever written; but, ſince his friend did not approve it, he would caſt it into the fire. It did not, however, undergo this fate, but was publiſhed by Dr. Lucas, to the diſappointment of all thoſe who expected any thing great from it.

During all this time he received no gratuity or reward till 1713; and then he accepted the deanery of St. Patrick's, Dublin. A biſhopric had been ſome time before intended for him by the queen; but archbiſhop Sharpe having repreſented him to her majeſty as a man whoſe chriſtianity was very queſtionable, and being ſupported in this by a certain very great lady, it was given to another. He immediately croſſed the channel, to take poſſeſſion of his new dignity; but did not ſtay in Ireland more than a fortnight, being urged by an hundred letters to haſten back, and reconcile the lords Oxford and Bolingbroke. When he returned, he found their animoſity increaſed; and, having predicted their ruin from this very cauſe, he laboured to bring about a reconciliation, as that upon which the whole intereſt of their party depended. Having attempted this by various methods in vain, he went to a friend's houſe in Berkſhire, where he continued till the queen's death; and, while he was at this place, wrote a diſcourſe called "Free thoughts on the preſent ſtate of affairs," which however was not publiſhed till ſome time after.

Before we attend Swift to Ireland, it is neceſſary to give a little hiſtory of his Vaneſſa, becauſe his connections with her were made in England. Among other perſons with whom he was intimately acquainted during the gay part of his life, was Mrs. Vanhomrigh. She was a lady of good family in Ireland, and became the wife of Mr. Vanhomrigh, firſt a merchant of Amſterdam, then of Dublin, where he was raiſed by king William, upon his expedition into Ireland, to very great places. Dying in 1703, he left two ſons and two daughters; but the ſons ſoon after dying, his whole fortune, which was conſiderable, fell to the daughters. In 1709, the widow and the two young ladies came to England, where they were viſited by perſons of the firſt quality; and Swift, lodging near them, uſed to be much there, coming and going without any ceremony, as if he had been one of the family. During this familiarity, he became inſenſibly a kind of preceptor to the young ladies, particularly the eldeſt, who was then about twenty years old, was much addicted to reading, and a great admirer of poetry. Hence admiring, as was natural, ſuch a character as that of Swift, ſhe ſoon paſſed from admiration to love; and, urged a little perhaps by vanity, which would have been highly gratified by an alliance with the firſt wit of the age, ſhe ventured to make the doctor a propoſal of marriage. He affected at firſt to believe her in jeſt, then to rally her on ſo whimſical a choice, and at laſt to put her

off without abſolute refuſal; and, while he was in this ſituation, he wrote the poem called "Cadenus and Vaneſſa." It was written in 1713, a ſhort time before he left Vaneſſa and the reſt of his friends in England, and returned to the place of his exile, as he uſed frequently to call it. In 1714, Mrs. Vanhomrigh died; and, having lived very expenſively, left ſome debts, which it not being convenient for her daughters, who had alſo debts of their own, to pay at preſent, to avoid an arreſt, they followed the dean into Ireland.

Upon his arrival to take poſſeſſion of his deanery, he had been received with great kindneſs and honour; but now, upon his return after the queen's death, he experienced every poſſible mark of contempt and indignation. The tables were turned; the power of the Tories and the dean's credit were at an end; and as a deſign to bring in the pretender had been imputed to the queen's miniſtry, ſo Swift lay now under much odium, as being ſuppoſed to have been a well-wiſher in that cauſe. As ſoon as he was ſettled at Dublin, Miſs or Mrs. Johnſon removed from the country to be near him, but they ſtill lived in ſeparate houſes; his reſidence being at the deanery, and hers in lodgings on the other ſide of the river Liffy. The dean kept two public days every week, on which the dignity of his ſtation was ſuſtained with the utmoſt elegance and decorum, under the direction of Mrs. Johnſon. As to his employment at home, he ſeems to have had no heart to apply himſelf to ſtudy of any kind, but to have reſigned himſelf wholly to ſuch amuſements and ſuch company as offered, that he might not think of his ſituation, the misfortunes of his friends, and his diſappointments. "I was three years," ſays he to Gay, "reconciling myſelf to the ſcene and buſineſs to which fortune had condemned me; and ſtupidity was what I had recourſe to."

The firſt remarkable event of his life, after his ſettlement at the deanery, was his marriage to Mrs. Johnſon, after a moſt intimate friendſhip of more than ſixteen years. This was in 1716; and the ceremony was performed by Dr. Aſhe, then biſhop of Clogher, to whom the dean had been a pupil in Trinity-college, Dublin. But, whatever were the motives to this marriage, the dean and the lady continued to live afterwards juſt in the ſame manner as they had lived before. Mrs. Dingley was ſtill the inſeparable companion of Stella, wherever ſhe went; and ſhe never reſided at the deanery, except when the dean had his fits of giddineſs and deafneſs. Till this time he had continued his viſits to Vaneſſa, who preſerved her reputation and friends, and was viſited by many perſons of rank, character, and fortune, of both ſexes; but now his viſits were leſs frequent. In 1717, her ſiſter died; and the whole remains of the family fortune centering in Vaneſſa, ſhe retired to Selbridge, a ſmall houſe and eſtate about twelve miles from Dublin, which

had been purchaſed by her father. From this place ſhe wrote frequently to the dean; and he anſwered her letters: ſhe preſſed him to marry her, but he rallied, and ſtill avoided a poſitive denial. She preſſed him ſtill more, either to accept or refuſe her as a wife; upon which he wrote an anſwer, and delivered it with his own hand. The receipt of this, which probably communicated the fatal ſecret of his marriage with Stella, the unhappy lady did not ſurvive many weeks; ſhe was, however, ſufficiently compoſed to cancel a will ſhe had made in the dean's favour, and to make another, in which ſhe left her fortune to her two executors, Dr. Berkeley biſhop of Cloyne, and Mr. Marſhall, one of the king's ſerjeants at law.

From 1716 to 1720, is a chaſm in the dean's life which it has been found difficult to fill up; lord Orrery thinks, with great reaſon, that he employed this time upon "Gulliver's Travels." This work is a moral and political romance, in which Swift had exerted the ſtrongeſt efforts of a fine irregular genius: but while his imagination and wit delight, it is hardly poſſible not to be ſometimes offended with his ſatire, which ſets not only all human actions, but human nature itſelf in the worſt light. The truth is, Swift's diſappointments had rendered him ſplenetic and angry with the whole world; and he frequently indulged himſelf in a miſanthropy that is intolerable: he has done ſo particularly in ſome parts of this work. About this time the dean, who had already acquired the character of a humouriſt and wit, was firſt regarded with general kindneſs, as the patriot of Ireland. He wrote "A propoſal for the uſe of Iriſh manufactures," which made him very popular; the more ſo, as it immediately raiſed a violent flame, ſo that a proſecution was commenced againſt the printer. In 1724, he wrote the "Drapier's Letters;" thoſe brazen monuments of his fame, as lord Orrery calls them. A patent having been iniquitouſly procured by one Wood to coin 180,000l. in copper, for the uſe of Ireland, by which he would have acquired exorbitant gain, and proportionably impoveriſhed the nation; the dean, in the character of a draper, wrote a ſeries of letters to the people, urging them not to receive this copper money. Theſe letters united the whole nation in his praiſe, filled every ſtreet with his effigy, and every voice with acclamations; and Wood, though ſupported for ſome time, was at length compelled to withdraw his patent, and his money was totally ſuppreſſed. From this time the dean's influence in Ireland was almoſt without bounds: he was conſulted in whatever related to domeſtic policy, and particularly to trade. The weavers always conſidered him as their patron and legiſlator, after his propoſal for the uſe of the Iriſh manufactures; and when elections were depending for the city of Dublin, many corporations refuſed to declare themſelves, till they knew his ſentiments and inclinations. Over the populace he was the moſt abſolute

abſolute monarch that ever governed; and he was regarded by perſons of every rank with veneration and eſteem.

He was ſeveral times in England on a viſit to Pope, after his ſettlement at the deanery, particularly in 1726 and 1727. On Jan. 28, 1727, died his beloved Stella, in her 44th year, regretted by the dean with ſuch exceſs of affection as the livelieſt ſenſibility alone could feel, and the moſt excellent character excite; ſhe had been declining from 1724. Stella was a moſt amiable woman both in perſon and mind. Her ſtature was tall, her hair and eyes black, her complexion fair and delicate, her features regular, ſoft, and animated, her ſhape eaſy and elegant, and her manner feminine, polite, and graceful: there was natural muſic in her voice, and complacency in her aſpect: ſhe abounded with wit, which was always accompanied with good-nature; her virtue was founded upon humanity, and her religion upon reaſon; her morals were uniform, but not rigid, and her devotion was habitual, but not oſtentatious. "Why the dean did not ſooner marry this moſt excellent perſon; why he married her at all; why his marriage was ſo cautiouſly concealed; and why he was never known to meet her but in the preſence of a third perſon; are enquiries which no man can anſwer," ſays the writer of his life [s], "without abſurdity."

Suppoſing Swift to have been guided in this affair by mere caprice and humour, he cannot but be ſeen in a moſt ungracious light, and conſidered as a man utterly devoid of humanity; for it is generally agreed, that Stella's immature death was occaſioned by the peculiarity of his conduct towards her. It appears, by ſeveral incidents, that ſhe regretted and diſapproved this conduct, and that ſhe ſometimes reproached him with unkindneſs; for to ſuch regret and reproach he certainly alludes, in the following verſes on her birth-day, in 1726:

> "O, then, whatever heav'n intends,
> Take pity on your pitying friends:
> Nor let your ills affect your mind,
> To fancy they can be unkind;
> Me, ſurely me, you ought to ſpare,
> Who gladly would your ſufferings ſhare."

It is ſaid the dean did at length earneſtly deſire, that ſhe might be publicly owned as his wife; but, as her health was then declining, ſhe ſaid, "it is too late," and inſiſted, that they ſhould continue to live, as they had lived before. To this the dean in his turn conſented, and ſuffered her to diſpoſe entirely of her own fortune, by her own name, to a public charity, when ſhe died.

The moſt inexcuſable part of Swift's conduct certainly appears in this unhappy affair, for which no proper apology can be made; and which the vain attempts of his friends have only

[s] Hawkeſworth, p. 46.

tended to aggravate [t]. One attributes his ſingular conduct to a peculiarity in his conſtitution, but, if he knew that he was unfit to enter into the married ſtate, how came he to unite one lady to himſelf by the ceremony of marriage, and explicitly to declare his paſſion to the other? What can we think alſo of the ſenſibility of a man who, ſtrongly attached as he ſeems to have been to both, could ſilently throw down a paper before the one, which proved her "death-warrant," and could throw the other (his beloved Stella) into unſpeakable agonies, in her laſt illneſs, and quit her for ever, "only for adjuring him, by their friendſhip, to let her have the ſatisfaction of dying at leaſt, though ſhe had not lived, his acknowledged wife." Another apologiſt inſinuates upon ſomething like evidence, that Stella bore a ſon to Swift, and yet labours to excuſe him for not declaring her his wife, becauſe ſhe had agreed at the marriage that it ſhould remain a ſecret, unleſs the diſcovery ſhould be demanded by *urgent neceſſity*. But what could be meant by urgent neceſſity, unleſs it alluded to the birth of children, he confeſſes it would be hard to ſay. The truth is, probably, what has been ſaid by Dr. Johnſon, that the man whom Stella had the misfortune to love, was fond of ſingularity, and deſirous to make a mode of happineſs for himſelf, different from the general courſe of things, and the order of Providence. He wiſhed for all the pleaſures of perfect friendſhip, without the uneaſineſs of conjugal reſtraint. But with this ſtate poor Stella was not ſatisfied; ſhe was never treated as a wife, and to the world ſhe had the appearance of a miſtreſs. She lived ſullenly on, hoping that in time he would own and receive her. This, as we have ſeen, he did at laſt offer to do; but not till the change of his manners, and the depravation of his mind, made her tell him that it was too late.

From the death of Stella, his life became much retired, and the auſterity of his temper increaſed: he could not enjoy his public days; theſe entertainments were therefore diſcontinued, and he ſometimes avoided the company of his moſt intimate friends; but in time he grew more deſirous of company. In 1732, he complains, in a letter to Mr. Gay, "that he had a large houſe, and ſhould hardly find one viſitor, if he was not able to hire him with a bottle of wine;" and, in another to Mr. Pope, that "he was in danger of dying poor and friendleſs, even his female friends having forſaken him; which," as he ſays, "vexed him moſt." Theſe complaints were afterwards repeated in a ſtrain of yet greater ſenſibility and ſelf-pity: "All my friends have forſaken me:"

"Vertiginoſus [u], inops, ſurdus, male gratus amicis.
Deaf, giddy, helpleſs, left alone,
To all my friends a burden grown."

[t] Encyclopæd. Britannica, Art SWIFT. [u] Scholars have long remarked a groſs error in quantity, in this firſt word; the ſecond ſyllable of it being long.

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As he lived much in ſolitude, he frequently amuſed himſelf with writing; and it is very remarkable, that although his mind was greatly depreſſed, and his principal enjoyment was at an end when Mrs. Johnſon died, yet there is an air of levity and trifling in ſome of the pieces he wrote afterwards, that is not to be found in any other: ſuch in particular are his "Directions to Servants," and ſeveral of his letters to his friend Dr. Sheridan. In 1733, when the attempt was made to repeal the teſt act in Ireland, the Diſſenters often affected to call themſelves brother-proteſtants, and fellow-chriſtians, with the members of the eſtabliſhed church. Upon this occaſion the Dean wrote a ſhort copy of verſes, which ſo provoked one Betteſworth, a lawyer and member of the Iriſh parliament, that he ſwore, in the hearing of many perſons, to revenge himſelf either by murdering or maiming the author; and, for this purpoſe, he engaged his footman, with two ruffians, to ſecure the dean wherever he could be found. This being known, thirty of the nobility and gentry, within the liberty of St. Patrick's, waited upon the dean in form, and preſented a paper ſubſcribed with their names, in which they ſolemnly engaged, in behalf of themſelves and the reſt of the liberty, to defend his perſon and fortune, as the friend and benefactor of his country. When this paper was delivered, Swift was in bed, deaf and giddy, yet made a ſhift to dictate a proper anſwer. Theſe fits of deafneſs and giddineſs, which were the effects of his ſurfeit before he was twenty years old, became more frequent and violent, in proportion as he grew into years: and in 1736, while he was writing a ſatire on the Iriſh parliament, which he called "The Legion Club," he was ſeized with one of theſe fits, the effect of which was ſo dreadful, that he left the poem unfiniſhed, and never afterwards attempted a compoſition, either in verſe or proſe, that required a courſe of thinking, or perhaps more than one ſitting to finiſh.

From this time his memory was perceived gradually to decline, and his paſſions to pervert his underſtanding; and in 1741, he was ſo very bad, as to be utterly incapable of converſation. Strangers were not permitted to approach him, and his friends found it neceſſary to have guardians appointed of his perſon and eſtate. Early in 1742, his reaſon was ſubverted, and his rage became abſolute madneſs. In October his left eye ſwelled to the ſize of an egg, and ſeveral large boils broke out on his arms and body; the extreme pain of which kept him awake near a month, and during one week it was with difficulty that five perſons reſtrained him, by mere force, from pulling out his eyes. Upon the ſubſiding of theſe tumours, he knew thoſe about him; and appears ſo far to have recovered his underſtanding and temper, that there were hopes he might once more enjoy ſociety. Theſe hopes, however, were but of ſhort duration:

tion: for, a few days afterwards, he ſunk into a ſtate of total inſenſibility, and could not, without great difficulty, be prevailed on to walk acroſs the room. This was the effect of another bodily diſeaſe, his brain being loaded with water. Mr. Stevens, an ingenious clergyman of Dublin, pronounced this to be the caſe during his illneſs; and, upon opening his body, it appeared that he was not miſtaken. After the dean had continued ſilent a whole year, in this ſtate of helpleſs idiotiſm, his houſe-keeper went into his room on the 30th of November in the morning, and told him, "it was his birth-day, and that bonfires and illuminations were preparing, to celebrate it as uſual:" to which he immediately replied, "It is all folly, they had better let it alone." Some other inſtances of ſhort intervals of ſenſibility and reaſon, after his madneſs ended in ſtupor, ſeem to prove, that his diſorder, whatever it was, had not deſtroyed, but only ſuſpended the powers of his mind. In 1744, he now and then called his ſervant by name; and once attempting to ſpeak to him, but not being able to expreſs his meaning, he ſhewed ſigns of much uneaſineſs, and at laſt ſaid, "I am a fool." Once afterwards, as his ſervant was taking away his watch, he ſaid, "bring it here:" and when the ſame ſervant was breaking a large hard coal, he ſaid, "That is a ſtone, you blockhead." From this time he was perfectly ſilent, till the latter end of October 1745, and then died, without the leaſt pang or convulſion, in the 78th year of his age.

His works have been printed often, and in various forms, and from them it is eaſy to collect his character. Of theſe, the moſt elegant is in fourteen vols. 4to; a kind of Variorum edition, of which eight were publiſhed by Dr. Hawkeſworth, three by Deane Swift, eſq. and three by Mr. Nichols. Theſe have been reprinted in twenty-five volumes large 8vo; in twenty-ſeven volumes of a ſmaller 8vo; and alſo in twenty-ſeven volumes 18mo. In 1784 a new edition was printed, in ſeventeen volumes 8vo, with an elaborate Life of Swift, or rather panegyric on him, by the editor, T. Sheridan, which occupies the firſt volume.

There are ſome particulars, however, relating to his converſation and private œconomy, which we will mention. He had a rule never to ſpeak more than a minute at a time, and to wait for others to take up the converſation. He greatly excelled in punning; and he uſed to ſay, "that none deſpiſed that talent, but thoſe who were without it." He excelled no leſs in telling a ſtory, but in the latter part of his life he uſed to tell the ſame too often: he never dealt in the double entendre, or profaneneſs upon ſacred ſubjects. He loved to have ladies in the company, becauſe it preſerved, he ſaid, the delicacy of converſation: yet it is certain there are in his writings the greateſt indelicacies. He kept his friends in ſome degree of

awe,

awe, yet was more open to admonition than flattery. Though he appeared churlish and austere to his servants, yet he was in reality a most kind and generous master; and he was also very charitable to the poor. In the mean time, it must be owned, that there was not any great softness or sympathy in his nature; although, perhaps, not quite so much misanthropy as appears in his writings: and all allow, that he grew covetous as he grew old. As an ecclesiastic, he was scrupulously exact in the exercise of his function, as well with regard to spiritual as temporal things. His manner was without ceremony, but not rustic; for he had a perfect knowledge of all the modes and variations of politeness, though he practised them in a manner peculiar to himself. He was naturally temperate, chaste, and frugal; and, being also high-spirited, and considering wealth as the pledge of independence, it is not strange that his frugality should verge towards avarice.

As to his political principles, if his own account may be taken, he abhorred Whiggism only in those, who made it consist in damning the church, reviling the clergy, abetting the Dissenters, and speaking contemptuously of revealed religion. He always declared himself against a Popish successor to the crown, whatever title he might have by proximity of blood; nor did he regard the right line upon any other account, than as it was established by law, and had much weight in the opinions of the people. That he was not at any time a bigot to party, or indiscriminately transferred his resentments from principles to persons, was so evident by his conduct, that he was often rallied by the ministers, for never coming to them without a Whig in his sleeve; and though he does not appear to have asked any thing for himself, yet he often pressed lord Oxford in favour of Addison, Congreve, Rowe, and Steele. He frequently conversed with all these, choosing his friends by their personal merit, without any regard to their political principles; and, in particular, his friendship with Mr. Addison continued inviolable, and with as much kindness, as when they used to meet at lord Halifax's or lord Somers's, who were leaders of the opposite party.

By his will, dated in May 1740, just before he ceased to be a reasonable being, he left about 1200l. in legacies; and the rest of his fortune, which amounted to about 11,000l. to erect and endow an hospital for ideots and lunatics. He was buried in the great aisle of St. Patrick's cathedral, under a stone of black marble, inscribed with the following Latin epitaph. It was written by himself, and gives a dreadful picture of the state of mind which could dictate such words on such an occasion.

" Hic depoſitum eſt corpus
JONATHAN SWIFT, S.T.P.
Hujus eccleſiæ cathedralis decani,
Ubi ſæva indignatio ulterius cor lacerare nequit.
Abi, viator, & imitare,
Si poteris,
Strenuum pro virili libertatis vindicatorem.
Obiit, &c.

SWIFT (DEANE), a near relation to the celebrated dean of St. Patrick's, being grandſon to Godwin Swift, the dean's uncle[x], was in 1739 recommended by Swift to the notice of Pope, as " the moſt valuable of any in his family."—" He was firſt," ſays the dean, " a ſtudent in this univerſity, [Dublin], and finiſhed his ſtudies in Oxford, where Dr. King, principal of St. Mary Hall, aſſured me, that Mr. Swift behaved with reputation and credit: he hath a very good taſte for wit, writes agreeable and entertaining verſes, and is a perfect maſter, equally ſkilled in the beſt Greek and Roman authors. He hath a true ſpirit for liberty, and with all theſe advantages is extremely decent and modeſt. Mr. Swift is heir to the little paternal eſtate of our family at Goodrich, in Herefordſhire. He is named Deane Swift, becauſe his great grandfather, by the mother's ſide, was admiral Deane, who, having been one of the regicides, had the good fortune to ſave his neck by dying a year or two before the Reſtoration." He puliſhed, in 1755, " An Eſſay upon the Life, Writings, and Character of Dr. Jonathan Swift;" in 1765, the eighth quarto volume of the dean's Works; and, in 1768, two volumes of his " Letters." Mr. Swift died at Worceſter, July 12, 1783: he had long meditated a complete edition of his relation's works, and had by him many new materials for that purpoſe, with which, it is to be hoped, ſome of the family will yet favour the public.

SWINTON (JOHN), a very celebrated Engliſh antiquary, was a native of the county of Cheſter, the ſon of John Swinton of Bexton in that county, gent. He was born in 1703. The circumſtances of his parents were probably not affluent, as he was entered at Oxford in the rank of a ſervitor at Wadham college. This was in October 1719. It may be preſumed that he recommended himſelf in that ſociety by his talents and behaviour, as, on June 30, 1723, he was elected a ſcholar on a Cheſhire foundation in the college. In the December following he took his firſt degree in arts. Before he became maſter of arts, (which was on Dec. 1, 1726), he had choſen the church for his profeſſion, and was ordained deacon by the biſhop of Oxford, May 30, 1725; and was afterwards admitted to prieſt's

[x] Gent. Mag. 1783, p. 716.

orders

orders on May 28, 1727. He was not long without ſome preferment, being admitted to the rectory of St. Peter le Bailey in Oxford, (a living in the gift of the crown), under a ſequeſtration, and inſtituted to it in February 1728. In June, the ſame year, he was elected a fellow of his college; but, deſirous probably to take a wider view of the world, he accepted, not long after, the appointment of chaplain to the Engliſh factory at Leghorn, to which he had been choſen. In this ſituation he did not long enjoy his health, and, leaving it on that account, he was at Florence in April 1733, where he attended Mr. Coleman, the Engliſh envoy, in his laſt moments. Mr. Swinton returned through Venice and Vienna; and, in company with ſome Engliſh gentlemen of fortune, viſited Preſburg in Hungary, and was preſent at one of their aſſemblies.

It is poſſible that he had not quitted England in the ſummer of 1730, for he was elected a fellow of the Royal Society in June that year, and admitted about three months later. It was probably while he was abroad that he was admitted into ſome foreign ſocieties, namely the academy *degli Apatiſti* at Florence, and the *Etruſcan Academy* of Cortona. On his return he ſeems to have taken up his abode at Oxford, where he reſided all the latter part of his life, and was for many years chaplain to the gaol in that city. It may be preſumed that he married in 1743; it was then at leaſt that he gave up his fellowſhip. In 1759 he became bachelor of divinity; in 1767 he was elected *Cuſtos Archivorum*, or keeper of the univerſity records; and, on April 4, 1777, he died; leaving no children. His wife ſurvived till 1784, and both were buried, with a very ſhort and plain inſcription, in the chapel of Wadham college.

It remains to take notice of the moſt important monuments of a literary man's life, his publications. Theſe were numerous, and learned, but not of great magnitude. He publiſhed, 1. "De Linguæ Etruriæ Regalis vernacula Diſſertatio," 4to. 19 pages, Oxon, 1738. 2. "A critical eſſay concerning the words Δαιμων and Δαιμονιον, occaſioned by two late enquiries into the meaning of the demoniacks in the New Teſtament," 8vo. London, 1739. 3. "De priſcis Romanorum literis diſſertatio," 4to. 20 pages, Oxon. 1746. 4. "De primogenio Etruſcorum alphabeto, diſſertatio," Oxon, 1746. 5. "Inſcriptiones Citiæ: five in binas Inſcriptiones Phœnicias, inter rudera Citii nuper repertas, conjecturæ. Accedit de nummis quibuſdam Samaritanis et Phœniciis, vel inſolitam præ ſe literaturam ferentibus, vel in lucem hactenus non editis, diſſertatio," 4to. 87 pages, Oxford, 1750. 6. "Inſcriptiones Citiæ: five in binas alias inſcriptiones Phœnicias, inter rudera Citii nuper repertas, conjecturæ," 4to. 19 pages. 7. "De nummis quibuſdam Samaritanis et Phœniciis, vel inſolitam præ ſe literaturam ferentibus,

bus, vel in lucem hactenus non editis, dissertatio secunda," 4to. 36 pages. 8. "Metilia: sive de quinario Gentis Metiliæ, è nummis retustis cæteroquin minimum notæ, dissertatio," 4to. 22 pages, Oxon, 1750. 9. Several dissertations published in the Philosophical Transactions of the Royal Society. As, "A dissertation upon a Parthian coin; with characters on the reverse resembling those of the Palmyrenes," vol. xlix. p. 593. "Some remarks on a Parthian coin, with a Greek and Parthian legend, never before published, vol. l. p. 16. "A dissertation upon the Phœnician numeral characters, anciently used at Sidon," vol. l. p. 791. "In nummum Parthicum hactenus ineditum conjecturæ," vol. li. p. 683. "A dissertation upon a Samnite Denarius, never before published, vol. lii. p. 28. "An account of a subærated Denarius of the Plætorian family, adorned with an Etruscan inscription on the reverse, never before published or explained," vol. lxii. p. 60. "Observations upon five ancient Persian coins, struck in Palestine or Phœnicia, before the dissolution of the Persian empire," vol. lxii. p. 345. Other papers by him may be found in the general index to the Philosophical Transactions. 10. A part of the ancient universal history, contained in the sixth and seventh volumes of that great work. The particulars of this piece of literary history were communicated by Dr. Johnson to Mr. Nichols, in a paper printed in the Gentleman's Magazine for December 1784, p. 892. The original of that paper, which affords a strong proof of the steady attachment of Johnson to the interests of literature, has been, according to his desire, deposited in the British Museum. The letter is as follows:

"To Mr. Nichols.

"The late learned Mr. Swinton of Oxford having one day remarked, that one man, meaning, I suppose, no man but himself, could assign all the parts of the Universal History to their proper authors, at the request of sir Robert Chambers, or of myself, gave the account which I now transmit to you in his his own hand, being willing that of so great a work the history should be known, and that each writer should receive his due proportion of praise from posterity. I recommend to you to preserve this scrap of literary intelligence, in Mr. Swinton's own hand, or to deposit it in the Museum, that the veracity of the account may never be doubted.

I am, sir,
your most humble servant,
Dec. 6, 1784. SAM. JOHNSON."

The paper alluded to, besides specifying some parts written by other persons, assigns the following divisions of the history to Mr. Swinton himself. "The history of the Carthaginians, Numidians,

Numidians, Mauritanians, Gætulians, Garamantes, Melano-Gætulians, Nigritæ, Cyrenaica, Marmarica, the Regio Syrtica, Turks, Tartars, and Moguls, Indians, and Chinese, a dissertation on the peopling of America, and one on the independency of the Arabs.

In the year 1740 Mr. Swinton was involved in a law-suit, in consequence of a letter he had published. It appears from a paper of the time [z], that a letter from the Rev. Mr. Swinton, highly reflecting on Mr. George Baker, having fallen into the hands of the latter, the court of King's Bench made the rule absolute for an information against Mr. Swinton. These two gentlemen were also engaged for some time in a controversy at Oxford; which took its rise from a matter relative to Dr. Thistlethwaite, some time warden of Wadham, which then attracted much attention. Mr. Swinton had the manners, and some of the peculiarities often seen in very recluse scholars, which gave rise to many whimsical stories. Among the rest, there is one mentioned by Mr. Boswell, in the Life of Johnson, as having happened in the year 1754. Johnson was then on a visit in the university of Oxford. "About this time," he says, "there had been an execution of two or three criminals at Oxford, on a Monday. Soon afterwards, one day at dinner, I was saying that Mr. Swinton, the chaplain of the gaol, and also a frequent preacher before the university, a learned man, but often thoughtless and absent, preached the condemnation sermon on repentance, before the convicts on the preceding day, Sunday; and that, in the close, he told his audience that he should give them the remainder of what he had to say on the subject, the next Lord's-day. Upon which, one of our company, a doctor of divinity, and a plain matter-of-fact man, by way of offering an apology for Mr. Swinton, gravely remarked, that he had probably preached the same sermon before the university: Yes, sir, (says Johnson,) but the university were not to be hanged the next morning!"

SYBRECHT (John), a landskip painter, was born at Antwerp in Brabant about the year 1630, and brought up in that city under his father. He was a close imitator of Nature in all his landscapes; and in his younger days went upon the Rhine and other adjacent places, where he drew several pleasant views in water-colours. He spent more of his life in that way, than in painting; and therefore it is no wonder, that his drawings were more valued than his pictures. The duke of Buckingham, passing through the Netherlands, in his way home from his embassy into France, stayed some time at Antwerp; where, meeting with some of this master's works in landscape, he was so

[z] The Champions, or the Evening Advertiser, Tuesday, June 17, 1740.

well

well pleaſed with them, that he invited him over to England, and promiſed to make him his painter in that way. Sybrecht came, and continued in his ſervice three or four years; then worked for the nobility and gentry of England, and was in vogue a long time. He drew ſeveral ſorts of cattle remarkably well, and uſually contrived to place ſome of them in his landſcapes. He died in London about the year 1703, and was buried in St. James's church.

SYDENHAM (THOMAS), an excellent Engliſh phyſician, was the ſon of William Sydenham, eſq. of Winford Eagle, in Dorſetſhire, and was born there about 1624. In 1642, he became a commoner of Magdalen-hall in Oxford; but left that place when it was turned into a garriſon for Charles I. He then went to London, where he fell accidentally into the company of Dr. Cox, an eminent phyſician, who, finding him to be a perſon of extraordinary parts, encouraged and put him into a method of ſtudying phyſic, at his return to the univerſity. After the garriſon was delivered up to the parliament, he retired again to Magdalen-hall, entered on the phyſic line, and was created bachelor of phyſic, April 1648, not having before taken any degree in arts. About that time ſubſcribing and ſubmitting to the authority of the viſitors appointed by the parliament, he was, through the intereſt of a very near relation, made fellow of All-ſouls-college, in the place, ſays Mr. Wood, of one of thoſe many then ejected for their loyalty. After he had continued ſome years there, in a vigorous application to the ſtudy of phyſic, he left the univerſity, without taking any other degree there; and at length ſettling in Weſtminſter, became doctor of his faculty at Cambridge, licentiate of the college of phyſicians, and the chief phyſician of his time from 1660 to 1670. Then he began to be diſabled by the gout, and could not attend the practice ſo well; yet continued to increaſe in fame both at home and abroad, as well by his great ſkill and judgement ſhewn upon all occaſions, as by various pieces publiſhed from time to time. He died at his houſe in Pall-mall, the 29th of December, 1689, and was buried in the church of St. James, Weſtminſter. His works have been collected and frequently printed at London, in one large volume 8vo. They were alſo printed at Leipſic, in 1711, 12mo; at Geneva, in 1716, in two volumes 4to, with ſeveral tracts by other writers; and at Leyden in 8vo. They were written by himſelf in Engliſh, but tranſlated into Latin, before they were publiſhed, by ſome of his friends. His "Obſervationes medicæ circa morborum acutorum hiſtoriam & curationem," which he dedicated to Dr. Mapletoft, profeſſor of phyſic in Greſham-college [z], was

[z] Ward's Lives of the profeſſors of Greſham-college, p. 275. Lond. 1740. fol.

tranſlated

tranſlated by that gentleman; his other pieces by Mr. Gilbert Havers, of Trinity-college in Cambridge, a ſtudent in phyſic, and friend of Dr. Mapletoft.

Sydenham has frequently been called the father of phyſic among the moderns. He tells us, in the preface which ſtands before his works, that the increaſe and perfection of the medical art is to be advanced by theſe two means: by compoſing an hiſtory of diſtempers, or a natural and exact deſcription of diſtempers and their ſymptoms; and by deducing and eſtabliſhing a method of cure from thence. This is the way which that great delineator of the right road to real knowledge in all its various branches, the lord Bacon, had pointed out; and its being more cloſely purſued by Sydenham than by any modern phyſician before him, is what has juſtly entitled him to thoſe high encomiums which have ever been paid him. Sir Richard Blackmore affirmed [A], and all are now convinced, that Sydenham, "who built all his maxims and rules of practice upon repeated obſervations on the nature and properties of diſeaſes, and the power of remedies, has compiled ſo good an hiſtory of diſtempers, and ſo prevalent a method of cure, that he has improved and advanced the healing art much more than Dr. Willis with all his curious ſpeculations and fanciful hypotheſes." He relates of himſelf, in his dedication to Dr. Mapletoft, that ever ſince he had applied himſelf to the practice of phyſic, he had been of opinion, and the opinion had been every day more and more confirmed in him, that the medical art could not be learned ſo ſurely as by uſe and experience; and that he, who ſhould pay the niceſt and moſt accurate attention to the ſymptoms of diſtempers, would infallibly ſucceed beſt in ſearching out the true means of cure. For this reaſon, ſays he, I gave myſelf up entirely to this method of proceeding, perfectly ſecure and confident, that, while I followed nature as my guide, I could never err. He tells him afterwards, that Mr. Locke approved his method, which he conſidered as no ſmall ſanction to it; and what he ſays upon this occaſion of Mr. Locke is ſo remarkable, that I think it worth tranſcribing. "Noſti præterea, quem huic meæ methodo ſuffragantem habeam, qui eam intimius per omnia perſpexerat, utrique noſtrum conjunctiſſimum dominum Joannem Locke; quo quidem viro, ſive ingenio judicioque acri & ſubacto, ſive etiam antiquis, hoc eſt, optimis moribus, vix ſuperiorem quenquam, inter eos qui nunc ſunt homines repertum iri confido; pauciſſimos certe pares." There are ſome Latin elegiac verſes by Mr. Locke, addreſſed to Sydenham, prefixed to his Treatiſe upon Fevers.

[A] Treatiſe upon the ſmall-pox, pref. 5. 1723, 8vo.

Sir Richard Blackmore having obſerved, that a man of good ſenſe, vivacity, and ſpirit, may arrive at the higheſt rank of phyſicians, without the aſſiſtance of great erudition and the knowledge of books, tells us[B], that "this was the caſe of Dr. Sydenham, who became an able and eminent phyſician, though he never deſigned to take up the profeſſion till the civil wars were compoſed; and then, being a diſbanded officer, he entered upon it for a maintenance, without any learning properly preparatory for the undertaking of it. And to ſhew the reader what contempt he had for the writings in phyſic, when one day I aſked him what books I ſhould read to qualify me for practice, he replied, Read 'Don Quixote,' it is a very good book, I read it ſtill: ſo low an opinion had this celebrated man of the learning collected out of the authors, his predeceſſors. And a late celebrated phyſician," meaning Dr. John Radcliffe, "whoſe judgement was univerſally relied upon as almoſt infallible in his profeſſion, uſed to ſay, as I am well informed, that when he died, he would leave behind him the whole myſtery of phyſic in half a ſheet of paper. It is true both theſe doctors carried the matter much too far by vilifying learning, of which they were no maſters, and, perhaps, for that reaſon." The compiler of this article in the General Dictionary, quoting this paſſage from ſir Richard Blackmore, has, with great judgement, thought proper to qualify it a little with the following anecdote: "Sir Hans Sloane," ſays he, "to whom this article was read, and who was very well acquainted with Dr. Sydenham, told me, that he never knew a man of brighter natural parts than that phyſician; that he believed what is here ſaid about Don Quixote to be merely out of joke; and that Tully was Dr. Sydenham's favourite author, he having a fine buſto of him in his ſtudy."

He had an elder brother William, who was ſome time gentleman commoner of Trinity-college in Oxford, and, entering into the parliament's army, acquitted himſelf ſo well, that he roſe, by ſeveral gradations, to the higheſt poſts and dignities. In 1649, he was appointed governor of the Iſle of Wight, and made vice admiral of that iſle and Hampſhire. In 1653, he was ſummoned to parliament for Dorſetſhire; in 1654, made commiſſioner of the treaſury, and member of the privy-council; and in 1658, ſummoned to parliament by the protector Richard Cromwell. This connection, together with his own principles and former engagements, would probably hinder Dr. Sydenham from being a very popular phyſician, during the period of his flouriſhing; that is, in the reigns of Charles II. and James II.

[B] Treatiſe upon the ſmall-pox, p. 11.

SYDENHAM

SYDENHAM (FLOYER), a learned and diligent man, unfortunately altogether unpatronized, who undertook, and in part executed, a tranſlation of the works of Plato. His propoſals for this great undertaking were publiſhed in a quarto tract in 1759; and he produced ſucceſſively, between that time and 1767, tranſlation of the "Iö, a diſcourſe on poetry," of "The Greater Hippias," "The Leſſer Hippias," "The Banquet, Part I." and "The Banquet, Part II." He is ſaid to have lived for ſome years, and finally to have died, in great indigence. The Gentleman's Magazine, places his death on April the 1ſt, 1787, and adds, that he was born in 1710, and educated at Wadham-college, Oxford, where he took the degree of M. A. April 30, 1734. But in an account publiſhed by the ſociety called the Literary Fund, the following narrative of his death is given: "During the ſummer receſs of the year 1788, an event took place, which tarniſhed the character of Engliſh opulence and humanity, and afflicted the votaries of knowledge. Floyer Sydenham, the well-known tranſlator of Plato, one of the moſt uſeful, if not one of the moſt competent Greek ſcholars of his age; a man revered for his knowledge, and beloved for the candour of his temper, and the gentleneſs of his manners, died in conſequence of having been arreſted, and detained, for a debt to a victualler, who had, for ſome time, furniſhed his frugal dinner. At the news of that event, every friend of literature felt a mixture of ſorrow and ſhame; and one of the members of a club at the Prince of Wales's coffee-houſe, propoſed, that it ſhould adopt as its object and purpoſe, ſome means to prevent ſimilar afflictions, and to aſſiſt deſerving authors and their families in diſtreſs." Whether the account reported to theſe gentlemen, of the time and manner of Sydenham's death was accurate or not, the friends of literature and humanity will feel great conſolation in finding that it gave occaſion to a ſociety ſo benevolent in its deſigns; which aroſe, after a few changes and modifications, out of the propoſal above-mentioned. The ſociety is now in a flouriſhing and improving ſtate, and has given very timely and important aſſiſtance to many deſerving authors.

SYLBURGIUS (FREDERICUS), a learned German, eminent for his great ſkill in Greek, was born at Marpurg, in the landgraviate of Heſſe, in 1546. His father, although a farmer, gave him a liberal education; and he made ſo good a uſe of it, as to become perfect in the Latin, French, and Greek languages, at a time when the latter was underſtood by very few. He was a ſchool-maſter at Licha, for ſome of the firſt years of his life; but afterwards quitted that employment, and applied himſelf wholly to the reviſing and correcting of

ancient authors, the Greek particularly; many of which were publiſhed by him, from the preſſes of Wechel and Commelin. Among thoſe were Ariſtotle, Herodotus, Dionyſius Halicarnenſis, Dion Caſſius, Juſtin Martyr, Clemens Alexandrinus, Theodoret, &c. He greatly aſſiſted Henry Stephens, in compiling his "Theſaurus Græcæ linguæ;" and was alſo the author of a Greek grammar, which was much valued. For theſe and other ſervices, he had an annual ſtipend allowed him by the univerſity of Marpurg. He was univerſally well ſpoken of by the learned, and died much lamented by them in 1596. "Unhappy event," ſays Caſaubon[c], "to the republic of letters! for, a few days before his death, he ſent me word by Commelin of many new labours projected and begun. The lovers of Greek have more eſpecially reaſon to deplore the loſs of him."

This learned man was married, but did not live very happily with his wife.

SYLVESTER (Joshua), the laborious and quaint tranſlator of Du Bartas; was born in 1563, and died September 28, 1618. His death happened at Middleburg in Holland. By what circumſtances he was induced, or compelled, to quit his native country we have not diſcovered; but John Vicars, his friend, who ſtyles him "the beſt of Poets," ſpeaks of it as a reproach to his country.

And hadſt thou dy'd at home it had been better;
It would (at leaſt) have giv'n thee much content;
But herein England's worthy to be ſhent,
Which to thy worth did prove ſo bad a debtor.
Nor minde I this, but then I bluſh for ſhame,
To think, that though a cradle thee it gave,
Yet (O unkinde) deny'd thy corps a grave;
Much more a ſtatue reared to thy name.

Sylveſter's tranſlation of Du Bartas, is dedicated to king James; and among thoſe who pay him the higheſt compliments appears Ben Jonſon, whom tradition makes an intimate friend. He tranſlated alſo the Quatrains of Pibrac, and many other pieces of French poetry; with ſome from the Latin of Fracaſtorius, &c. One of his own pieces has the ridiculouſly quaint title of "Tobacco battered, and the pipes ſhattered, (about their ears that idlely idolize ſo baſe and barbarous a weed; or at leaſtwiſe over-love ſo loathſome a vanitie:) by a volley of holy ſhot thundered from mount Helicon." This may be ſuppoſed to have been written to pleaſe the great enemy of tobacco, James I. Not much can now be ſaid in favour of his compoſitions, either the tranſlations, or thoſe that are original. He ſeems to have

[c] Epiſt. xlviii. ad Jac. Bongraſium.

been

been always in great poverty, and very earneſt in courting the great for relief. He appears, in a dedication to the parliament, to allude to ſome perſon of the name of Bowyer, as the cauſe of his ruin; for he ſubſcribes,

> " Your under-clarke, unworthily undon
> By over truſting to a ſtarting *Bow-*
> *Yer*—while too ſtrong, to my poor wrong and woe."

He was apparently much admired in his time, and yet was neglected; ſo that the moſt probable cauſe for his exile is the fear of a gaol at home.

SYLVIUS (JAMES), or DU BOIS, a moſt celebrated phyſician of France, was the ſon of Nicholas du Bois, a cambletweaver, who had eleven ſons and four daughters. He was born at Amiens in Picardy, in 1478, and went through a courſe of claſſical learning, under his elder brother Francis Sylvius; who was principal of the college of Tournay at Paris, and was a great promoter of letters in that age of barbariſm. There he learned the Latin language, in much greater purity than it had been taught for a long time; and hence it was, that his writings are diſtinguiſhed to ſuch advantage by the elegance of the ſtyle. He acquired a perfect maſtery of Latin and Greek, and ſome little knowledge of the Hebrew; and applied himſelf alſo to mathematics and mechanics ſo ſucceſsfully, as to invent machines, which deſerved public notice. When the time was come for giving himſelf entirely up to phyſic, to which ſtudy his inclination had always led him, he traced it to its ſources; and engaged ſo deeply in the reading of Hippocrates and Galen, that he ſcarcely did any thing but examine and tranſlate thoſe two authors. He diſcovered from thence the importance of anatomy, and applied himſelf to it ſo ardently, that he became as great a maſter as that age would permit. He ſtudied pharmacy with no leſs care, and took ſeveral journies to ſee, upon the ſpot, the medicines which different countries produce. Upon his return to Paris, he read lectures, and explained in two years a courſe of phyſic from Hippocrates and Galen; which ſo much extended his reputation, that ſcholars from all parts of Europe reſorted to him. But before he became ſo famous, he met with great oppoſition from the phyſicians of Paris, who were extremely diſpleaſed that a man, who was not any where a doctor in phyſic, ſhould preſume to teach that ſcience in the metropolis of the kingdom. Theſe murmurs induced him to go to Montpellier in 1520, to take his degrees there; but he returned without them, his avarice not permitting him to be at the neceſſary charges. He endeavoured at his return to reconcile the phyſicians to him, and was admitted batchelor of phyſic in June, 1531. In 1535,

he taught in the college of Tricquet, while Fernelius taught in that of Cornouaille; but the latter had few ſcholars, while the former had a great number. The reaſon of this difference was, that Sylvius diſſected bodies, and read lectures upon botany and the preparation of medicines, which Fernelius did not. The profeſſorſhip of phyſic in the royal college becoming vacant in 1548, Sylvius was nominated to fill it; which he did, after heſitating about it two years. He continued in it till his death, which happened in 1555. He was never married, and ſhewed even an averſion to women. His behaviour was rude and barbarous. He ſeldom jeſted, or departed from his gravity; and, when he was inclined to become more ſociable by this, did it aukwardly. The only jocular ſaying related of him is, that "he had parted with three beaſts, his cat, his mule, and his maid." His avarice was extreme, and he lived in the moſt ſordid manner: he allowed his ſervants nothing but dry bread, and had no fire all the winter. Two things ſerved him as a remedy againſt cold; he played at foot-ball, and carried a great log upon his ſhoulders: and he ſaid that the heat which he gained by this exerciſe was more beneficial to his health than that of a fire. In ſhort, this paſſion for money obſcured the luſtre of all his great qualities; for he was not merely an avaricious man, but avarice itſelf.

He was upon very bad terms with Veſalius, who occaſioned him the greateſt vexation he ever ſuffered. Sylvius, whoſe excellence lay in anatomy, had prepared a work upon that ſubject, which he conſidered as a maſter-piece. Upon this, Veſalius publiſhed, in 1541, his "Opus Anatomicum," which was ſo well written, and illuſtrated with ſo many beautiful figures, that it was univerſally admired. Two circumſtances aggravated this grievance; Veſalius had been Sylvius's pupil; and he had attacked Galen, whom Sylvius defended, even in his errors. The works of Sylvius have been often printed.

SYMMACHUS, a citizen and ſenator of ancient Rome, and conſul in the year 391 [D], has left us ten books of epiſtles; from which, as well as from other things, we collect, that he was a warm oppoſer of the Chriſtian religion. This he ſhews particularly in the ſixty-firſt epiſtle of the tenth book, addreſſed to the emperor Valentinian, where he ſtoutly pleads the cauſe of Paganiſm. He was baniſhed from Rome by this emperor, on ſome account or other, but afterwards recalled and received into favour by Theodoſius. Ammianus Marcellinus [E] ſpeaks of him as a man of great learning and modeſty; and his epiſtles ſhew him to have been a man of acute parts, and of eloquence, ſuch as eloquence was in his time, that is, verboſe and florid. Sci-

[D] Blount's Cenſura authorum, & Fabricii Bibl. Lat. [E] Hiſt. Lib. xxviii.

oppius,

oppius, Pareus, and other learned men, have written notes upon the epiſtles of Symmachus: we know of no later edition of them than that of Frankfort 1642, 8vo. Ambroſe, biſhop of Milan, wrote againſt Symmachus; and ſo did the Chriſtian poet Prudentius. The ſtyle of addreſs, uſed by this laſt author, when he was going to confute Symmachus, is ſo exceedingly different from that of polemic writers in general, that a ſpecimen of it may ſerve for a curioſity:

" O linguam miro verborum fonte fluentem,
Romani decus eloquii, cui cedat & ipſe
Tullius: has fundit dives facundia gemmas!
Os, dignum æterno tinctum quod fulgeat auro,
Si mallet laudare Deum——"

Prud. lib. i. contra Symmach.

SYNESIUS, an ancient father and biſhop of the Chriſtian church, flouriſhed at the beginning of the fifth century [F]. He was born at Cyrene in Africa, a town ſituated upon the borders of Egypt, and afterwards travelled to the neighbouring country for improvement, where he happily ſucceeded in his ſtudies under the celebrated female philoſopher Hypatia, who preſided at that time over the Platonic ſchool at Alexandria [G]. Nicephorus, patriarch of Conſtantinople, who wrote annotations on a piece of Syneſius, called " De inſomniis," repreſents him as a man of prodigious parts and learning; and ſays, that " there was nothing he did not know, no ſcience wherein he did not excel, no myſtery in which he was not initiated and deeply verſed." His works are in high eſteem with the curious; but his epiſtles, ſays Suidas, are admirable. They are, in the opinion of Photius, as well as Evagrius [H], " elegant, agreeable, ſententious, and learned." Syneſius was a man of noble birth, which added no leſs weight to his learning, than that reflected luſtre on his quality; and both together procured him great credit and authority. He went, about the year 400, upon an embaſſy, which laſted three years, to the emperor Arcadius at Conſtantinople, on the behalf of his country, which was miſerably haraſſed by the auxiliary Goths and other Barbarians: and it was then, as he himſelf tells us [I], that " with greater boldneſs than any of the Greeks, he pronounced before the emperor an oration concerning government." About the year 410, when the citizens of Ptolemais applied to Theophilus of Alexandria for a biſhop, Syneſius was appointed and conſecrated, though he took all imaginable pains to decline the honour. He declared himſelf not at all convinced of the truth of ſome of

[F] Fabric. Bibl. Græc.
[H] Hiſt. Eccleſ. Lib. i. c. 15.
[G] In Introduc. ad Schol.
[I] In Lib. De inſomniis.

the moſt important articles of Chriſtianity. He was verily perſuaded of the exiſtence of the ſoul before its union with the body: he could not conceive the reſurrection of the body; nor did he believe that the world ſhould ever be deſtroyed. Moreover, he frankly owned himſelf to have ſuch an affection for his wife, that he would not conſent, either to be ſeparated from her, or to live in a clandeſtine manner with her; and, in ſhort, fairly told Theophilus, that, if he did inſiſt upon making him a biſhop, he muſt leave him in poſſeſſion of his wife and all his notions. Theophilus at length ſubmitted to theſe ſingular terms, "upon a preſumption," it is ſaid, "that a man, whoſe life and manners were in every reſpect ſo exemplary, could not poſſibly be long a biſhop, without being enlightened with heavenly truth. Nor," continues Cave, "was Theophilus deceived; for Syneſius was no ſooner ſeated in his biſhoprick, than he eaſily acquieſced in the doctrine of the reſurrection. Nec ea ſpes fefellit; facillime enim, ſimul ac epiſcopus creatus eſt, reſurrectionis etiam doctrinam credidit." Baronius ſays in his Annals, "that he does not believe theſe ſingularities of Syneſius to have been his real ſentiments; but only that he pretended them, with a view of putting a ſtop to the importunities of Theophilus, and of warding off this advancement to a biſhopric, which was highly diſagreeable to him." That the advancement was highly diſagreeable to Syneſius, is very certain; but it is likewiſe as certain, that Baronius's ſuppoſition is without all foundation. There is extant a letter of Syneſius to his brother, wherein this whole affair is canvaſſed to the bottom: and, as it is curious, and very well illuſtrates the life and character of this memorable Pagan philoſopher, or Chriſtian, (call him which you will, for he was certainly both), we will here give the ſubſtance of as much of it as relates to our purpoſe. It begins as follows:

"I ſhould be exceedingly to blame [x], if I did not return moſt hearty thanks to the inhabitants of Ptolemais, for thinking me worthy of ſuch honours, as I own I do not think myſelf worthy of: yet it is highly incumbent on me to conſider, not only the great things they offer, but how far it may be prudent in me to accept them.—Now, the more I reflect upon it, the more I am convinced of my own inability to ſuſtain the office and dignity of a biſhop; and I will frankly tell you my thoughts upon this occaſion.—While I had nothing to ſupport but the character of a philoſopher, I acquitted myſelf, I may ſay, with tolerable credit; and this has made ſome imagine, that I am fit to be a biſhop. But they have not conſidered,

[x] Epiſt. cv. Cyrilli & Syneſii opera, à Petavio. Lutet. 1633.

with

with what difficulty the mind acquires a new bent; that is, adapts itself to a province it has hitherto been a ſtranger to. I for my part am afraid, that by quitting the philoſopher, and putting on the biſhop, I ſhould ſpoil both characters, that my new honours ſhould make me arrogant and aſſuming, deſtroying at once the modeſty of the philoſopher; and yet that I ſhould not be able to ſupport them with a becoming dignity. For only conſider my way of life hitherto. My time has always been divided between books and ſports. In the hours of ſtudy nothing can be more retired, but in our ſports every body ſees us; and you know very well, that no man is fonder of all kinds of recreations than myſelf. You know alſo, that I have an averſion to civil employments, as indeed my education, and the whole bent of my ſtudies, have been quite foreign to them. But a biſhop ought to be, as it were, a man of God, averſe to pleaſures and amuſements, ſevere in his manners, and for ever employed in the concerns of his flock. It requires a happy complication of qualities to do all this as it ſhould be done; to ſuſtain ſuch a weight of care and buſineſs; to be perpetually converſant with the affairs of men; and yet to keep himſelf unſpotted from the world. It is true, I ſee this done by ſome men, and I highly admire and revere them for it: but I am myſelf incapable of doing it; and I will not burthen my conſcience with undertaking what I know I cannot perform. But I have ſtill farther reaſons for declining this charge, which I will here produce; for though I am writing to you, yet I beg this letter may be made public: ſo that, whatever may be the reſult of this affair, or which way ſoever I may be diſpoſed of, I may, at leaſt, ſtand clear with God and man, and eſpecially with Theophilus, when I ſhall have dealt thus openly and fairly. I ſay then, that God, the laws of the land, and the holy hands of Theophilus, have given me a wife: but I declare to all men, that I will neither ſuffer myſelf to be ſeparated from her, nor conſent to live like an adulterer in a clandeſtine manner: the one I think impious, the other unlawful. I declare further, that it will always be my earneſt deſire and prayer, to have as many children by her as poſſible. Again, let it be conſidered how difficult, or rather how abſolutely impoſſible it is, to pluck up thoſe doctrines, which by the means of knowledge are rooted in the ſoul to a demonſtration. But you know, that philoſophy is diametrically oppoſite to the doctrines of Chriſtianity; nor ſhall I ever be able to perſuade myſelf, for inſtance, that the ſoul had no exiſtence before its union with the body, that the world and all its parts will periſh together, and that the trite and thread-bare doctrine of the reſurrection, whatever myſtery be couched under it, can have any truth in it, as it is profeſſed by the vulgar. A philoſopher, indeed, who is admitted

mitted to the intuition of truth, will eaſily ſee the neceſſity of lying to the people: for light is to the eye, what truth is to the people. The eye cannot bear too much light; nay, if it is under the leaſt indiſpoſition, it is actually relieved by darkneſs: in like manner falſe and falſehood may be uſeful to the people, while unveiling the truth may do them hurt. If, therefore, this method be conſiſtent with the duties of the epiſcopal dignity; if I may freely philoſophize at home, while I preach tales abroad; and neither teach nor unteach, but ſuffer people to retain the prejudices in which they were educated, I may indeed be conſecrated: but if they ſhall ſay, that a biſhop ought to go farther, and not only ſpeak, but think like the people, I muſt declare off, &c."

"The works of Syneſius" were publiſhed, together with thoſe of Cyril of Jeruſalem, by Petavius at Paris, 1612; and afterwards, with an addition of notes, in 1633, folio. They are far from being voluminous, conſiſting only of about one hundred and fifty epiſtles, and ſome ſmall pieces.

SYNGE (EDWARD), a pious and learned archbiſhop of Tuam in Ireland[1], was the ſecond ſon of Edward, biſhop of Cork, &c. and was born April the 6th, 1659, at Iniſhonane, of which pariſh his father was then vicar. He was educated at the grammar ſchool at Cork; and thence admitted a commoner at Chriſt-church, Oxford, where he took the degree of batchelor of arts. On his father's death he returned to Ireland, and finiſhed his ſtudies in the univerſity of Dublin. His firſt preferment was two ſmall pariſhes in the dioceſe of Meath: theſe he exchanged for the vicarage of Chriſt-church in the city of Cork, of about 100l. a year, and one of the moſt painful and laborious cures in Ireland. This he ſerved for above twenty years, moſtly without any aſſiſtant; preached twice every Sunday, catechiſed, and diſcharged all the other duties of his function. Some eccleſiaſtical preferments, tenable with his great cure, were given him at different times by the biſhops of Cork and Cloyne, which at laſt increaſed his income to near 400l per annum. He was choſen proctor for the chapter in the convocation called in 1703. Soon after, the duke of Ormond, then lord-lieutenant of Ireland, gave him the crown's title to the deanery of St. Patrick's in Dublin; but this title being conteſted and found defective, on a compromiſe of the diſpute, he ſucceeded to the chancellorſhip of that cathedral, and was afterwards appointed vicar-general to the archbiſhop. He was promoted to the ſee of Raphoe in 1714. His great zeal for the Hanover ſucceſſion was the cauſe of his immediate advancement when that event took place;

[1] Harris's Edition of ſir James Ware's works, Vol. iii.

and

and he was made archbishop of Tuam in 1716. He died at Tuam in 1741, and lies buried in the church-yard of his own cathedral.

It is remarkable of this prelate, that he was the son of one bishop; the nephew of another, namely, George Synge, bishop of Cloyne; and the father of two bishops, Edward, bishop of Elphin, and Nicholas, bishop of Killaloe. This learned divine, in the course of his ministry, composed and published several excellent treatises for the promotion of piety and virtue; they are written in a sensible, easy, and rational manner; and have been so well received by the public, as to go through many editions. His works form altogether 4 vols. 12mo, but consist of small tracts, which are all printed separately for Rivingtons and others.

SYRUS (Publius), an ancient Latin author, who gained great fame by his comic pieces called "Mimes;" is supposed from his name to have been a Syrian by birth. Having been made a slave and brought to Rome when young, he there obtained his liberty by his merit; and proved so excellent a composer of Mimes, that the Romans preferred him to the best of their own or the Greek dramatic writers. Julius Cæsar first established his reputation, and gave him the prize of poetry against Laberius, who was an eminent writer in that style, and contended with Syrus for it. He continued to flourish many years under Augustus [M]. Cassius Severus was a professed admirer of him, and the two Senecas speak of him with the highest encomiums. Many moderns, and particularly the Scaligers, have launched out very much in his praise. They say, he stripped Greece of all her wit, fine turns, and agreeable raillery; and that his "Sententiæ" include the substance of the doctrine of the wisest philosophers. These "Sentences" were extracted from his mimic pieces some time under the Antonines, as the best editors say. They are generally printed with the "Fables of Phædrus," and are subjoined to them by Dr. Bentley, at the end of his edition of "Terence, in 1726," 4to. There is also a separate edition of them by Gruter, with copious notes; 8vo, Leyden, 1708.

[M] Epist. viii. Controvers. xviii.

T.

TABOUROT (Stephen), generally known by the name of the ſieur *des Accords*. He was born in 1549, was proctor for the king in the Bailiage of Dijon, and has obtained a kind of fame by ſome very eccentric publications. That which is beſt known, and is ſaid to be leaſt exceptionable, though certainly far from being a model of purity, was firſt publiſhed by him at the age of eighteen, but reviſed and much augmented when he was about thirty-five. It is entitled, "Les Bigarrures et Touches du Seigneur des Accords;" to which ſome editions add, "avec les Apophtegmes du Sieur Gaulard et les eſcraignes Dijonnoiſes;" and the beſt of all (namely, that of Paris in 1614), "de nouveau augmentées de pluſieurs Epitaphes, Dialogues, et ingenieuſes equivoques." It is in two volumes, 12mo, and contains a vaſt collection of poems, conundrums, verſes oddly conſtructed, &c, &c. The author died in 1590, at the age of forty-one. The Dictionnaire Hiſtorique places his birth in 1547, and makes him forty-three years old at his death; but in his own book is a wooden cut of him inſcribed, ætat. 35, 1584, which fixes his age as we have given it, if the true time of his death was 1590.

TACHARD (Guy), a Jeſuit, and a miſſionary from France to the court of Siam, died in Bengal of a contagious diſorder in 1694. He publiſhed his two voyages to Siam, in 2 vols. at Paris, 1686 and 1689. It has, however, been ſince proved, that he was credulous in the extreme; was much flattered and impoſed upon, and has given a moſt exaggerated account of the power and wealth of the king of Siam; other narratives are therefore preferred to his. He went firſt with the two French ambaſſadors, the chevalier de Chamont, and the abbé de Choiſi.

TACITUS (Caius Cornelius), a Roman hiſtorian, of whoſe anceſtors nothing is known, ſo that it is probable the dignity of his family began in his own perſon[A]; at leaſt, that it was not very conſiderable before him. He tells us himſelf[B], that "his advancement was begun by Veſpaſian, forwarded by Titus, and carried to a far greater height by Do-

[A] The Cornelian family was very extenſive, and many parts of it very illuſtrious; but the *Taciti* do not appear among thoſe branches.

[B] Tacit. Hiſt. lib. i, c. 1.

mitian:"

mitian:" which ſhews alſo, among many other teſtimonies, the time in which he flouriſhed. His firſt employment is ſaid to have been that of procurator to Veſpaſian in Gallia Belgica. Upon his return to Rome, Titus advanced him to a more honourable poſt; it is not mentioned what; but Lipſius conjectures, and with great probability, the quæſtorſhip, or perhaps the ædileſhip, ſince we know that it was Domitian who advanced him to the prætorſhip. "Domitian alſo ſolemnized the ſecular games, at which I gave a conſtant attendance, on account of my office, being one of the college of prieſts, and at the ſame time prætor." Theſe games were celebrated under the fourteenth conſulſhip of this emperor; whence appears the error of ſome, who have placed the prætorſhip of Tacitus under the ninth. Laſtly, he was made conſul under Nerva: he was ſubſtituted in the place of the excellent Virginius Rufus, who died in his third conſulſhip; and he honoured Rufus with a funeral oration: "Rufus," ſays Pliny [c], "had this laſt good fortune crowning a long ſucceſſion of happy events, that his praiſes were ſet forth by the conſul Cornelius Tacitus, a moſt eloquent orator." We know but few circumſtances of the life of Tacitus, beſides what have been related, only that he married the daughter of Julius Agricola, famous for his exploits in Britain, whoſe life he has written. Some have pretended, that Domitian baniſhed him; but there is no foundation in hiſtory for this aſſertion, and Bayle explodes it as an idle fancy. Lipſius has conjectured, and Bayle approves the conjecture, that Tacitus was born either in the laſt year of the reign of Claudius, or in the firſt of that of Nero; and ſuppoſes him to have died in the reign of Hadrian. The time of his death is not known; but all agree, that he lived to be old. The younger Pliny, who was nearly of the ſame age, was an intimate friend and admirer of Tacitus; and it is from his epiſtles chiefly, that we learn the prodigious reſpect and veneration that were paid to Tacitus by his contemporaries, and above all, by Pliny himſelf [d]. "What a pleaſure," ſays he, "is it to reflect, how it will be recorded, if poſterity ſhall have any regard concerning us, with what good agreement, ſincerity, and affection, we lived together! It will, methinks, be a rare and memorable inſtance, that two men, almoſt equal in age, in dignity, and of ſome reputation for letters, had cordially promoted the ſtudies of each other. I for my part a youth, when you already flouriſhed in the fulneſs of glory, was ambitious to follow your ſteps, yet at the greateſt diſtance; and though there were many moſt excellent perſons, yet I ſingled you out as moſt to be imitated." In another letter [e] he begs

[c] Plin. Epiſt. i. lib. xi. [d] Plin. Epiſt. xx. lib. vii. [e] Epiſt. xxxiii. lib. vii.

of

of Tacitus, to make mention of him in his hiſtories, as a man would chooſe to have his portrait taken by a firſt-rate painter; for, ſays he, "I divine, nor does the ſpirit of divination deceive me, that they will be immortal: Auguror, nec me fallit augurium, hiſtorias tuas immortales futuras."

The emperor Tacitus, as Vopiſcus relates [F], commanded, that Cornelius Tacitus, the hiſtorian of the Cæſars, becauſe he owned him for his anceſtor, ſhould be placed in all the libraries; and that, to prevent his works from being loſt by the negligence of readers, they ſhould be tranſcribed ten times in every year, and put up in the libraries.

The remains of Tacitus ſhew, that the ancients did not think of him more highly than he deſerved. He was the greateſt orator and ſtateſman of his time; he had long frequented the bar with infinite applauſe; he had paſſed through all the high offices of ſtate; he was ædile, prætor, conſul; but all theſe gave him little glory, compared with that which he acquired by the performances of his pen. "His Annals, and his Hiſtory," ſays Bayle, "are ſomething admirable, and one of the greateſt efforts of the human mind, whether you attend to the ſingularity of the ſtyle, the beauty of the thoughts, or to that happy pencil, with which he knew how to paint the diſguiſes and cheats of politicians, and the weakneſs of the paſſions." He wrote the Hiſtory before the Annals; for he refers us to the Hiſtory in the eleventh chapter of the eleventh book of the Annals. It extended from the reign of Galba incluſively, to the reign of Nerva excluſively; for he deſigned the reigns of Nerva and Trajan in a particular work, which, though he was probably never able to execute, was to have been the buſineſs of his old age: "If life permit," ſays he [G], "I have reſerved the reigns of the deified Nerva, and Trajan, as a more copious and ſecure ſubject for my old age; our times affording that rare felicity, when a man may think what he pleaſes, and ſpeak what he thinks." Theſe words ſhew, that he began his Hiſtory after the death of the emperor Nerva, and during the life of Trajan; ſince he gives the title of deified to the firſt, which he does not to the ſecond. We have only five books of the Hiſtory left, which is but a very ſmall portion of it; for they do not contain above a year and a half; whereas, the whole work ought to contain about twenty-nine years. They who conſider theſe five books as a continuation of the Annals, divided into ſixteen books, are miſtaken; for the Annals were certainly intended by Tacitus as a ſeparate work. He compoſed them after he had finiſhed his Hiſtory; they began at the death of Auguſtus, and were continued to

[F] Hiſt. Aug. Scriptores, [G] Hiſt. lib. i. c. 1.

that

that of Nero. We have but part of them left; namely, the four firſt books, ſome pages of the fifth, all the ſixth, the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and part of the ſixteenth. The two laſt years of Nero, and part of the foregoing, are wanting: theſe were the laſt books of the work. Beſides the Hiſtory and the Annals, there remain of Tacitus " A Treatiſe of the ſituation, cuſtoms, and people of Germany;" and a " Life of Julius Agricola;" for as to the dialogue " De oratoribus, ſive de cauſis corruptæ eloquentiæ," though commonly printed with Tacitus's works, and by ſome aſcribed to him, it is generally, and with reaſon, ſuppoſed to have been written by ſome other perſon. The piece " De moribus Germanorum," is a curious and exact little work; and the " Life of Agricola," if it had no other merit, muſt needs be intereſting to an inhabitant of this iſle, who will find there many particulars concerning the ſituation, climate, and people, of ancient Britain.

It is remarkable, that princes and politicians have always held the works of Tacitus in the higheſt eſteem; which looks, as if they either found their account in reading them, or were pleaſed to find courts, and the people who live in them, ſo exactly deſcribed after the life, as they are in his writings. Part of what is extant was found in Germany by a receiver of pope Leo X. and publiſhed by Beroaldus at Rome in 1515. Leo was ſo infinitely charmed with Tacitus, that he gave the receiver a reward of 500 crowns; and promiſed not only indulgences, but money alſo and honour, to any one who ſhould find the other part, which, it is ſaid, was afterwards brought to him. Pope Paul III. as Muretus relates [H], wore out his Tacitus by much reading it; and Coſmo de Medicis, who was the firſt great duke of Tuſcany, and formed for governing, accounted the reading of him his greateſt pleaſure. Muretus adds, that ſeveral princes, and privy-counſellors to princes, read him with great application, and regarded him as a ſort of oracle in politics. Baillet, in his Life of Deſcartes, relates, that queen Chriſtina of Sweden, though extremely fond of the Greek language, which ſhe made " the diverſion of her leiſure hours, was not reſtrained by that from her ſerious ſtudies; ſo ſhe called among others Tacitus's Hiſtory, ſome pages of which ſhe read conſtantly every day." Laſtly, lord Bolingbroke calls him " a favourite author," and gives him manifeſtly the preference to all the Greek and Roman hiſtorians.

In the mean time, as Tacitus has been extravagantly admired and eſteemed by ſome, ſo he has by others been as extravagantly undervalued and even deteſted. It is ſaid, that the

[H] Orat. xvi.

tranſlations

tranſlations of his works, and comments upon them, would alone compoſe a tolerable library; it is certain alſo, that books have been written on purpoſe to criticize and abuſe him. A modern author [1] has pronounced the following judgement of him: "Tertullian charges him with telling many falſehoods. He was not only an enemy to the true religion, but it appears from ſeveral paſſages that he had none at all. His ſtyle is certainly very obſcure; nay, it is ſometimes harſh, and has not all the purity of good authors in the Latin tongue. Nevertheleſs, his art of compriſing a great deal of ſenſe in a few words; his vivacity in painting events; the ſagacity with which he penetrates through the darkneſs of the corrupt heart of men; the force and ſuperiority of genius which appear throughout the whole; make him looked upon at this day almoſt univerſally as the chief of hiſtorians." What is here objected to Tacitus concerning religion, is true in a qualified ſenſe; he was not a Chriſtian, and certainly not a Pagan, any farther than by outward conformity to the eſtabliſhed religion of his country; and ſo far he may be ſaid to have had no religion at all. But if Tillemont means, that he had no ſenſe of a Supreme Intelligence or Being, diſtinct from the world of matter, and conducting it by his almighty power, he means more than he knew; ſince there is nothing in the works of Tacitus which excludes this ſpecies of religion. Zealous Chriſtians have judged of him, perhaps, the leſs fairly, becauſe he was an enemy to their faith; but the zeal of Tertullian, certainly carried him too far, when he charged him with telling a great many falſehoods, for Tacitus bears all the marks of a faithful hiſtorian. As to his ſtyle, it is certainly ſomewhat obſcure and difficult; and even his admirers, ſuch of them as have not been blinded with admiration, have conſented to abate ſomething from his merit on this account. Bayle thinks, that "he may be cenſured for the affectation of his language;" he adds, "and for enquiring into the ſecret motives of actions, and conſtruing them to be criminal." He has indeed been ſuſpected of too much ſubtilty and refinement, in penetrating into the cauſes of events; and ſome, who would not have complained of him for miſrepreſenting Jews and Chriſtians, have vehemently reproached him for never aſcribing any action to a virtuous, but all to a vicious principle. How far he is blameable in theſe reſpects, is not poſſible to determine: it is worthy of obſervation, however, that they who have been beſt acquainted with government, politics, courts, and the principles and manners always prevalent there, have been the greateſt admirers of Tacitus; and that his cenſurers in the above particu-

[1] Tillemont, Hiſtoire de l'empereurs, tom. viii.

lars

lars are to be found among thoſe who have known the leaſt of theſe matters, and who have been uſed to derive their knowledge of men from general abſtract notions of human nature, and not from life and manners. It may be added, that Tacitus wrote the hiſtories of moſt corrupt times, under moſt corrupt governments. "When Tacitus wrote," ſays lord Bolingbroke, "even the appearance of virtue had been long proſcribed, and taſte was grown corrupt as well as manners. Yet hiſtory preſerved her integrity and her luſtre. She preſerved them in the writings of ſome whom Tacitus mentions, in none perhaps more than his own, every line of which outweighs whole pages of ſuch a rhetor as Famianus Strada. I ſingle him out among the moderns, becauſe he had the fooliſh preſumption to cenſure Tacitus, and to write hiſtory himſelf: and your lordſhip will forgive this ſhort excurſion in honour of a favourite author." Let. v.

There are many good editions of this hiſtorian: "the Elzivir, 1640," in 12mo; that "in Uſum Delphini, Paris, 1682," in 4 vols. 4to; that of "Amſterdam, 1685," in 2 vols. 8vo, "cum integris notis Lipſii, Mureti, &c." But the edition moſt eſteemed is that of Brotier, in 4 vols. 4to, Paris, 1771, of which there is a kind of abridgement, in 7 vols. 12mo; a very convenient edition for ſtudents. The whole works of this hiſtorian have been publiſhed in Engliſh, with large political diſcourſes annexed, by Mr. Gordon. The ſtyle of Gordon is, however, ſo vicious and affected, that it is impoſſible to read him with patience; and Tacitus has lately found a much more elegant and judicious tranſlator in Mr. Murphy, whoſe work in 4 vols. 4to, was publiſhed in 1793, and has met with very general approbation. There have been in all, four Engliſh tranſlations of Tacitus; that of Greenway and ſir Henry Saville in the reign of Elizabeth; that performed by Dryden and others; the tranſlation by Gordon; and that of Murphy.

TACQUET (Andrew), a Jeſuit of Antwerp, known for his ſkill in the mathematical ſciences. He publiſhed, among other things, a good treatiſe on aſtronomy; an edition of Euclid's Elements, with the application of the problems and theorems to practical uſe. He died in 1660. His works were publiſhed collectively, in one volume, folio, at Antwerp, in 1669 and 1707.

TAFFI (Andrea), born at Florence in 1213, was the perſon who introduced into Italy the art of deſigning in Moſaic, having learned it from ſome Greek artiſts, who were employed in the church of S. Mark at Venice. The chief of theſe artiſts was a man whoſe name was Apollonius. With him Taffi became aſſociated, and they worked together at Florence, with great ſucceſs. The moſt famous work of Taffi

was a dead Chriſt, in a chapel at Florence; it was ſeven cubits long, and executed with abundance of care. He died in 1294, at the age of 81.

TALIACOTIUS (Gaspar), or Tagliacocci, an Italian ſurgeon in the univerſity of Bologna, where he died in 1553, at the age of ſixty-four. He owes at preſent moſt of his celebrity to his book "De curtorum Chirurgia per inſitionem," Venice, folio, 1597; and his particular fame in England is owing to the humorous mention of him by Butler, in the celebrated paſſage of his Hudibras: "So learned *Taliacotius* from," &c. The book is rather ſcarce, but may be met with in ſeveral great collections. As to the theory, it has been treated by ſome as viſionary; and is ſaid by others to be ſound and practicable. The ſimile, which is in the firſt canto of Hudibras, has been thus tranſlated into Latin:

Sic adſcititios naſos, de clune toroſi
Vectoris, doctâ fecuit Talicotius arte,
Qui potuere parem durando æquare parentem:
At poſtquam fato clunis computruit, ipſum
Una ſympathicum cœpit tabeſcere roſtrum.

Thus alſo into French, by colonel Townley:

Ainſi Talicot d'une feſſe
Savoit tailler avec addreſſe
Nez tout neufs, qui ne riſquoient rien,
Tant que le cul ſe portoit bien;
Mais ſi le cul perdoit la vie
Le nez tomboit par ſympathie.

TALLARD (Camille d'Hostun, count of), an admired general, and mareſchal of France, was born Feb. 14, 1652, the ſon of Roger d'Hoſtun, marquis of la Beaume. Like other young nobles of France, he choſe the army for his profeſſion, and at the age of ſixteen, had the royal regiment of Cravates, in which command he ſignalized himſelf for ten years. In 1672, he attended Louis XIV. into Holland, obtained ſoon after the confidence of Turenne, and diſtinguiſhed himſelf on ſeveral occaſions. He was raiſed to the rank of lieutenant-general in 1693, and in 1697, was employed in an embaſſy to England. On the renewal of war, he commanded on the Rhine in 1702, and ſoon after was created mareſchal of France. He diſtinguiſhed himſelf in the enſuing year againſt the Imperialiſts, and gained a brilliant advantage, which, however, he rather diſgraced by his pompous manner of announcing it. He was leſs fortunate in 1704, when being engaged againſt the Engliſh in the plains of Hochſtedt near Blenheim, he was defeated, and brought a priſoner to England, where he remained for ſeven years. Soon after this battle, he ſaid in a

kind of peeviſh compliment to the duke of Marlborough, "Your grace has defeated the fineſt troops in Europe:" "You will except, I hope," ſaid the duke, "the troops who beat them." His reſidence in England, ſay the French hiſtorians, was not without its uſe to France; as he very much aſſiſted in detaching queen Anne from the party of the allies, and cauſing the recall of the duke of Marlborough. He returned to Paris in 1712, and was created a duke. In 1726, he was named ſecretary of ſtate, which honour he did not long retain, but died March 3, 1728, at the age of ſeventy-ſix. He was a man of good talents and character; his chief fault being that he was rather inclined to boaſting.

TALLIS (THOMAS), one of the greateſt muſicians that this country ever bred, flouriſhed about the middle of the ſixteenth century [K]. He is ſaid to have been organiſt of the royal chapel to king Henry VIII. king Edward VI. queen Mary, and queen Elizabeth; but the inſcription on his graveſtone warrants no ſuch aſſertion; and it is certain that in the two reigns of Edward VI. and queen Mary, he was ſimply a gentleman of the chapel, and ſerved for ſeven-pence halfpenny a day: under Elizabeth, he and Bird were gentlemen of the chapel and organiſts. The ſtudies of Tallis ſeem to have been wholly devoted to the ſervice of the church, for his name is not to be found to any muſical compoſitions of ſongs, ballads, madrigals, or any of thoſe lighter kinds of muſic framed with a view to private recreation. Of the many diſciples who had profited by his inſtruction, Bird ſeems to have poſſeſſed the greateſt ſhare of his affection, one proof whereof was a joint publication by them of one of the nobleſt collections of hymns and other compoſitions for the ſervice of the church that ever appeared in any age or country [L].

Though it has been commonly ſaid that Tallis was organiſt to Henry VIII. and the three ſucceeding princes his deſcendants; it may well be doubted whether any eſtabliſhment of the kind was known till the beginning of the reign of queen Elizabeth, when Tallis and Bird were ſeverally appointed organiſts of the royal chapel. Notwithſtanding he was a diligent collector of muſical antiquities, and a careful peruſer of the works of other men, the compoſitions of Tallis, learned and elegant as they are, are ſo truly original, that he may juſtly be ſaid to be the father of the cathedral ſtyle; and, though a like appellation is given by the Italians to Paleſtrina, it is much to

[K] Sir John Hawkins's Hiſtory of Muſic, vol. iii. p. 258.

[L] The work above alluded to was printed by Vautrollier in 1575, with the title of "Cantiones quæ ab argumento ſacræ vocantur quinque et ſex partium, Autoribus Thomæ Talliſo & Gulielmo Birdo, Anglis, ſereniſſimæ reginæ majeſtati à privato ſacello generoſis et Organiſtis." This work was publiſhed under the protection of a patent of queen Elizabeth, the firſt of the kind that had ever been granted.

be queſtioned, conſidering the time when Tallis flouriſhed, whether he could derive the leaſt advantage from the improvements of that great man. It may therefore be conjectured, that he laid the foundation of his ſtudies in the works of the old cathedraliſts of this kingdom, and probably in thoſe of the German muſicians, who in his time had the pre-eminence of the Italians; and that he had an emulation to excel even theſe, may be preſumed from the following particular. Johannes Okenheim, a native of the Low Countries, and a diſciple of Jodocus Pratenſis, had made a compoſition for no fewer than thirty-ſix voices, which, Glareanus ſays, was greatly admired. Tallis compoſed a motet in forty parts, the hiſtory of which ſtupendous compoſition, as far as it can now be traced, is given by ſir John Hawkins[M]. Notwithſtanding his ſuppoſed attachment to the Romiſh religion, it ſeems that Tallis accommodated himſelf and his ſtudies to thoſe alterations in the form of public worſhip which ſucceeded the acceſſion of queen Elizabeth. With this view, he ſet to muſic thoſe ſeveral parts of the Engliſh liturgy, which at that time were deemed the moſt proper to be ſung, namely, the two morning ſervices, the one comprehending the "Venite Exultemus," "Te Deum," and "Benedictus;" and the other, which is part of the communion-office, conſiſting of the "Kyrie Eleiſon," "Nicene Creed," and "Sanctus;" as alſo the evening ſervice, containing the "Magnificat," and "Nunc dimittis." All theſe are comprehended in that which is called Tallis's firſt ſervice, as being the firſt of two compoſed by him. He alſo ſet muſical notes to the Preces and Reſponſes, and compoſed that Litany which for its excellence is ſung on ſolemn occaſions in all places where the choral ſervice is performed. As to the Preces of Tallis in his firſt ſervice, they are no other than thoſe of Marbeck in his book of Common-prayer noted: the Reſponſes are ſomewhat different, that is to ſay, in the tenor part, which is ſuppoſed to contain the melody; but Tallis has improved them by the addition of three parts, and thereby formed a judicious contraſt between the ſupplications of the prieſt and the ſuffrages of the people as repreſented by the choir. The ſervices of Tallis contain alſo chants for the "Venite Exultemus," and the "Creed of St. Athanaſius;" theſe are tunes that divide each verſe of the pſalm or hymn according to the pointing, to the end that the whole may be ſung alternately by the choir, as diſtinguiſhed by the two ſides of the dean and the chanter. Two of theſe chants are publiſhed in Dr. Boyce's Cathedral Muſic, vol. i. The care of ſelecting from the Common-prayer the offices moſt proper to be ſung was a matter of ſome

[M] Vol. iii. p. 262.

importance,

importance, eſpecially as the rubric contains no directions about it; for this reaſon, it is ſuppoſed that the muſical part of queen Elizabeth's liturgy was ſettled by Parker, archbiſhop of Canterbury, who, beſides that he was a great divine, an excellent canon-lawyer and ritualiſt, and a general ſcholar, was alſo a ſkilful muſician. Beſides the offices above-mentioned, conſtituting what are now termed the Morning, Communion, and Evening Services, in four parts, with the Preces, Reſponſes, and Litany, that is to ſay, the verſicles and ſuffrages, Tallis compoſed many anthems. He died Nov. 23, 1585, and was buried in the pariſh-church of Greenwich in Kent; where there is a braſs plate for him in the chancel; the inſcription on which was repaired by dean Aldrich, and may be ſeen in ſir John Hawkins's "Hiſtory of Muſic [N]."

TAMERLANE, or TIMUR BEG, the great conqueror of the Eaſt, was born in 1335, in the village of Keſch, belonging to the ancient Sogdiana. His name of Tamerlane is derived by ſome writers from *Timur Lenc*, or *Timur* the *lame*, as he had ſome defect in his feet. His origin is uncertain, ſome reporting him to be the ſon of a ſhepherd, and others of the royal blood. He raiſed himſelf, however, by his perſonal courage and talents. He was diſtinguiſhed early by theſe qualities; and, having acquired ſome followers devoted to his fortunes, his firſt conqueſt was that of Balk, the capital of Khoraſan, on the frontiers of Perſia. He then made himſelf maſter of the whole province of Candahar, and returning to ſubdue the people beyond the Oxus, took Bagdad. He now determined to undertake the conqueſt of India; but his ſoldiers, fatigued by their former efforts, refuſed at firſt to follow him. On this occaſion he employed a pretended prophet to exhort them in the name of heaven; and having made them aſhamed of their reluctance, and filled them with a ſtrong enthuſiaſm, led them on to greater victories. Delhi fell before him, and he became poſſeſſed of the immenſe treaſures of the Mogul empire. Returning from his Indian exploits, he entered Syria and took Damaſcus: and Bagdad having attempted to revolt, he made a terrible example, by putting many thouſands of the inhabitants to the ſword, and delivering the city to pillage. Bajazet, emperor of the Turks, now attracted his notice, and to him he ſent an embaſſy, requiring him to do juſtice to ſome Mahometan princes whom he had depoſed, and to abandon the ſiege of Conſtantinople. This haughty meſſage being as haughtily anſwered, war was commenced between them. Tamerlane marched towards Bajazet, whom, in 1402, he engaged, conquered, and took priſoner, in the plains of Ana-

[N] Vol. iii. p. 264.

cyra near Phrygia. The battle laſted three days. The Turkiſh writers ſay, that after this event, Tamerlane aſked Bajazet what he would have done to him, if *he* had been victorious. "I would have ſhut you up," ſaid Bajazet, "in an iron cage." Upon which he was himſelf condemned to the ſame puniſhment. Some writers, however, boaſt of the generoſity and magnanimity of the conqueror. Be this as it may, he certainly carried his victories to a wonderful extent: while he was engaged in the war with Bajazet, he vanquiſhed Egypt, and ſeized the immenſe treaſures of Grand Cairo, nor could any thing in the Eaſt withſtand him. He died about three years after his victory, on the firſt of April, 1405, in the ſeventy-firſt year of his age, and the thirty-ſixth of his reign When he found death approaching, he called the princes together, appointed his grandſon to be his heir, and died, profeſſing his implicit faith in the Koran, and repeating the ſacred words of the Mahometans, "There is no God but God, and Mahomet is his prophet."

Timur, according to Arabſhah, was tall and corpulent, with a fair complexion, and agreeable countenance. He was very ſtrong, and well made, except his lameneſs, which was on the right ſide; and as vigorous in conſtitution as undaunted in courage. He retained his faculties to the laſt. In his manners he appears to have been ſtern, hating not only falſehood, but even jeſting. His hiſtory affords a wonderful example of long and invariable ſucceſs attending one man. He conquered as much as Alexander, but with far leſs humanity.

TANNER (Thomas), an excellent antiquary, ſon of a father of both his names, vicar of Market Lavington in Wilts, was born in 1674[o]; became a ſtudent in Queen's-college, Oxford, in Michaelmas-term, 1689; admitted clerk in that houſe, 1690; B. A. 1693; entered into holy orders at Chriſtmas, 1694; and became chaplain of All-ſouls-college in January following; choſen fellow of the ſame, 1697; chancellor of Norwich, and rector of Thorpe near that city, 1701; inſtalled prebendary of Ely, Sept. 10, 1713, (which he quitted in 1723); archdeacon of Norfolk, Dec. 7, 1721; canon of Chriſt-church, Feb. 3, 1723-4; prolocutor of the lower houſe of convocation, convened anno 1727, to which honour he was unanimouſly elected on account of his great abilities, however contrary to his own inclinations; conſecrated biſhop of St. Aſaph, Jan. 23, 1732. He married, in 1733, miſs Scottow, of Thorpe near Norwich, with a fortune of 15,000l.: died at Chriſt-church, Oxford, Dec. 14, 1735; and was buried in the nave of that cathedral, near the pulpit; without any funeral

[o] Anecdotes of Bowyer, by Nichols, p. 103.

pomp,

pomp, according to his own direction. He ordered his body to be wrapped up in the coarſeſt crape, and his coffin to be covered with ſerge, not cloth: the pall-bearers to have each of them one of Baſkett's folio bibles; the under-bearers a Sherlock upon Death; to the dean of Chriſt-church, he left five pounds; to the eight canons five ſhillings each; eighty pounds to buy coats for eighty poor men; and one hundred pounds to the college, towards a library then building. A monument to his memory is affixed to one of the pillars, with an inſcription. Another inſcription, and a tranſlation of it, may be ſeen in the "Anecdotes of Bowyer," p. 104.

This learned man publiſhed, before he was twenty-two years old, "Notitia Monaſtica, or a ſhort Hiſtory of the Religious Houſes in England and Wales, 1695," 8vo; republiſhed in 1744, folio, under the title of "Notitia Monaſtica; or an Account of all the Abbies, Priories, and Houſes of Friers, heretofore in England and Wales; and alſo of all the Colleges and Hoſpitals founded before A. D. 1511. By the right Rev. Dr. Thomas Tanner, late lord biſhop of St. Aſaph. Publiſhed by John Tanner, A. M. vicar of Loweſtoft in Suffolk, and precentor of the cathedral church of St. Aſaph [P]." His "Bibliotheca Britannico-Hibernica," which employed him forty years, was publiſhed in 1748, folio; with a poſthumous preface by Dr. Wilkins. He left large collections for the county of Wilts, and large notes on Richard Hegge's Legend of St. Cuthbert, 1663. His immenſe and valuable collections are now in the Bodleian library at Oxford. His portrait was engraved by Vertue in 1736, at the expence of the Society of Antiquaries [Q].

TANSILLO (Luigi), an Italian poet, whoſe works were once proſcribed by the inquiſition, and having become ſcarce, are therefore accounted valuable, was born at Nola about the year 1520. He paſſed a great part of his life attached to the ſervice of Don Pedro de Toledo, viceroy of Naples, and Don Garcias de Toledo, commander of the gallies in the ſame kingdom. The period of his death is not preciſely known, but he is ſaid to have been judge of Gaieta in 1569; and, as he was then in a very bad ſtate of health, is ſuppoſed to have died ſoon after. He had the reputation of a very good poet,

[P] The original plates belonging to this work were in the poſſeſſion of the Rev. Dr. Tanner, prebendary of Canterbury, the ſon of biſhop Tanner: and Mr. Evans, bookſeller in the Strand, once circulated propoſals for a new edition of it, by Mr. Naſmith.

[Q] The biſhop's portrait, prefixed to the "Notitia," is inſcribed, "Reverendus admodum Thomas Tanner, Aſaphenſis Epiſcopus, Primævæ Antiquitatis Cultor. G. Vertue ſculp. 1743." This print was a copy of that engraved by Vertue, with ſome difference in the decoration, and this addition to the inſcription: "Hoc ectypum fratris ſui dignifſimi antiquis moribus ornati poſteris ſervatum eſſe voluit. Soc. Ant. Lond. 1736."

and his productions, as far as they are now known, are these: 1. "Il Vendemiatore," the Vintager, a poem; in which he described in too free a manner, the licence of the inhabitants in the vicinity of Nola, at the time of the vintages; 4to, Naples, 1534; Venice, 1549. On this account his poems were all put into the Index expurgatorius. 2. To repair this fault, he wrote "Le Lagrime de S. Pietro," the Tears of St. Peter; which being presented to pope Paul IV. obtained the removal of the interdiction from all his poems, except the Vendemiatore. 3. "Il Cavallarizzo," 8vo, Vicenza. 4. Sonnets, Songs, Stanzas, and some Comedies. His works are full of the conceits for which some of the Italian poets have been censured; an edition of his smaller poems was, however, published at Bologna in 1711, in duodecimo. His Tears of St. Peter were translated into French by Malherbe.

TARIN (PIERRE), a French physician, born at Courtenai, died in 1761, at what age is uncertain. He was known by various works, of which the following were the chief: 1. "Elements of Physiology," translated from the Latin of Haller, 8vo, 1752. 2. "Adversaria Anatomica," 4to, 1750, with plates. 3. "An Anatomical Dictionary," 4to, 1753, with a medical Bibliography, extracted from the *Methodus Studii Medici* of Haller. 4. "Osteographia," 4to, Paris, 1753, a compilation, illustrated by engravings. 5. "Anthropotomie," or the art of dissecting, 1750, 2 vols. 12mo. 6. "Desmographie," or a treatise on ligaments; the same year. 7. "Observations on Medicine and Surgery," 3 vols. 12mo, 1758. 8. "Myographia," or a description of the muscles, 4to, 1753, with figures from Albinus. He wrote also some medical articles for the Encyclopedie.

TARTINI (GIUSEPPE), styled by Dr. Burney, "the admirable[R]," was born in April 1692, at Pirano in the province of Istria. His father, having been a great benefactor to the cathedral at Parenzo, was ennobled for his piety. Giuseppe was intended for the law, but taking up the study of music, among his other pursuits, it prevailed over all the rest in gaining his attachment. In 1710, he was sent to the university of Padua, to study as a civilian; but, before he was twenty, having married without the consent of his parents, they wholly abandoned him. After wandering for some time in search of an asylum, he was received in a convent at Assisi, by a monk to whom he was related. Here he amused himself by practising the violin, till being accidentally discovered by a Paduan acquaintance, family differences were accommodated, and he settled for a time with his wife at Venice. While he remained

[R] History of Music, vol. iii. p. 562.

there,

there, he heard, in 1714, the celebrated Veracini, whoſe performance, excelling every thing he had then heard, excited in his mind a wonderful emulation. He retired the very next day to Ancona, to ſtudy the uſe of the bow with more tranquillity, and attain, if poſſible, thoſe powers of energy and expreſſion which he had ſo greatly admired. By diligent ſtudy and practice, he acquired ſuch ſkill and reputation, that in 1721, he was invited to the place of firſt violin, and maſter of the band, in the famous church of St. Antony of Padua. He had alſo frequent invitations, which he declined, to viſit Paris and London. By the year 1728, he had made many excellent ſcholars, and formed a ſchool, or method of practice, that was celebrated all over Europe, and increaſed in fame to the end of his life. In 1744, he is ſaid to have changed his ſtyle, from extremely difficult execution, to graceful and expreſſive; and Paſqualino Bini, one of his beſt ſcholars, having heard of the change, placed himſelf afreſh under his tuition. This admirable muſician, and worthy man, for ſuch he is repreſented, died Feb. 26, 1770, to the great regret of the inhabitants of Padua, where he had reſided near fifty years; and where he was not only regarded as its chief and moſt attractive ornament, but as a philoſopher and even a ſaint [s]: having devoted himſelf to the ſervice of his patron St. Antony of Padua.

1. The firſt book of ſolos by Tartini, was publiſhed at Amſterdam, in 1734, the ſecond at Rome, in 1745; and Dr. Burney relates that he poſſeſſes the third, ſixth, ſeventh, and ninth of his publications, beſides two books printed in England, amounting to upwards of fifty ſolos, excluſive of manuſcripts. 2. His concertos amount to two hundred; but a ſurreptitious copy of two ſets having appeared in Holland, he would never own them. Of theſe, which are yet ſuppoſed to be certainly genuine, ſix were compoſed in his firſt manner, and ſix after 1744, when he had improved his ſtyle. But his moſt celebrated work is, 3. his "Trattato di Muſica," or treatiſe on muſic, in which, though his ſyſtem, as to the ſcientific part, has ſince been confuted, he appears as one of the moſt ingenious theoriſts of this century. It was publiſhed in 1754, in 4to. 4. He publiſhed, in 1767, "Diſſertazione de' principi dell' Armonia Muſicale, contenuta nel Diatonico genere," another theoretical work.

Tartini was ſo ambitious of being thought a follower of Corelli's precepts and principles, that, after his own reputation was in its zenith, he refuſed to teach any other muſic to his diſciples, till they had ſtudied the *Opera quinta*, or ſolos of Corelli. His muſical character is thus drawn by the very able

[s] Dr. Burney, ib. 567.

judge

judge to whofe account we have already referred. " Tartini, on a recent examination of his works, feems, to my feelings and conceptions, to have had a larger portion of merit, as a mere inftrumental compofer, than any other author who flourifhed during the firft fifty or fixty years of the prefent century. Though he made Corelli his model in the purity of his harmony, and fimplicity of his modulation, he greatly furpaffed that compofer in the fertility and originality of his invention; not only in the fubjects of his melodies, but in the truly *cantabile* manner of treating them. Many of his adagios want nothing but words to be excellent, pathetic, opera fongs. His allegros are fometimes difficult; but the paffages fairly belong to the inftrument for which they were compofed, and were fuggefted by his confummate knowledge of the finger-board, and powers of the bow. He certainly repeats his paffages, and adheres to his original *motive*, or theme, too much for the favourite defultory ftyle of the prefent times; but it muft be allowed that, by his delicate felection and arrangement of notes, his paffages are always good; play them quick, or play them flow, they never feem unmeaning or fortuitous. Indeed, as a harmonift, he was, perhaps, more truly fcientific than any other compofer of his time, in the clearnefs, character, and precifion of his bafes; which were never cafual, or the effect of habit, or auricular prejudice and expectation, but learned, judicious, and certain."

TASSO (TORQUATO), an illuftrious poet of Italy, was defcended from the ancient and noble houfe of the Torreggiani, and born at Sorrento, in the kingdom of Naples, in 1544 [T]. His father, Bernard Taffo, was a man who had diftinguifhed himfelf by fome publications in the way of polite literature, as well in verfe as in profe. He was fecretary to Ferrand de Sanfeverino, prince of Salerno, and commonly lived at Naples: but going to pay a vifit to a married fifter, who lived at Sorrento, when his wife was big with child of this famous poet, fhe was brought to bed there. Though Taffo was an extraordinary man, as well for the early ripenefs, as for the uncommon ftrength of his genius, yet the writers of his life have certainly indulged themfelves too much in the marvellous, when they relate, that at the age of fix months he pronounced his words clearly and diftinctly; and not only fo, but that he reafoned, and communicated his thoughts, and anfwered very exactly all queftions that were afked him. Thefe things are incredible: and why fhould writers debafe the dignity of hiftory, by inventing fuch fables?

[T] Niceron, Memoirs, &c. tom. xxv.

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At four years of age he was ſent to the college of the Jeſuits at Naples, and applied with ſuch amazing ardour to books, that he is ſaid at ſeven to have had a very good knowledge of Latin, and a competent ſkill in Greek. He compoſed even at that time orations, which he recited in public, and poems, infinitely beyond the tenderneſs of his years. He muſt, indeed, have been ſtrangely mature; for we are confidently aſſured, that he was involved in a ſentence of death with his father, when he was not nine years old; the cauſe of which unexampled ſeverity is thus related. Sanſeverino, the prince of Salerno, undertook to aſſert the rights of the Neapolitan nation to the emperor Charles V. againſt the viceroy of Don Pedro of Toledo, who was about to eſtabliſh the inquiſition in that kingdom: by which, though he gained extremely the love of the people, yet he made himſelf very obnoxious to the viceroy, who repreſented him in ſuch a light to the emperor, that Sanſeverino was determined to juſtify himſelf before him. He went from Naples to Rome, to be out of the way of the viceroy, and there ſent to the emperor for a ſafe conduct to Spain. This favour was, however, refuſed; which ſo exaſperated the prince of Salerno, that he renounced all obligations of fidelity to the emperor, and formed a reſolution of withdrawing into France. Upon this he was declared a rebel; and Bernard Taſſo, his ſecretary, who had followed his fortune, and his ſon Torquato, whom his father had taken along with him, were neceſſarily compriſed in the ſentence, which was paſſed by the viceroy upon Sanſeverino and his adherents.

Nevertheleſs, Bernard ventured to leave Torquato at Rome, while he attended his maſter to France; with whom he continued there three or four years, and then at his death returned to Italy to the duke of Mantua, who had earneſtly invited him to his court, and choſe him for his firſt ſecretary. Hither he ſent for Torquato, then about twelve years old, who was ſcarcely arrived at Mantua, when he was nominated to accompany Scipio de Gonzaga the young prince of Mantua, who was about his own age, to the univerſity of Padua. Here he remained for five years; at the end of which he publicly maintained theſes in philoſophy, divinity, civil and canon law. Theſe ſtudies, however, had not ſo far engroſſed him, but that he found time to gratify his natural inclination for poetry: and the year after, when he was only eighteen, he ſurpriſed the public in a moſt agreeable manner with his "Rinaldo," printed at Venice in 1562, 4to. He had occaſion for all the influence and authority of the cardinal Louis d'Eſte, to whom it was dedicated, to obtain permiſſion of his father to publiſh it, for his father by no means approved of his turn for poetry. He eſteemed it a vain and idle amuſement, as having found it

ſo

so by experience; and was afraid it should seduce his son from the study of the law, to which he had trained him, and which he considered as a profession of far greater consequence to him in the present shattered state of their fortunes, than that of a poet. All this, however, made no impression upon the son, who was so sensibly affected with the vast reputation which this poem had gained him all over Italy, that he totally abandoned the law, and now gave himself up to poetry: and soon after, when he was admitted a member of the academy of the Eterei at Padua, he took the name of Pentito, or the Penitent, to denote his repentance for having wasted so much of his time in the pursuit of the law, which he ought to have devoted to the Muses.

At Padua he began his celebrated poem of "Gierusalemme liberata;" and happy had it been for him, if he had continued in this convenient situation till he had finished it; but, in 1565, he removed to Ferrara, at the solicitation of duke Alphonso, and the cardinal Louis his brother, who greatly esteemed and loved him. The duke gave him lodgings in his palace, generously put him into a condition of living happily and at ease; and, to make his residence at Ferrara the more secure, pressed him, by his secretary, to an advantageous match. To this proposal Tasso would not listen; but made the same reply, as Epictetus did formerly to one of his friends upon the same occasion: "I will marry," said he, "if you will give me one of your daughters." In 1572, pope Gregory sending cardinal Louis to France, in the quality of legate, Tasso accompanied him, and received great marks of esteem from Charles IX. Upon his return to Ferrara he composed his "Aminta," a pastoral comedy, which was acted with vast applause: it was printed at Venice in 1581, with some other small pieces of poetry. His joy upon the success of this piece was soon damped by the loss of his father, who died in 1585, at Ostiglia upon the Po, the government of which place had been given him by the duke of Mantua. The loss of his father was to Tasso the beginning of troubles; for he had scarcely begun to recover from this shock, when others succeeded, which pursued him to the end of his life.

During his residence at Ferrara, he was upon the most intimate terms with a gentleman of the town; to whom, though he was unreserved upon all other subjects, yet he never communicated any thing relating to his amours. This raised suspicions in Tasso's friend; who, thereupon searching into the mystery, at last made discoveries to others, which might be injurious to Tasso. Tasso expostulated upon the affair with him; and, his complaints being disrespectfully received, was so far exasperated as to give him a blow. A challenge ensued, and the parties met, but while they were engaged, three brothers

of

of the gentleman came up, and very bafely fell upon Taſſo. Taſſo made his part good againſt the four, and had wounded his antagoniſt and one of his brothers, when people came up and parted them. He gained upon this occaſion as great fame by his ſword, as he had acquired before by his pen; but neither the one nor the other was ſufficient to preſerve him from numerous evils that followed. The four brothers were obliged to fly, for the little regard they had ſhewn to a perſon under the duke's protection, and in his palace: and as for Taſſo, he was put under guard, not as a puniſhment, we are told, but to ſecure him againſt the enterpriſes of his enemies. The truth is, Taſſo is ſuppoſed to have aſpired to an amour with the princeſs Eleanor, ſiſter of duke Alphonſo; and, perhaps, there might be a difficulty in knowing how to proceed with him. He was confined in priſon, where he fell into the deepeſt melancholy: at the end of the year, however, he recovered his ſpirits a little, and made his eſcape. He withdrew to Turin, where he concealed himſelf ſome time under a fictitious name; but at laſt was diſcovered, and made known to the duke of Savoy. The duke then invited him to court, aſſigned him apartments there, and ſhewed him all the marks of eſteem and affection; but all was not ſufficient to cure him of his melancholy. He had formed to himſelf terrible notions of the duke of Ferrara's indignation againſt him; and he could not be perſuaded, but that ſooner or later the duke of Savoy would give him up to that prince.

Full of theſe ſuſpicions and terrors, he ſet out one morning, without ſaying a word to any one, and without any ſort of preparation, towards Rome: where, when he arrived, he went ſtraight to the palace of cardinal Albano, and was received with great kindneſs and affection. After ſome ſtay in that city, where every body viſited him, he felt a deſire of reviſiting his native country, and his ſiſter Cornelia, who was married and ſettled there; but the fear of what might happen to him, in a kingdom where he had formerly been condemned as a rebel, plunged him again into his former melancholy. He reſolved therefore to leave Rome, as he had left Turin, without taking the leaſt notice, and under the pretext of going to divert himſelf at Freſcati. He did, in reality, go thither, but it was in his own way; for, ſtealing off from his company, he went alone and on foot to the mountains of Velletri. There meeting with ſome ſhepherds, he changed clothes with one of them, and in this diſguiſe proceeded on to Gaieta, where embarking on board a veſſel, he arrived at Sorrento the day after. His ſiſter was extremely glad to ſee him, and he ſpent the ſummer with her; but he now wanted exceedingly to return to Ferrara, and uſed all the means he could think of to bring that

that about. He wrote to duke Alphonſo in the moſt ſubmiſſive manner; he implored the aſſiſtance of the dutcheſs of Ferrara, and of the princeſs Eleanor; but was given to underſtand by the latter, that his flight had irritated the duke ſo much, as to put it out of their power to do him any ſervice. Upon this he reſolved to throw himſelf at the duke of Ferrara's feet, and did ſo, when he was received with ſuch tokens of affection, as entirely cured him of his fears: yet when he humbly deſired to have the manuſcripts he had left behind him at Ferrara, they were refuſed him. It ſeems, he had a powerful enemy at court, a miniſter of ſtate, whom he had ſatirized in his "Aminta," under the name of Mopſo: and this miniſter, whoſe hatred of Taſſo had not been the leaſt abated by his abſence and misfortunes, made his maſter believe, that Taſſo had burnt them before he went. He perſuaded him alſo, that Taſſo had been long in no condition to write any thing, and that any attempt of this nature muſt needs increaſe his malady.

This was terrible for Taſſo; for duke Alphonſo, who only judged of him and his works by the repreſentations of his miniſter, could not conceive any notion of any thing he now wrote; but exhorted him, inſtead of making verſes, to enjoy himſelf in tranquillity and repoſe. Taſſo did all he could to undeceive the duke, but in vain; ſo that he departed a ſecond time from Ferrara, and went to Mantua, where, however, he was far from finding the content he wanted. Then, after viſiting Padua and Venice, he had recourſe to the duke of Urbino, who received him graciouſly, but yet adviſed him to return to Ferrara. "Envy muſt own I lived among the great," ſays Horace; but what was the boaſt and glory of Horace, was the misfortune and ruin of Taſſo. He was too much acquainted, had too many connections with the great; and his patrons were ſo numerous, that, in paſſing from one to another, he was for ever ſeeking reſt, and finding none. He returned to the duke of Ferrara, who firmly believing, according to the ſuggeſtions of his miniſters, that the melancholic temperament of Taſſo, and his conſtant application to poetry, had really diſordered his underſtanding, ordered him to be put into an hoſpital, and a guard to be ſet over him. This new priſon revived all his ſuſpicions and fears: he applied to the duke for his liberty, by letters, by poems, by friends who viſited him in his confinement, but all to no purpoſe; for the duke, deceived by a malicious miniſter, who was all the while ſacrificing this famous poet to his reſentment, could not be induced to think of him otherwiſe than as a madman. The imaginary madneſs, however, that was imputed to him, brought on real melancholy; and he was ſometimes ſo bad, as to be deprived

deprived of his underſtanding, although he is ſaid to have borne his misfortunes with uncommon firmneſs.

He applied to many princes to intercede for his liberty, among whom were the emperor, the pope, the great duke, and the duke of Savoy; but their interceſſions availed nothing. At length Vincent de Gonzaga, ſon of the duke of Mantua, going to Ferrara, and viſiting him in his hoſpital, conceived the higheſt eſteem for him; and aſked him of duke Alphonſo in ſo preſſing a manner, that the duke could not hold out any longer: the prince de Gonzaga, therefore, reſcued him from his priſon, and carried him to Mantua. This was in the beginning of 1586. The prince of Mantua had promiſed the duke of Ferrara, that he would have a very watchful eye over him; and, to make good his promiſe, he aſſigned Taſſo the town of Mantua for his priſon. But the poet could not reliſh this ſort of captivity, ſo that it was ſoon enlarged, yet with ſome reſtrictions. While Taſſo was enjoying his repoſe at Mantua, better than he had done any where for ſome time, duke William died in Auguſt 1587, and prince Vincent ſucceeded to the government. Vincent had now ſomething elſe to do, than to devote himſelf to the Muſes, and to triſle with Taſſo; ſo that the poet being now neglected, began to think of new quarters, where he might ſpend the ſmall remainder of his miſerable life in eaſe and freedom. He caſt his eyes upon Naples, and thither he went at the end of 1587. In the beginning of 1589, he made a journey to Rome; and there Ferdinand, duke of Tuſcany, intreated him to go to Florence, and for this purpoſe employed the authority of the pope. Taſſo, unable to withſtand the ſolicitations of ſuch perſonages, went to Florence in the ſpring of 1590, but with a deſign to return from thence as ſoon as he ſhould be able; and he did return by Rome to Naples, in the autumn of 1591.

He had apartments in the palace of the prince of Conca, who was now his patron; and it was here that he wrote "Gieruſalemme conquiſtata," which was only a new edition of his "Gieruſalemme liberata." The prince of Conca, who was infinitely charmed with this work, took it into his head to be afraid leſt ſomebody ſhould carry off Taſſo and his poem; and, in order to prevent it, wiſely ſet a guard over the one and the other. Taſſo complained of this to his friend Manſo, who, ſurpriſed with the uncommonneſs of the proceeding, took Taſſo from the palace, and gave him lodgings at his own houſe. Here he was enjoying good health, good air, and quietneſs, and a liberty to purſue whatever he would, or nothing; when cardinal Cinthio, nephew of pope Clement VIII, invited him to Rome, whither he was forced to go, much againſt his will, in the ſpring of 1592. He ſoon found himſelf in that unſettled and hurrying ſtate, which had long made him ſick of his connections

connections with princes; and he grew very anxious to be at Naples again, whither, after having contrived some excuse or other, he arrived in the beginning of the summer 1594. Cardinal Cinthio, who had seen his departure from Rome with regret, soon found the means of bringing him back again; for he applied to the pope and Roman senate, to have him crowned with laurel in the capitol; which honour being obtained for him, he was obliged immediately to return to Rome. Tasso was at Rome, and all things were prepared for the ceremony of his coronation, when cardinal Cinthio fell sick; and the cardinal no sooner began to recover, than Tasso himself fell sick. He was only in his fifty-first year; but study, which all his changes and chances had never interrupted, travels, confinement, and uneasiness, had made him old before his time. His illness began with a vomiting and purging, which held him some time, and then ended in a bloody flux; when, perceiving himself exhausted, and convinced that he should not live many days, he ordered himself to be carried to the convent of St. Onuphrius. Here he spent some days in preparing for futurity, and died the 25th of April, 1595. He was tall, well-made, and of a constitution naturally vigorous. He had a great soul, and a good heart: and his works shew him to have been a philosopher, an orator, a logician, a critic, and a poet excellent in every kind of composition.

As to his works, we have mentioned his principal: his "Rinaldo," "Aminta," and "Gierusalemme liberata," an epic poem in twenty-four books. This poem had been published in an imperfect state, through the importunity and authority of some of his noble patrons, but the first complete edition of it appeared at Ferrara in 1581, 4to. The critics falling upon this work, and pulling it all to pieces, he proposed to give a new and corrected edition of it, or, more properly speaking, to write it over again, which he did, and published at Rome, under the title of "Gierusalemme conquistata," in 1593, 4to. But the poem, thus accommodated to the taste and humour of his critics, was not received by the world at large with the same applause as the first edition had been, where his genius had not been restrained and cramped by criticism and art, but had been abandoned to all the greatness and nobleness of an enthusiastic imagination. It was indeed here, and here only, that Tasso was formed to excel. It is true, many writers, especially among the Italians, have made no scruple of comparing Tasso to Virgil; even Balzac has said, that the "Jerusalem delivered" is the richest and most finished work since the age of Augustus; and applied upon this occasion, what St. Jerome applied to Demosthenes and Cicero, that "though Virgil had hindered Tasso from being the first, yet Tasso had hindered Virgil from being

being the only poet in this way." Taſſo had a vaſt genius, a powerful imagination, and was ſo far formed for the nobler kinds of poetry; but he wanted entirely the judgement, the dignity, and the majeſty of Virgil. This partiality of ſome for Taſſo has, perhaps, made Boileau criticize him more ſeverely than he would otherwiſe have done: he calls Taſſo's verſes tinſel, when compared with the gold of Virgil; and cenſures the ſimple judgement of thoſe, who prefer "le clinquant du Taſſe à tout l'or de Virgile[T]." In the mean time ſome virtuoſi of Italy have made it a queſtion for a long while, whether Arioſto does not deſerve the precedency of Taſſo: whereas every where elſe, among men of underſtanding, Taſſo's greateſt fault is eſteemed that of having too much of Arioſto in him. Taſſo ſeems to have been conſcious of this fault. He could not be inſenſible, that ſuch wild fairy tales, at that time the taſte of Italy and all Europe, were altogether inconſiſtent with the gravity of epic poetry; and, in order to cover this defect, he printed a preface, in which he pretends, that all his poem is but a ſhadow and a type. "The army of Chriſtian princes," ſays he, "repreſents the ſoul and the body; Jeruſalem the figure of true happineſs, which cannot be obtained but by labour and difficulties; Goffredo is the mind; Tancredo, Raimondo; and the reſt, the faculties of the mind; the common ſoldiers make up the limbs of the body; the devils are at once figured and figures; Armida and Iſmeno are the temptations which beſiege our ſouls; and the ſpells and illuſions of the enchanted foreſt ſhadow out the falſe reaſonings, into which our paſſions are apt to miſlead us." Such is the key, that Taſſo thinks fit to give us of his works; in which he deals with himſelf, as the commentators have dealt with Homer and Virgil, who, like ſpeculative and over-wiſe politicians, conſtrue the moſt inſignificant actions of great men into deſigns of depth and importance.

The works of Taſſo have been often printed ſeparately, at various times and places; but the whole, together with his life, and alſo ſeveral pieces for and againſt his "Gieruſalemme liberata," were publiſhed at Florence 1724, in ſix volumes, folio. The life was written by his friend Battiſta Manſo, and printed at Rome in 1634; of which that by the abbé de Charnes, printed at Paris in 1690, 12mo, is only an abridgement. His "Aminta" and "Gieruſalemme liberata" have been tranſlated into ſeveral languages, and among others into Engliſh; the former being publiſhed at London in 1628; the latter in 1713; and again, with the true ſpirit of the original by Mr. Hoole, in 1762. "No man in the world," ſays Voltaire, "was ever born

[T] Satire ix.

with a greater genius, and more qualified for epic poetry[u]. His talents, which gained him ſo great a reputation, were the cauſe of his misfortunes. His life proved a chain of miſeries and woes. Baniſhed from his own country, he was reduced to the grievous neceſſity of having a patron. He ſuffered want, exile, and priſon; and, which is more intolerable, he was oppreſſed by calumny. Even his poetical glory, that chimerical comfort in real calamities, was conteſted. The number of his enemies eclipſed for a long while his reputation: and at laſt, when his merit began to overcome envy, when he was ready to receive the honour of triumph in Rome, which Petrarch had formerly enjoyed, (though with leſs merit,) and which was at that time as glorious as it is now ridiculous, he died the very day before the deſigned ſolemnity. Nothing diſcovers more plainly the high ſenſe which Rome entertained of his merit, than the inſcription on his tomb. The pope, who ordered him a magnificent funeral, as if it were to atone for the misfortunes of his life, propoſed a reward for the beſt epitaph which ſhould be written in his honour. Many were brought to him, all full of the juſt praiſes of Taſſo. The judges, appointed to chooſe the epitaph, were divided in their opinions, when a young man came to them with this inſcription—*Torquati Taſſi oſſa.* The judges immediately agreed in giving the preference to it, being perſuaded, that the name of Taſſo was his greateſt encomium." The opinion delivered by Metaſtaſio, in one of his Letters on the compariſon between Arioſto and Taſſo, is worthy of attention. It is in his Lettere Scelte. T. iii. p. 24. Ed. 12mo.

TASSONI (Alessandro), an Italian poet of great fame, was born at Modena in 1565. He was early left an orphan, and expoſed to many difficulties, yet he cultivated the knowledge of the learned languages with great aſſiduity, and, in 1597, entered into the ſervice of cardinal Aſcanio Colonna, as his ſecretary. With him he went into Spain; and, after the death of that patron, contrived to be introduced into the court of Charles Emanuel duke of Savoy. Not agreeing with the prince cardinal, ſon of the duke, he retired, after a time, and ſought an aſylum with cardinal Ludoviſio, who gave him a penſion of 400 Roman crowns, and apartments in his palace. After the death of this cardinal, he had recourſe at length to his natural ſovereign Francis I. d' Eſte, duke of Modena, from whom he received an honorary ſalary. He died in 1635, and was buried in St. Peter's. He was a member of the academy of the Umoriſti. His character was lively and agreeable, notwithſtanding his turn for ſatire.

His works are, 1. his "Secchia rapita," or rape of the bucket, which the Italians in general conſider as the firſt model

[u] Eſſai ſur la poeſie epique.

of

of a mock-heroic poem that was given in their language. It ſeems, ſay the critics of that nation, that the graces clothed this poem with all their ornaments. A delicate burleſque, with the art of joining great things to ſmall; an unaffected lightneſs, and conſummate elegance, concurred in it to form a complete Italian model of an heroi-comic poem, which will in time be admired by ſtrangers. The edition moſt valued is that of Ronciglione in 1624. It was tranſlated into French by Peter Perrault, in two vols. 12mo, 1678: and again by M. de Cedars in 1759, in three volumes. 2. "Conſiderazione ſopra il Petrarca." He thought Petrarch, great as he was, too much imitated, and tried in this publication to leſſen the rage for that kind of imitation. In that he ſucceeded. 3. He publiſhed alſo "Penſieri diverſi," which he made a very amuſing book. His attack upon the imitators of Petrarch occaſioned a conteſt between him and Giuſ. Aromatari; and that produced finally, 4. "La Tenda roſſa, riſpoſta di *Girolamo Nomiſenti* (Aleſſandro Taſſoni) ai dialoghi de Falcidio Melampodio, (Giuſeppe de gli Aromatori,) 8vo, Francfort, 1613. His will is alſo cited as a piece of humour, and there are ſome productions by him ſtill remaining in manuſcript; among the reſt, one entitled, "Eſequie della monarchia di Spagna."

TATE (Nahum), ſon of Dr. Faithful Tate, was born at Dublin in 1652. At the age of ſixteen, he was admitted of the college there, but does not appear to have followed any profeſſion. It is obſerved in the notes to the Dunciad, that he was a cold writer, of no invention, but tranſlated tolerably when befriended by Dryden, with whom he ſometimes wrote in conjunction. He ſucceeded Shadwell as poet-laureat, and continued in that office till his death, which happened Aug. 12, 1715, in the Mint, where he then reſided as a place of refuge from the debts which he had contracted, and was buried in St. George's church. The earl of Dorſet was his patron; but the chief uſe he made of him was to ſcreen himſelf from the perſecutions of his creditors. Gildon ſpeaks of him as a man of great honeſty and modeſty; but he ſeems to have been ill qualified to advance himſelf in the world. A perſon who died in 1763, at the age of ninety, remembered him well, and ſaid he was remarkable for a down-caſt look, and had ſeldom much to ſay for himſelf. Oldys alſo deſcribes him as a free, good-natured, ſuddling companion. With theſe qualities it will not appear ſurpriſing that he was poor and deſpiſed. He was the author of nine dramatic performances, and a great number of poems; but is at preſent better known for his verſion of the pſalms, in which he joined with Dr. Brady, than any other of his works. His miſcellaneous poems are enumerated by Jacob, who ſays, Tate's poem on the Death of Queen Anne, which was one of the laſt, is

" one of the beſt poems he ever wrote[x]." His ſhare in the " Second Part of Abſalom and Achitophel" is far from inconſiderable; and may be ſeen in the Engliſh Poets. He publiſhed alſo " Memorials for the Learned, collected out of eminent authors in hiſtory, &c. 1686," 8vo, and his " Propoſal for regulating of the Stage and Stage Plays, Feb. 6, 1698," is among biſhop Gibſon's MSS. in the Lambeth library[y].

TATIAN, a writer of the primitive church, was born in Aſſyria, and trained in the learning and religion of the Heathens[z]. He was a Sophiſt by profeſſion, very profound in all branches of literature, and acquired great reputation by teaching rhetoric. Being converted to Chriſtianity, he became the ſcholar of Juſtin Martyr, whom he attended to Rome, and partook with him of the hatred of the philoſopher Creſcens: for he tells us himſelf, that Creſcens laid wait for his life, as well as for Juſtin's[A]. While Juſtin lived, he continued ſteady and orthodox, and a good member of the church: but after his death, being puffed up with pride, with which he is ſaid to have abounded, and a conceit of his eloquence, which was indeed uncommon, he made a ſchiſm, and became the author of a new ſect. He took it into his head to condemn marriage as no better than proſtitution; he enjoined abſtinence from wine and animal food, and ſuffered only water to be uſed in the holy myſteries; from whence his followers were called Encratitæ and Hydroparaſtatæ. He maintained ſome of the errors of the Valentinians, affirming that Adam and our forefathers were damned, and that there were Æones, or certain inviſible beings. He aſſerts, in his book " Adverſus Gentes," that the ſouls of men are naturally mortal, but made immortal by the ſpecial act of God. When he had propagated theſe doctrines for ſome time at Rome, he returned into the Eaſt, and opened a ſchool in Meſopotamia about the year 172. Afterwards he preached at Antioch, in Cilicia alſo, and in Piſidia. Nothing is certainly known concerning his death.

Euſebius informs us, that he compoſed a prodigious number of works; of which nothing is now extant but his piece againſt the Gentiles, or (as it is uſually entitled) " Oration to the Greeks." He opens this diſcourſe by proving, that the Greeks are not the inventors of any of the ſciences, as they boaſt themſelves to be, but that they were all invented by thoſe whom they call Barbarians: and then adds, that the Greeks corrupted the ſciences they received from the Barbarians, and more eſpecially philoſophy. Afterwards, he proceeds to explain and defend the Chriſtian religion; and intermixes what he ſays with

[x] Nichol's Select Collection of Poems, vol. II. p. 8.

[y] Vol. XIII. p. 160.

[z] Fabric. Bibl. Græc. liv. v. c. i.—Cave, Hiſt. literat. vol. i.

[A] Orat. contra Gentes.

ſatirical

ſatirical reflections on the ridiculous theology of the Pagans, and on the corrupt manners of their gods and philoſophers. This work is full of profane learning, and the ſtyle is copious and elegant; but the matters contained in it are not digeſted into any order.

This treatiſe of Tatian was firſt printed at Zurich in 1546, together with the Latin verſion of Conradus Geſner. It was afterwards ſubjoined to Juſtin Martyr's works, printed at Paris in 1615 and 1636, folio: but the beſt edition of it is that of Oxford 1700, in 12mo.

TATISICHEF (Vaſsili), a modern hiſtorian, in 1720, began to collect materials for a complete hiſtory of Ruſſia [B]; and continued his reſearches without intermiſſion for the ſpace of thirty years. This indefatigable compiler finiſhed his account to the reign of Feodor Ivanovitch; and was bringing it down to this century, when death put a period to his labours. Part of this great work was conſumed in a fire; and the remainder was publiſhed after the author's death by Mr. Muller. It conſiſts of three large volumes in quarto. The firſt contains ſeveral curious diſſertations relative to the antiquity of the Sclavonian nation; while the ſecond and third compriſe the hiſtory of the Ruſſian empire, from its earlieſt origin to the year 1237.

It can hardly be called a regular hiſtory, but is rather a connected ſeries of chronicles, whoſe antiquated Sclavonian dialects are only changed into the Ruſſian idiom; and the author is juſtly cenſured for not regularly citing the various annaliſts as he abridges or new models them, and for not aſſigning the reaſons which induced him to prefer the writers whoſe relations he has adopted, to thoſe which he has rejected

TATIUS (Achilles), an ancient Greek writer of Alexandria; but the age he lived in is uncertain [C]. According to Suidas, who calls him Statius, he was at firſt an Heathen, then a Chriſtian, and afterwards a biſhop. He wrote a book περὶ σφαίρας, or, "Upon the Sphere," which ſeems to have been nothing more than a commentary upon Aratus. Part of it is extant, and hath been tranſlated into Latin by father Petavius, under the title of "Iſagoge in phænomena Arati." He wrote alſo "Of the loves of Clitophon and Leucippe," in eight books, which were firſt publiſhed in Latin only, at Baſil, 1554. This Latin verſion, made by Annibal Cruceius of Milan, was republiſhed by Commelinus, with the Greek at Heidelberg 1608, 8vo, with Longus and Parthenius, writers of the ſame claſs: after which, a more correct edition of the Greek was given by Salmaſius at Leyden 1640, in 12mo. Cruceius's verſion ſtill attended it; for though full of faults, yet Salmaſius tells us, that

[B] Coxe's Travels through Ruſſia, p. 192. [C] Fabric. Bibl. vol. vi.

as he had not time to make a new one, he thought it better to let it continue as it was. Tatius is not the only Chriſtian biſhop of antiquity who wrote of amours: Heliodorus did the ſame. Photius ſpeaks well of Tatius.

TAUBMAN (Frederic), an eminent German critic, was born at Wonſciſch in Franconia, about 1565[D]. Some very remarkable circumſtances attended his education. His father was a burgo-maſter of his town, but yet a tradeſman of a lower order, and in no very conſiderable circumſtances. He died while Taubman was a child, and the mother married a taylor; which, inſtead of obſtructing the education of Taubman, as was moſt natural to expect, contributed greatly to it: for the father-in-law, touched with the fine parts of the boy, reſolved to bring him up to letters; and for that purpoſe ſent him to Culmbach, a town of Franconia, to ſchool. Taubman, then twelve years of age, continued four more in this place; and made an uncommon progreſs in literature, in ſpite of the great difficulties with which he had to ſtruggle. For the circumſtances of his parents were ſo very indifferent, that they were unable to furniſh him with common neceſſaries; and he was frequently conſtrained to beg his bread from door to door, "da panem propter Deum." He often related this particular of his life after he was grown up, and in a flouriſhing condition. While he was at this ſchool, his mother died, and his father-in-law married another wife, who proved as kindly and affectionately diſpoſed to him, and ſtrove as much to relieve his neceſſities, as his own mother could have done. Thus his ill-fortune, in loſing his own parents, was ſurpriſingly counterbalanced by the kindneſs of thoſe who ſupplied their place.

In 1582, George-Frederic, marquis of Brandenburg, having founded a college at Heilbrun, a town of Suabia, got together the choice youth out of all his ſtates, and Taubman among the reſt, who was then ſixteen years of age. His great capacity recommended him to public notice; and beſides his ſkill in the Latin and Greek authors, he had a very extraordinary talent for poetry. After ſtaying ten years at Heilbrun, he went in 1592 to Wittemburg, where he ſoon diſtinguiſhed himſelf; and Frederic William, the prince of Saxony, conceived ſo high an eſteem and fondneſs for him, that he often made a companion of him. The profeſſorſhip of poetry and the belles lettres becoming vacant in 1595, the univerſity aſked it of the court for Taubman, who accordingly took poſſeſſion of it in October that year, and held it, with great honour to himſelf, and advantage to the public, as long as he lived. He died of a fever in 1613, leaving five children and a wife, whom he had married in 1596.

[D] Melchior Adam in vitis philoſophorum Germanorum.—Niceron, &c. tom. xvi.

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He was one of thoſe few happy men, who had qualities to make himſelf beloved as well as admired. His very great learning procured him the admiration of mankind; and livelineſs of diſpoſition, with a pleaſantry in converſation grounded upon a general humanity, which diſpoſed him to do all the good he could to all, and ſecured to him their eſteem and affection.

His works are, 1. "Commentarius in Plautum, Francof. 1605;" and in 1612, not only enlarged, but more correct. A third edition, with additions, by Janus Gruterus, was publiſhed after his death in 1621; but many prefer the ſecond as more correct: they are all in quarto. Joſeph Scaliger complimented Taubman upon his Commentary on Plautus; and tells him, that it has all the marks of penetration, judgement, and induſtry. The learned have ſince ever conſidered it in this light; and Taubman's is, perhaps, notwithſtanding the labours of any later critic, the beſt edition we ſtill have of Plautus. After his death was publiſhed, by his ſon, his 2. "Commentarius in Virgilium;" which Tanaquil Faber ſcruples not, in one of his letters, to call the beſt commentary we have upon Virgil; while ſome, with leſs reaſon, have pretended to cenſure it. 3. "De linguâ Latinâ diſſertatio," publiſhed by himſelf at Wittemburg in 1602. He alſo publiſhed other ſmall pieces, and ſome Latin poetry. Taubmanniana came out at Leipſic in 1703: Taubman had a great turn for raillery, and ſaid many witty things, but whether any of his genuine witticiſms can be found in this collection may reaſonably admit of a doubt.

TAVERNIER (JOHN BAPTIST), a Frenchman, famous for his travels, was born at Paris in 1605. His father, who was a native of Antwerp, ſettled at Paris, and traded very largely in geographical maps, ſo that the natural inclination which Tavernier had for travelling was greatly increaſed, by the things which he daily heard talked in his father's houſe, concerning foreign countries. He began to gratify his paſſion ſo early, that, at the age of two and twenty years, he had ſeen the fineſt countries of Europe, France, England, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy. During the ſpace of forty years he travelled ſix times into Turkey, Perſia, and the Eaſt Indies, and by all the different routes he could take. He had gained a great eſtate by trading in jewels; and, being ennobled by Louis XIV. purchaſed the barony of Aubonne, near the lake of Geneva, in 1668. He had collected a great number of obſervations, but he had not learned either to ſpeak or write well in French; for which reaſon, he was forced to employ others in drawing up his relations. M. Chappuſeau, with whom he lodged at Geneva, lent him his pen for the two firſt volumes of his travels; and M. Chapelle for the third. They have frequently been printed, and contain ſeveral curious particulars;

yet not without ſome fables, which were told him purely to impoſe upon his ſimplicity. He is charged alſo with ſtealing from others to fill up his own accounts; thus Dr. Hyde, having cited a very long paſſage from Tavernier, tells us[E], that "he had taken it like a downright plagiary from a book printed at Lyons 1671, in 8vo, and written by father Gabriel de Chinon, who had lived in Perſia thirty years."

Tavernier's affairs getting into bad condition at the latter end of his life, by reaſon of the miſmanagement and ill conduct of a nephew, who had in the Levant the direction of a cargo purchaſed in France for 222,000 livres, which ſhould have made above a million, he undertook a ſeventh journey into the Eaſt, to rectify this diſorder; for which purpoſe, as is ſuppoſed, he ſold his barony of Aubonne in 1687. He ſet out, and had gone as far as Moſcow, where he died in July 1689, aged eighty-four years. He was of the Proteſtant religion. Several parties, among which were the Dutch and the Jeſuits, were offended at certain things inſerted in his travels, and he has been abuſed in print on that account. He has one chapter, where he conſiders the conduct of the Hollanders in Aſia; and there he falls very ſeverely upon the directors of their Eaſt India company, by whom he repreſents himſelf to have ſuffered: but he declares at the beginning that he does not blame the conduct of the Dutch in general.

TAYLOR (Jeremy), one of the brighteſt luminaries of the Engliſh church, a divine of great wit, judgement, learning, and piety, was the ſon of a barber in Cambridge, where he was born at the beginning of the ſeventeenth century, but it is not known in what year. At thirteen he was admitted of Caius-college in that univerſity, where he continued till he had taken a maſter of arts degree. He afterwards entered into orders, and ſupplied for a time the divinity lecturer's place in St. Paul's cathedral, London; where, diſtinguiſhing himſelf to great advantage, he was introduced to archbiſhop Laud. The archbiſhop, ſtruck with his excellent parts, thought they ſhould be afforded better opportunities of ſtudy and improvement, than a conſtant courſe of preaching could allow; and therefore cauſed him to be elected fellow of All-Souls college in Oxford, in 1636. He did this by dint of intereſt and authority; for Wood gives ſome reaſons why ſuch an election was againſt the ſtatutes. About this time, as Wood relates, he was in a ready way to be confirmed a member of the church of Rome, as many of that perſuaſion ſaid; but, upon a ſermon preached at Oxford, Nov. 5, 1638, wherein ſeveral things againſt the papiſts were wiſely inſerted by the vice-chancellor, he was afterwards rejected with ſcorn by them, particularly by Fr. à S. Clara, his intimate ac-

[E] De religione veterum Perſarum, p. 535, firſt edit.

quaintance;

acquaintance; to whom afterwards he expreſſed ſome ſorrow for what he had ſaid, as S. Clara told Mr. Wood. The authority, however, may be ſuſpected; from the known zeal of the papiſts of that period to make, or have the credit of making proſelytes. About that time he became one of the archbiſhop's chaplains, who beſtowed on him the rectory of Uppingham in Rutland. In 1642, he was, by mandamus, created doctor of divinity, being then chaplain in ordinary to the king, and a frequent preacher before him and the court at Oxford. He afterwards attended as chaplain in the king's army, where, though he had not the command of his time and books, he laid the foundation of many works, which he afterwards finiſhed and publiſhed.

Upon the decline of the king's cauſe, he retired into Wales, where, under the protection of the earl of Carbury, of the Golden Grove in Carmarthenſhire, he was ſuffered to officiate as a miniſter, and to teach a ſchool for the maintenance of himſelf, his wife, and children. In this retirement he wrote and publiſhed a great number of works, and particularly his much famed book, entitled, "A diſcourſe of the liberty of prophefying, ſhewing the unreaſonableneſs of preſcribing to other men's faith, and the iniquity of perſecuting different opinions, 1647," in 4to. In this piece he was ſuppoſed to lay down ſuch principles, as ſtruck at the foundation of all hierarchy; and on that account gave offence to ſeveral members of the church of England, while many of its adverſaries thought themſelves countenanced by theſe principles, and even juſtified in their hoſtilities againſt it. Wood has deſcanted upon this work; and what he ſays is ſo curious, that it well deſerves to be tranſcribed. "In the writing of this book, Dr. Taylor made uſe of a like ſtratagem as Hales did in writing his book of Schiſm, to break the Preſbyterian power, and ſo countenance diviſions between the factions, which were too much united againſt the loyal clergy. For in the ſaid book he inſiſts on the ſame topics of ſchiſm and hereſy, of the incompetency of councils and fathers to determine our eccleſiaſtical controverſies, and of ſcrupulous conſciences; and urgeth far more cogent arguments than Mr. Hales did, but ſtill had prepared his Σοφον φαρμακον, or Antidote to prevent any dangerous effect of his diſcourſe: for the judicious reader may perceive ſuch a reſerve, though it lie in ambuſcado, and is compacted in a narrow compaſs, as may eaſily rouſe thoſe troops, which began too ſoon to cry victoria, and thought of nothing elſe but dividing the ſpoil. And if the learned author (Hales) did this and was blameleſs, the goodneſs of the end in ſuch caſes denominating the action, I ſee no cauſe why our author, whoſe ends were for the reſtoring of peace, ſeeing he repreſented the cauſes of the war ſo frivolous and inconſiderable,

conſiderable, ought to be repreſented as a criminal or adverſary." If the fact be rightly alledged, the excuſe certainly is not valid. In the mean time, Dr. Taylor's book has ever been admired; and thoſe, who have not approved of many things advanced in it, have allowed it to abound, as indeed all his works do, with ſenſe, wit, and the profoundeſt learning.

In this retirement in Wales he ſpent ſeveral years, when at length his family was ſo viſited by ſickneſs, that he loſt three ſons within the ſpace of as many months. This affliction, though he was a man of the moſt exemplary piety and reſignation, touched him ſo ſenſibly, that it made him deſirous to leave the country; and going to London, he there for ſome time officiated in a private congregation of Loyaliſts, to his great hazard. At length meeting with lord Conway, he was carried by that nobleman over to Ireland, and ſettled at Portmore, where he wrote his "Ductor dubitantium;" "a book," ſays Wood, "that is alone able to give its author immortality." Upon the reſtoration of Charles II. he returned to England; and ſoon after, being nominated to the biſhopric of Down and Connor in Ireland, was conſecrated to that ſee at Dublin, Jan. 1662: and June following, he had the adminiſtration of the ſee of Dromore granted to him. Upon his being made biſhop he was appointed a privy counſellor; and the univerſity of Dublin gave him their teſtimony, by recommending him for their vice chancellor. He died of a fever at Liſnegarvy, Aug. 13, 1667, and was interred in a chapel of his own erecting on the ruins of the old cathedral of Dromore. His funeral ſermon was preached by Dr. George Ruſt, his intimate friend, who ſucceeded him in the ſee of Dromore; where, though his character is drawn to great advantage, and the diſcourſe may ſeem to favour of panegyric, yet the orator, perhaps, had never a fairer field to expatiate, and allow himſelf the fulleſt ſcope.

Biſhop Taylor was indiſputably, as Dr. Ruſt repreſents him, a man of the acuteſt penetration and ſagacity, the richeſt and moſt lively imagination, the ſolideſt judgement, and the profoundeſt learning. He was perfectly verſed in all the Greek and Roman writers, and was not unacquainted with the refined wits of later ages, whether French or Italian. His ſkill was great, both in civil and canon law, in caſuiſtical divinity, in fathers, and eccleſiaſtical writers ancient and modern. He was a man of the greateſt humility and piety: it is believed, ſays Dr. Ruſt, that he ſpent the greateſt part of his time in heaven, and that his ſolemn hours of prayer took up a conſiderable portion of his life. He was indeed a great devotee, and had in him much of natural enthuſiaſm. Dr. Ruſt concludes his character with obſerving, that "he had the good-humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteneſs of

of a ſchoolman, the profoundneſs of a philoſopher, the wiſdom of a chancellor, the ſagacity of a prophet, the reaſon of an angel, and the piety of a ſaint. He had devotion enough for a cloiſter, learning enough for an univerſity, and wit enough for a college of virtuoſi; and had his parts and endowments been parcelled out among his clergy that he left behind him, it would, perhaps, have made one of the beſt dioceſes in the world."

His writings are very numerous, and all upon the ſubject of religion; they are either controverſial, or devotional treatiſes, or ſermons. They have been often printed, and much read; and even now are greatly admired by the moſt judicious divines.

TAYLOR (JOHN), uſually called the water poet, was born in Glouceſterſhire, about 1580[F]. Wood ſays, he was born in the city of Glouceſter, and went to ſchool there; but he does not appear to have learned more than his Accidence, as we collect from theſe lines of his own:

"I muſt confeſs, I do want eloquence,
And never ſcarce did learn my Accidence;
For having got from Poſſum to Poſſet,
I there was gravell'd, could no further get."

Taylor relates a ridiculous ſtory concerning his ſchoolmaſter Green, which, for want of better materials, the reader muſt accept. Green was a prodigious lover of new milk; and, in order to have it quite new and in perfection, went himſelf to the market, to buy a cow. But the poor man's eyes being dim, he cheapened a bull, and agreeing with the owner about the price, drove it home. The maid being called to milk it, a terrible diſpute aroſe between her and her maſter, which the creature itſelf put an end to, by diſcovering at length his ſex. Upon this adventure, his ſcholar Taylor wrote theſe verſes:

"Our maſter Green was overſeen
In buying of a bull,
For when the maid did mean to milk,
He piſt the pail half full."

He was taken from ſchool at Glouceſter, and bound apprentice to a waterman in London; which, though a laborious employment, did not ſo much depreſs his mind but that he ſometimes indulged himſelf in poetry. Upon the breaking out of the civil wars in 1642, he left London, and retired to Oxford, where he was taken much notice of, and eſteemed for his facetious turn. He kept a common victualling houſe there, and wrote paſquils againſt the round-heads; by which he thought, and Wood too ſeems to think, that he did great ſervice to the

[F] Athen. Oxon.—Winſtanley's Lives of the Engliſh Poets.

royal cauſe. After the garriſon at Oxford had ſurrendered, he retired to Weſtminſter, kept a public houſe in Phœnix-alley, near Long-acre, and continued conſtant in his loyalty to the king; after whoſe death, he ſet up a ſign over his door of a mourning crown; but that proving offenſive, he pulled it down, and hung up his own picture, with theſe verſes under it:

"There's many a head ſtands for a ſign,
Then, gentle reader, why not mine?"

And theſe on the other ſide,

"Tho' I deſerve not, I deſire
The laurel wreath, the poet's hire."

He died in 1654, aged 74, as Wood was informed by his nephew, a painter of Oxford, who gave his portrait to the picture-gallery there, where it hangs, and ſhews him to have been of a quick and ſmart countenance. The water-poet found leiſure to write fourſcore books, ſome of which occaſioned diverſion enough in their time, and were thought worthy to be collected in a folio volume. "Had he had learning," ſays Wood, "beſtowed on him according to his natural parts, which were excellent, he might have equalled, if not excelled, many who claim a great ſhare in the temple of the Muſes."

TAYLOR (JOHN), a learned diſſenting teacher, was born near Lancaſter[G]; ſettled firſt at Kirkſtead in Lincolnſhire, where he preached to a very ſmall congregation, and taught a grammar ſchool for the ſupport of his family, near twenty years; but afterwards, his great worth and merit in this obſcure ſituation being known, he was unanimouſly choſen at Norwich, where he preached many years. From this city he was invited to Warrington in Lancaſhire, to ſuperintend an academy they had formed there; being judged the fitteſt perſon, as his learning and worth were ſo univerſally known and acknowledged, to give this new inſtitution a proper dignity and reputation in the world. With this invitation, ſo warmly and importunately enforced, he complied; from motives purely diſintereſted, and the fair and flattering proſpect of being greatly uſeful. But ſome differences about precedency and authority, as well as ſome diſputes about the principles of morals, were kindled into ſuch a flame, as ſoon involved, and almoſt endangered, the very being of the academy, and ſubjected him to much ill treatment and ſcurrility. The very bad uſage he experienced, where he naturally expected the kindeſt, he often ſaid, "would ſhorten his days:" and ſo it proved. He who had the beſt conſtitution, and who had by management preſerved it the beſt of any ſevere ſtudent, was

[G] Sermon occaſioned by his death, by E. Harwood, 1761.

ſoon

ſoon thrown into a complication of diſorders, which, though by gentle, yet repeated ſtrokes, laid the originally ſtrong and vigorous fabric in ſad and deplorable ruins. "The laſt time I ſaw him," ſays Mr. Harwood, "he bitterly lamented his unhappy ſituation, and his being rendered (all proper authority, as a tutor, being taken from him) utterly incapable of being any longer uſeful, ſaid his life was not any object of deſire to him, when his public uſefulneſs was no more; and repeated with great emotion ſome celebrated lines to this purpoſe out of Sophocles [H]."

He died March the 5th, 1761, having gone to bed as well as uſual the night before, only complaining a little of a preſſure on his ſtomach. As to his writings, the firſt piece he publiſhed was "A prefatory Diſcourſe to a Narrative of Mr. Joſeph Rawſon's Caſe;" who was excluded from communion with the congregational church at Nottingham, for aſſerting the unity and ſupremacy of God the Father. In 1740, "The Scripture Doctrine of Original Sin," which has gone through three editions. In 1745, "A Paraphraſe on the Romans;" and, the ſame year, "A Scripture Catechiſm with Proofs." In 1750, "A Collection of Tunes in various Airs, with a Scheme for ſupporting the Spirit and Practice of Pſalmody in Congregations." In 1751, "The Importance of Children; or, Motives to the good Education of Children." In 1753, "The Scripture Doctrine of Atonement." In 1754, his great work, the labour of his whole life, "An Hebrew Engliſh Concordance," in 2 vols. folio, which will remain a monument to all future ages of his indefatigable induſtry and critical ſkill. The ſame year, "The Lord's Supper explained upon Scripture Principles." In 1755, "The Covenant of Grace in Defence of Infant Baptiſm." In 1757, "A Charge delivered at the Ordination of Mr. Smithſon." In 1756, "A Sermon," preached at the opening of the new chapel in Norwich. In 1759, "An Examination of Dr. Hutcheſon's Scheme of Morality." His laſt performance, in 1760, was "A Sketch of Moral Philoſophy;" which he drew up for the uſe of his own pupils, and as introductory to "Wollaſton's Religion of Nature."

From his firſt ſettling at Warrington as tutor, he ſpent all his leiſure hours in reviewing his Concordance, collating paſſages in an alphabetical order, and correcting the Engliſh tranſlation. He had made a conſiderable advance in this uſeful work, when death ſeized him. Dr. Taylor, with great care and correctneſs, compoſed, and fairly tranſcribed, a number of diſcourſes on moral,

[H] Αισχρον γαρ ανδρα τȣ μακρȣ χρηζειν βιȣ,
Κακοισιν οςις μηδεν εξαλλασσεται.
Τι γαρ παρ ἡμαρ ἡμερα τερπειν εχει,
Προσθεισα, κἀναθεισα τȣ γε κατθανειν; Sophoc. Ajax. 476.

critical,

critical, and practical ſubjects, ſufficient to make four volumes in octavo, which he deſigned for the preſs, and intended to be publiſhed after his death.

TAYLOR (JOHN), a learned critic, was born about 1703 at Shrewſbury, where his father was a barber[1]. He received the early part of his education at the public grammar-ſchool of that town; was admitted of St. John's-college, Cambridge, became B. A. in 1730, and was choſen fellow. One of the earlieſt, if not the firſt, of his publications, was "Oratio habita coram Academia Cantabrigienſi in Templo Beatæ Mariæ, die ſolenni martyrii Caroli primi regis, A. D. 1730, à Joanne Taylor, A. M. collegii D. Joannis Evangeliſtæ ſocio. Lond. Typis Gul. Bowyer, Sen. & Jun. 1730," 8vo. This was followed the ſame year by the Muſick-ſpeech at the public commencement in Cambridge, July 6, 1730." To which is added, "An Ode, deſigned to have been ſet to muſic on that occaſion." Mr. Taylor was appointed librarian in March, 1732, (an office he held but a ſhort time), and was afterwards Regiſtrar. In 1732 appeared the propoſals for his "Lyſias[K];" on which Mr. Clarke writes thus to Mr. Bowyer: "I am glad Mr. Taylor is got into your preſs: it will make his Lyſias more correct. I hope you will not let him print too great a number of copies. It will encourage a young Editor, to have his firſt attempt riſe upon his hands. I fancy you have got him in the preſs for life, if he has any tolerable ſucceſs there; he is too buſy a man to be idle." It was publiſhed under the title of, "Lyſiæ Orationes & Fragmenta, Græcè & Latinè. Ad fidem Codd. Manuſcriptorum recenſuit, Notis criticis, Interpretatione nova, cæteroque apparatu neceſſario donavit Joannes Taylor, A. M. Coll. D. Joan. Cantab. Soc. Academiæ olim a Bibliothecis, hodie a Commentariis. Accedunt Cl. Jer. Marklandi, Col. D. Pet. Soc. Conjecturæ. Londini, ex Officinâ Gulielmi Bowyer, in ædibus olim Carmeliticis, 1739." Of this work, which is now become ſcarce, no more than 300 copies were printed on demy paper, 75 on royal paper, and 25 on a fine writing royal. The doctor always entertained a fond hope of reprinting it, like his Demoſthenes, with an equal quantity of notes to both pages. It was in part republiſhed at Cambridge, in 8vo, 1740, under the title of "Lyſiæ Athenienſis Orationes Græcè & Latinè, ex Interpre-

[1] Anecdotes of Bowyer, by Nichols, p. 62.

[K] About the ſame time came out propoſals for a new edition of Robert Stephens's Latin Theſaurus (which was publiſhed in four volumes, folio, 1734). The editors were, Meſſ. Taylor, Johnſon of Magdalen, Hutchinſon of Trinity, and Law of Chriſt's. The propoſals were attacked by an anonymous writer in "The Grub-ſtreet Journal;" and the anonymous editors defended themſelves in "The Weekly Miſcellany." The controverſy is preſerved among Mr. Bowyer's "Miſcellaneous Tracts."

tatione

tatione & cum brevibus Notis Joannis Taylori in uſum ſtudioſæ Juventutis." At the end of this volume were advertiſed, as juſt publiſhed, "Propoſals for printing by Subſcription, a new and correct edition of Demoſthenes and Æſchines, by John Taylor, A. M. Fellow of St. John's-college, and Regiſtrar of the Univerſity of Cambridge."—N. B. On or before the 24th day of December next, will be publiſhed, (and delivered to ſubſcribers if deſired) 'Oratio contra Leptinem,' which begins the third volume of the above-mentioned work." The Dedication to lord Carteret, intended for the firſt volume (which Dr. Taylor did not live to publiſh), is dated Dec. 3, 1747; the third volume, 1748; and the ſecond, 1757. Earl Granville, then lord Carteret, had before this time intruſted to his care the education of his grandſons, lord viſcount Weymouth and Mr. Thynne; and, as Dr. Taylor informs us, at the ſame time laid the plan, and ſuggeſted the methods, of their education. In conſequence of this nobleman's recommendation, "to lay out the rudiments of civil life, and of ſocial duties; to inquire into the foundations of juſtice and of equity; and to examine the principal obligations which ariſe from thoſe ſeveral connections into which Providence has thought proper to diſtribute the human ſpecies;" Dr. Taylor was led, as he ſays, to "the ſyſtem of that people, who, without any invidious compariſon, are allowed to have written the beſt comment upon the great volume of nature." Theſe reſearches afterwards produced his "Elements of the Civil Law," printed in 4to, 1755 and 1769; and this latter work, it is well known, occaſioned a learned, but peeviſh, preface to the third volume of the "Divine Legation." In 1742 he publiſhed "Commentarius ad Legem Decemviralem de inope debitore in partes diſſecando: quem in Scholis Juridicis Cantabrigiæ Junii 22, 1741, recitavit, cum pro gradu ſolenniter reſponderet, Johannes Taylor, LL. D. Collegii D. Joannis Socius. Accedunt a viris eruditiſſimis confectæ, nec in lucem hactenus editæ, Notæ ad Marmor Boſporanum Jovi Urio Sacrum. Diſſertatio de voce Yonane. Explicatio Inſcriptionis in antiquo marmore Oxon. De Hiſtoricis Anglicanis Commentatio," 4to. In 1743, "Orationes Duæ, una Demoſthenis contra Meidiam, altera Lycurgi contra Leocratem, Græcè & Latinè; recenſuit, emendavit, notaſque addidit Joannes Taylor, LL. D. Coll. D. Johan. Soc." In the next year, "Marmor Sandvicenſe, cum Commentario & Notis Joannis Taylori, LL. D." being a Diſſertation on a marble brought into England by lord Sandwich in 1739; containing a moſt minute account of the receipts and diſburſements of the three Athenian magiſtrates deputed by that people to celebrate the feaſt of Apollo at Delos in the 101ſt Olympiad, or 374 years

years before Chriſt, and is the oldeſt inſcription whoſe date is certainly known. A ſermon preached at Biſhop Stortford on the anniverſary ſchool-feaſt, Aug. 22, 1749: another before the Houſe of Commons, on the faſt-day, Feb. 11, 1757. He had been admitted an advocate in Doctors Commons, Feb. 15, 1741; and ſucceeded Dr. Reynolds, as chancellor of the dioceſe of Lincoln, in April, 1744; but did not then think proper to enter into orders. By a letter from Mr. Clarke to Mr. Bowyer, without date, but written probably in 1742, when lord Carteret was ſecretary of ſtate, the former ſays, "If he (Dr. Taylor) ſtill perſiſts in not going into orders, though an archbiſhop would perſuade him to it, it is plain he is no great friend to the Church, though, as my lord Halifax ſaid when he kept Mr. Addiſon out of it, I believe it is the only injury he will ever do it. I heartily wiſh he may be more agreeably, he will ſcarce be more uſefully, employed. Suppoſing, which I am in hopes of, from his grace's recommendation, that my lord Carteret ſhould make him one of the under-ſecretaries, what will become of all the orators of the ages paſt? Inſtead of publiſhing the ſentiments of ancient demagogues, his whole time will be engroſſed in cooking up and concealing the many fineſſes of modern politics. But, however, I ſhould rejoice to ſee him ſo employed, and hope there is ſome proſpect of it." His preferments, after he entered into orders, were, the archdeaconry of Buckingham; the rectory of Lawford in Eſſex, in April, 1751; the reſidentiaryſhip of St. Paul's, in July, 1757, ſucceeding Dr. Terrick, who is ſaid to have been raiſed to the ſee of Peterborough expreſsly to make the vacancy; and the office of prolocutor to the lower houſe of convocation the ſame year. He was alſo commiſſary of Lincoln and of Stowe; was a valuable member both of the Royal and Antiquarian Societies, his name being diſtinguiſhed in the publications of each; and was appointed director of the latter, April 23, 1759, and at the next meeting one of the vice-preſidents. He was eſteemed one of the moſt diſintereſted and amiable, as he was one of the moſt learned of his profeſſion; and died, univerſally lamented and beloved, April 4, 1760. He was buried in the vault under St. Paul's, nearly under the Litany-deſk; where there is an epitaph; and another inſcription to his memory may be ſeen in the "Anecdotes of Bowyer," p. 65; with a great number of curious particulars in reſpect to his private life and manners. At the time of his death, an octavo edition of his "Demoſthenes," in two volumes, was juſt finiſhed at the Univerſity-preſs; the notes only were wanting. Theſe were afterwards added, and the book publiſhed in 1769, and four ſheets only of an "Appendix to

to Suidas[t]." Some remarks of Dr. Taylor's (and alſo of Mr. Markland's), were inſerted in Mr. Foſter's "Eſſay on Accent and Quantity, 1763." Several of his poetical productions may be ſeen in the "Gent. Mag. 1779," and in Nichols's "Select Collection of Poems."

TAYLOR (BROOK), a celebrated philoſopher and mathematician, was born at Edmonton in Middleſex, Aug. 28, 1685. His grandfather, Nathaniel Taylor, was one of the Puritans whom Cromwell elected by letter, June 14, 1653, to repreſent the county of Bedford in parliament. His father, John Taylor, eſq; of Bifrons in Kent, ſtill retained ſome of the ſourneſs of the Puritanic character, but was ſenſible of the power of muſic; in conſequence of which, his ſon Brook ſtudied that ſcience early, and became a proficient in it, as he did alſo in drawing. He ſtudied the claſſics and mathematics with a private tutor at home, and made ſo ſucceſsful a progreſs, that at fifteen he was thought to be qualified for the univerſity. In 1701 he went to St. John's-college, Cambridge, in the rank of a fellow-commoner, and immediately applied himſelf with zeal to the ſtudy of mathematical ſcience, which alone could gain diſtinction there. It was not long before he became an author in that ſcience, for, in 1708, he wrote his "Treatiſe on the Centre of Oſcillation," though it was not publiſhed till it appeared ſome years after in the Philoſophical Tranſactions. In 1709, he took the degree of batchelor of laws; and about the ſame time commenced a correſpondence with profeſſor Keil, on ſubjects of the moſt abſtruſe mathematical diſquiſition. In 1712 he was elected into the Royal Society, to which in that year he preſented three papers, one, "On the Aſcent of Water between two Glaſs Planes." 2. "On the Centre of Oſcillation." 3. "On the Motion of a ſtretched String." He preſented alſo, in 1713, a paper on his favourite ſcience of muſic; but this, though mentioned in his correſpondence with Keil, does not appear in the tranſactions.

His diſtinguiſhed abilities as a mathematician had now recommended him particularly to the eſteem of the Royal Society, who, in 1714, elected him to the office of ſecretary. In the ſame year, he took the degree of doctor of laws, at Cambridge. In 1715, he publiſhed his "Methodus incrementorum," and a curious eſſay in the Philoſophical Tranſactions, entitled, "An Account of an Experiment for the Diſcovery of the Laws of Magnetic Attraction;" and, beſides theſe, his celebrated work on perſpective, entitled, "New Principles of linear Perſpective:

[t] It was thus advertiſed at the end of the octavo Lyſias, 1741: "In the Univerſity Preſs, and ſhortly will be publiſhed, Appendix Notarum in Suidæ Lexicon, ad paginas Edit. Cantab. A. 1705, adcommodatarum: colligente, qui & ſuas etiam aliquammultas adjecit, Joanne Taylor, A. M. Coll. Joan. Soc."

or the art of deſigning, on a Plane, the Repreſentations of all Sorts of objects, in a more general and ſimple method than has hitherto been done." This work has gone through ſeveral editions, and received ſome improvements from Mr. Colſon, Lucaſian profeſſor at Cambridge. In the ſame year Taylor conducted a controverſy, in a correſpondence with Raymond count de Montmort, reſpecting the tenets of Malbranche, which occaſioned him to be noticed afterwards in the eulogium pronounced on that celebrated metaphyſician. In 1716, by invitation from ſeveral learned men, to whom his merits were well known, Dr. Taylor viſited Paris, where he was received with every mark of reſpect and diſtinction. Early in 1717, he returned to London, and compoſed three treatiſes, which are now in the thirtieth volume of the Philoſophical Tranſactions. But his health having been impaired by intenſe application, he was now adviſed to go to Aix-la chapelle, and reſigned his office of ſecretary to the Royal Society. After his return to England in 1719, it appears that he applied his mind to ſtudies of a religious nature, the reſult of which were found in ſome diſſertations preſerved among his papers, "On the Jewiſh Sacrifices," &c. He did not, however, neglect his former purſuits, but amuſed himſelf with drawing, improved his treatiſe on linear perſpective, and wrote a defence of it againſt the attacks of J. Bernouilli, in a paper which appears in the thirtieth volume of the Philoſophical Tranſactions. Bernouilli objected to the work as too abſtruſe, and denied the author the merit of inventing his ſyſtem. It is indeed acknowledged, that though Dr. B. Taylor diſcovered it for himſelf, he was not the firſt who had trod the ſame path, as it had been done by Guido Ubaldi, in a book on perſpective publiſhed at Peſaro in 1600. The abſtruſeneſs of his work has been obviated by another author, in a work entitled, "Dr. Brook Taylor's method of Perſpective made eaſy, both in theory and practice, &c. by Joſhua Kirby, painter;" and this publication has continued to be the manual both of artiſts and dilettanti. Towards the end of 1720, Dr. Taylor viſited lord Bolingbroke, near Orleans, but returned the next year, and publiſhed his laſt paper in the Philoſophical Tranſactions, which deſcribed, "An Experiment made to aſcertain the Proportion of Expanſion in the Thermometer, with regard to the Degree of Heat."

Dr. Brook Taylor was twice married, and both times ſo unfortunate as to loſe his wife after a very ſhort period. The firſt lady was a miſs Bridges, of Wallington in Surry, to whom he was united in 1721. As this lady, though of a good family, had little fortune, his marriage with her occaſioned a rupture with his father, which laſted till after the birth of a ſon, who unhappily did not long ſurvive. He became a widower in

in 1723[M]. The two following years he reſided with his father at Bifrons; and, in 1725, formed a new marriage with the daughter of John Sawbridge, eſq; of Olantigh in Kent. In 1729 he ſucceeded to his father's eſtate at Bifrons, but in the following year had the misfortune to loſe his ſecond wife in child-bed; a blow which, in the impaired ſtate of his health, he was unable to ſuſtain. His remaining days were days of imbecility and ſorrow, and he ſurvived little more than a year. On the 29th of December, 1731, he died of a decline, in the forty-ſixth year of his age, and was buried at St. Ann's, Soho.

In the interval between 1721 and his death, he appears to have been in part diſabled by ill health, and in part diverted by other objects from ſevere ſtudy. "A Treatiſe on Logarithms," addreſſed to his friend lord Paiſley, afterwards lord Abercorn, is almoſt the only fruit of his labour which has been found to belong to that period; and this has never been publiſhed. After the loſs of his ſecond wife, he ſeems to have endeaveoured to divert his mind by ſtudy, and an eſſay, entitled, "*Contemplatio Philoſophica*," publiſhed by his grandſon, ſir William Young, in 1793, was probably written at this time, and for this purpoſe. It was the effort of a ſtrong mind, and affords a moſt remarkable example of the cloſe logic of the mathematician, applied to metaphyſics. The effort, however, was vain, and equally vain were the earneſt endeavours of his friends to amuſe and comfort him by ſocial gratifications. Dr. Taylor is proved by his writings to have been a finiſhed ſcholar, and a profound mathematician: he is recorded to have been no leſs a poliſhed gentleman, and a ſound and ſerious Chriſtian. It is ſaid of him, that "he inſpired partiality on his firſt addreſs; he gained imperceptibly on acquaintance; and the favourable impreſſions which he made from genius and accompliſhments, he fixed in further intimacy, by the fundamental qualities of benevolence and integrity." His ſkill in drawing is alſo commended in the higheſt terms. "He drew figures," ſays his biographer, "with extraordinary preciſion and beauty of pencil. Landſcape was yet his favourite branch of deſign. His original landſcapes are moſtly painted in water-colours, but with all the richneſs and ſtrength of oils. They have a force of colour, a freedom of touch, a varied diſpoſition of planes of diſtance, and a learned uſe of aerial as well as linear perſpective, which all profeſſional men who have ſeen theſe paintings have admired. Some pieces are compoſitions; ſome are drawn from nature: and the general characteriſtic of their

[M] In the Life of this author, ſupplied by his grandſon, ſir Wm. Young, to the Encyclopædia Britannica, her death is dated 1725, but the context ſeems to prove that the preſs has been in fault, and that it ought to be 1723.

effect may be exemplified, by ſuppoſing the bold fore-grounds of Salvator Roſa to be backed by the ſucceſſion of diſtances, and mellowed by the ſober harmony which diſtinguiſhes the productions of Gaſpar Pouſſin. The ſmall figures, interſperſed in the landſcapes, would not have diſgraced the pencil of the correct and claſſic Nicolas."

The daughter of Dr. Brook Taylor, by his ſecond wife, ſurvived him; and it is to her ſon, ſir William Young, that the public is indebted for the account of that eminent man, from which the preſent narrative has been drawn up.

TELL (William), one of the heroes of Swiſs liberty, at the memorable æra of 1307. It appears that he was a man of property, and of good, though not diſtinguiſhed family. The following account, taken chiefly from Muller's hiſtory of Switzerland [N], is more authentic than any that has been commonly related. Tell, he informs us, was an inhabitant of the village of Burgeln in the country of Uri, and the ſon-in-law of Walter Furſt. In the year 1307, he was one of the perſons engaged in the conſpiracy againſt the Auſtrian government. The bailiff, or governor, Herman Geſler, either from a ſuſpicious diſpoſition, or having received ſome intimation of an impending inſurrection, reſolved to aſcertain who would moſt patiently ſubmit to his dominion. For this purpoſe he is ſaid to have raiſed a hat upon a pole, as an emblem of liberty, and commanded Tell, among others, to pay obeiſance to it. "The youth Tell," ſays Muller, "a friend to freedom, diſdained to honour in a ſervile manner, and on an arbitrary command, even its emblem." Then it was that, according to the current ſtory, Tell was commanded by Geſler, to ſhoot an arrow at an apple placed on the head of his own ſon; and, though reluctant, compelled to do it, by the menace of immediate death, both to him and the infant, if he ſhould refuſe. Tell cleft the apple without hurting the child; but could not refrain from informing the tyrant that, had his aim proved leſs fortunate, he had another arrow in reſerve, which he ſhould have directed to the heart of his oppreſſor. By this manifeſtation of his courage and ſentiments, he induced the bailiff to confine him; who afterwards, miſtruſting the friends and relations of Tell, reſolved to carry him out of the country of Uri, acroſs the lake of Lucern; though contrary to the acknowledged privileges of his countrymen. On the lake, as they were croſſing, a violent ſtorm aroſe; and Geſler, who knew Tell to be very ſkilful in the management of a boat, ordered his fetters to be taken off, and the helm committed to him. Taking advantage of this circumſtance, Tell ſteered the boat cloſe to a rock, leaped upon a flat part of it,

[N] T. i. p. 611.

ſcrambled

ſcrambled up the precipice, and eſcaped. Geſler alſo eſcaped the danger of the water, but, landing near Kuſnacht, fell by an arrow from the bow of Tell, whoſe ſkill he thus proved a ſecond time, to his coſt. Geſler thus periſhed by the indignation of a private man, without any participation of the people, and before the day appointed for their inſurrection. Tell retired to Stauffacher, in the canton of Schwitz, and on the new year's day enſuing, all the Auſtrian governors, were ſeized and ſent out of the country. In the year 1354, forty-ſeven years after this event, Tell is ſuppoſed to have loſt his life in an inundation at Burgeln.

A chapel has been erected by his countrymen on the ſpot where he reſided, and another on the rock where he landed: but, from the ſimplicity of the people, and of the times in which he lived, no particular honours or emoluments were aſſigned to his progeny, who appear to have lived in obſcurity. The laſt male of his race, of whom we have any account, was John Martin Tell, of Attinghauſen, who died in 1684. His deſcent in the female line became extinct in 1720. Graſſer, a Swiſs writer, long ago remarked the reſemblance between the incident of the apple, as commonly related of Tell, and that told of *Tocco*, a Dane, by Saxo Grammaticus; and from this coincidence, ſome have ſuppoſed the latter, at leaſt, to be fictitious; this, however, does not amount to a proof. It is poſſible, though perhaps not probable, that it may have happened twice.

TELLIER (FRANÇOIS MICHEL LE), *Marquis de Mouvois*, by which title he is generally known, was born at Paris, January 18, 1641. He was the ſon of Michel le Tellier, ſecretary of ſtate, and afterwards chancellor of France, and keeper of the ſeals. The great credit and power of the father, gave an early introduction to the ſon into the offices of ſtate, and he was only twenty-three when the reverſion of the place of war-miniſter was aſſigned to him. His vigilance, activity, and application, immediately marked him as a man of ſuperior talents for buſineſs; and two years afterwards, in 1666, he ſucceeded his father as ſecretary of ſtate. In 1668, he was appointed poſt-maſter general, chancellor of the royal orders, and grand vicar of the orders of St. Lazarus and Mount Carmel; in all which places he fully juſtified the firſt conception of his talents. By his advice, and under his care, was built the royal hoſpital of invalids; and ſeveral academies were founded for the education of young men of good families in the military line. After the death of Colbert, in 1683, Louvois was appointed ſuperintendant of buildings, arts, and manufactures. Amidſt this variety of occupations, to which his genius proved itſelf fully equal, he ſhone moſt particularly in the direction of military affairs. He eſtabliſhed magazines, and introduced a diſcipline which

which was felt with advantage in every department of the army. He several times acted in person as grand master of the ordnance, and in that branch of duty, signalized his judgement and energy no less than in every other. The force of his genius, and the success of his most arduous undertakings, gained him an extreme ascendant over the mind of Louis XIV. but he abused his power, and treated his sovereign with a haughtiness which created disgust and hatred in all who saw it. One day, on returning from a council, where he had been very ill received by the king, he expired in his own apartment, the victim of ambition, grief, and vexation. This happened when he was no more than fifty-one, on the 16th of July, 1691.

Louvois, with all his talents, was not regretted either by the king or the courtiers. His harsh disposition, and very haughty manners, had irritated every one against him. He may also be reproached for the cruelties exercised in the Palatinate, and for other sanguinary proceedings. He wished not to be outdone in any severities. "If the enemy burns one village within your government," said he, in a letter to the marshall de Boufflers, "do you burn ten in his." Yet, notwithstanding every exception which may justly be made to his character, his talents were of more advantage, than his faults were of injury to his country. In no one of his successors was found the same spirit of detail, united with complete grandeur of views; the same promptitude of execution in defiance of all obstacles; the same firmness of discipline, or the same profound secrecy in design. Yet he did not support ill fortune with the same firmness as his master. When the siege of Coni was raised, he carried the news to Louis XIV. with tears in his eyes. "You are easily depressed," said the king; "it is not difficult to perceive that you are too much accustomed to success. I, who have seen the Spanish troops within the walls of Paris, am not so easily cast down." His sudden death is mentioned by madame de Sevigné, in her letters, in her own characteristic style. "He is dead, then;—this great minister, this man of so high consideration; whose *Moi* (as M. Nicole says), was of such extent; who was the centre of so many affairs. How much business, how many designs, how many secrets, how many interests to develope! How many wars commenced, how many fine strokes of chess to make and to manage!—Oh, Lord! give me but a little time;—I would fain give check to the duke of Savoy, check-mate to the prince of Orange.—No, no; not a moment. Can we reason on this strange event? No, truly; we must retire into our closets, and there reflect upon it!"

A book, entitled, "Testament politique du marquis de Louvois," was published in his name, in 12mo, 1695, but the author of it was Courtils, and no just judgement of the marquis

can be deduced from ſuch a rhapſody. He left prodigious wealth, a great part of which he owed to his wife, Anne de Souvré, marchioneſs of Courtenvaux, the richeſt heireſs then in the kingdom.

TEMPESTA (Antonio), a Florentine painter; was born at Florence in 1555, and was a diſciple of John Strada, or Stradanus. He proved in many reſpects ſuperior to his maſter, and eſpecially in the fertility of his genius, and the vaſt number and variety of his figures. He painted chiefly landſcapes, animals, and battles. He invented with eaſe, and executed with vigour; but not always with delicacy of colouring. He died in 1630, at the age of ſeventy-five. He ſometimes engraved, but his prints are not prized in proportion to his paintings.

TEMPLE (Sir William), an eminent Engliſh ſtateſman, and very polite writer [o], was the ſon of ſir William Temple, of Sheen in Surry, maſter of the rolls and privy-counſellor in Ireland, in the reign of Charles II. by a ſiſter of the learned Dr. Henry Hammond [p]. His grandfather, ſir William Temple, was the younger ſon of the Temples, of Temple-hall in Leiceſterſhire, and was the firſt who raiſed his family. He was fellow of King's-college in Cambridge, afterwards maſter of the free-ſchool at Lincoln, then ſecretary ſucceſſively to ſir Philip Sidney, to William Daviſon, eſq; one of queen Elizabeth's ſecretaries, and to the famous earl of Eſſex; whom he ſerved while he was lord-deputy of Ireland. In 1609, upon the importunate ſolicitation of Dr. James Uſher, he accepted the provoſtſhip of Trinity-college in Dublin; after which he was knighted, and made one of the maſters in chancery of Ireland. He died about 1626, aged ſeventy-two, after having given proof of his abilities and learning, by ſeveral publications in Latin.

Sir William Temple, whoſe life we are to relate, was born at London, about 1629; and, from his childhood, diſcovered a ſolid penetrating genius, and a wonderful deſire of knowledge, which his father took care to cultivate by all the advantages of a liberal education. He made his firſt application to letters at Penſhurſt in Kent, under the inſpection of his uncle, Dr. Hammond, who was then miniſter of that pariſh; and from thence was removed to a ſchool at Biſhop's Stortford, to be farther inſtructed in the learned languages. At ſeventeen years of age he was ſent to Emanuel-college in Cambridge, where he had the great and learned Dr. Cudworth for his tutor; and, about a year after, left the univerſity, in order to travel into foreign countries. He went into France in 1648; and, after paſſing two years there, proceeded to Holland, Flanders, and Germany. In theſe travels, he made himſelf a very complete maſter

[o] Temple's Life before his works, in folio. [p] General Dictionary.

of the French and Spaniſh languages. He returned to England in 1654, and ſoon after married a daughter of ſir Thomas Oſborne: he had become acquainted with her in the Iſle of Wight, in 1648, when king Charles was a priſoner in Cariſbrook-caſtle; and accompanying her to Guernſey, where her father was then governor, conceived a paſſion for her, which ended in marriage. While England was governed by the uſurpers, he lived privately with his father in Ireland, and devoted his whole time to the ſtudy of hiſtory and philoſophy. Upon the reſtoration of Charles II. he began to put himſelf forward, and became a member of parliament in Ireland; but, upon being ſent over hither as a commiſſioner, in 1662, to the king, freſh views opened themſelves to him; and he only returned to Ireland, in order to remove his family to England. Though his parts and accompliſhments were ſufficiently known, and no recommendations of them were further neceſſary, yet, as his political principles would not ſuffer him to mix in public affairs, till the Reſtoration in 1660; ſo the ſame principles, we are told, did not allow him to continue in buſineſs any longer than 1680; when, the French party having gained the aſcendant, he ſent his ſon to acquaint the king, that he had "reſolved to paſs the remainder of his life like as good a private ſubject as any he had, but never to meddle with any public employment." He had then ſpent twenty years in the buſineſs of the ſtate, with peculiar honour and ſucceſs, namely, from the thirty-ſecond to the fifty-ſecond year of his age; and this, it ſeems, he took to be the part of a man's life moſt fit to be dedicated to the ſervice of his prince and country, "the reſt being," as he obſerved, "too much taken up with his pleaſures or his eaſe."

To give a particular account of Sir W. Temple's negotiations at home and abroad, would be to relate a great part of the hiſtory of Charles the Second's reign; but two great events, in which he had a principal hand, may juſt be mentioned. One was, the triple league between England, Holland, and Sweden, in 1668, ſo much to the peace of Europe, and diminution of the threatening power of France. The other was, the marriage of the prince of Orange with the lady Mary, daughter of the duke of York. Burnet ſays [Q], that "the triple league was certainly the maſterpiece of king Charles's life; and if he had ſtuck to it, would have been both the ſtrength and the glory of his reign." There was ſomething very great in ſir William Temple's management of this important affair; and the higheſt commendations were beſtowed on him for it. He tranſacted it with the utmoſt ſecrecy, induſtry, and ſucceſs; and M. De Witt wrote to the earl of Arlington, that, "as it was impoſſible to ſend a miniſter of

[Q] Hiſtory, vol. i. p. 154, folio.

greater

greater capacity, or more proper for the temper and genius of the United Provinces, than fir William Temple, fo he believed no other perfon either would, or could, more equitably judge of the difpofition wherein he found the States, to anfwer the good intention of the king of Great-Britain; and that fir William Temple ought not to be lefs fatisfied at the readinefs with which the States had paffed over to the concluding and figning of thofe treaties, for which he came thither, than their High Mightineffes were with his conduct and agreeable manner of dealing in the whole courfe of his negotiation." The States-general likewife wrote the following letter to the king of Great-Britain, dated February 18, 1668:

"SIR,

"It is merely in compliance to cuftom, that we do ourfelves the honour to write to your majefty, in anfwer to the letter you were pleafed to fend to us, relating to fir William Temple: for we can add nothing to what your majefty has feen yourfelf of his conduct, by the fuccefs of the negotiation committed to his charge. As it is a thing without example, that in fo few days, three fuch important treaties have been concluded: fo we can fay, that the addrefs, vigilance, and fincerity of this minifter are alfo without example. We are extremely obliged to your majefty, that you are pleafed to make ufe of an inftrument fo proper for confirming that ftrict amity and good intelligence which the treaty at Breda had fo happily begun; and we are bold to fay, that, if your majefty continues to make ufe of fuch miniflers, the knot will foon grow too faft to be untied, and your majefty will ever find a moft particular fatisfaction by it, as well as we, who, after our moft hearty thanks to your majefty for this favour, fhall pray God, &c."

Sir William Temple was not only a very able ftatefman and negotiator, but alfo a polite and elegant writer. As many of his works have been publifhed, at different times, as amount to two volumes in folio; which have alfo been printed more than once in 8vo, and very much read. His "Obfervations upon the United Provinces of the Netherlands," were publifhed in one volume, 8vo, in 1672. His "Mifcellanea," confifting of ten tracts upon different fubjects, are in 2 vols. 8vo. One of thefe tracts is upon ancient and modern learning; and what he advanced there, as it in fome meafure gave occafion to, fo it involved him in the controverfy, which was foon after agitated here in England, concerning the fuperiority of the ancients and the moderns. His "Memoirs" alfo, of what had paffed in his public employments, efpecially thofe abroad, make a very entertaining part of his works. They were written in three parts; the firft of which began with his journey to Munfter, contained chiefly his negotiations of the triple alliance, and ended with his

his firſt retirement from public buſineſs, in 1671, a little before the ſecond Dutch war. He began the ſecond part with the approaches of the peace between England and Holland, in 1673, and concluded it with his being recalled from Holland in February, 1678-9, after the concluſion of Nimeguen. The third part contains what paſſed from this peace to ſir William's retirement. The ſecond part of theſe "Memoirs" was publiſhed in his life-time, and, it is believed, with his conſent; though it is pretended that they were written only for the uſe of his ſon, and ſent into the world without his knowledge. The third part was publiſhed by Swift, in 1709, many years after his death. The firſt part was never publiſhed at all; and Swift, in the preface to the third, tells us, that "ſir William often aſſured him he had burnt thoſe Memoirs; and for that reaſon was content his letters during his embaſſies at the Hague and Aix-la-Chapelle (he might have added Munſter) ſhould be printed after his death, to ſupply that loſs. What it was," continues Swift, "that moved ſir William Temple to burn thoſe firſt Memoirs, may, perhaps, be conjectured from ſome paſſages in the ſecond part formerly printed. In one place the author has theſe words: 'My lord Arlington, who made ſo great a figure in the former part of theſe Memoirs, was now grown out of all credit,' &c. In other parts he tells us, 'That that lord was of the miniſtry which broke the triple alliance, adviſed the Dutch war and French alliance, and, in ſhort, was at the bottom of all thoſe ruinous meaſures which the court of England was then taking: ſo that, as I have been told from a good hand, and as it ſeems very probable, he could not think that lord a perſon fit to be celebrated for his part in forwarding that famous league, while he was ſecretary of ſtate, who had made ſuch counterpaces to deſtroy it."

In 1693, ſir William publiſhed an anſwer to a ſcurrilous pamphlet, entitled, "A letter from Mr. du Cros to the lord ———." This du Cros bore very impatiently the character which ſir William had given him in the ſecond part of his "Memoirs," and wrote the above letter to abuſe him for it. In 1694, he had the misfortune to loſe his lady, who was a very extraordinary woman, as well as a good wife. In 1695, he publiſhed "An Introduction to the Hiſtory of England:" ſome few miſtakes were noted in this work. Not long after his death, Dr. Swift, then domeſtic chaplain to the earl of Berkley, who had lived many years as an amanuenſis in ſir William Temple's family, publiſhed two volumes of his "Letters," containing an account of the moſt important tranſactions that paſſed in Chriſtendom, from 1667 to 1672; and, in 1703, a third volume, containing "Letters to king Charles II. the prince of Orange, the chief miniſters of ſtate, and other perſons,"

ſons," in 8vo. The editor informs us, that theſe papers were were the laſt of this or any kind, about which he had received his particular commands; and that they were corrected by himſelf, and tranſcribed in his life-time.

After ſir William had renounced public affairs, in 1680, he went into retirement, and divided his time between his books and his gardens; although, in the mean while, he was frequently conſulted by thoſe who were at the helm, eſpecially after the Revolution, and was even viſited for that purpoſe, ſometimes, by king William. He died towards the end of 1700, in his ſeventy-ſecond year, at Moor-park, near Farnham in Surry; where, according to expreſs directions in his will, his heart was buried in a ſilver box, under the ſun-dial in his garden. This ſun-dial, we are told, was oppoſite to the window whence he uſed to contemplate and admire the works of nature with his ſiſter, the ingenious lady Giffard; who, as ſhe ſhared and eaſed the fatigues of his voyages and travels during his public employments, was the chief delight and comfort of his retirement in old age. As to his perſon, his ſtature was above the middle ſize: he was well-ſet and well-ſhaped; his hair cheſnut brown, his face oval, his forehead large, a quick piercing eye, and a ſedate and philoſophical look. Thoſe who have endeavoured to ſet ſir William's character in the beſt light, have allowed him to have had ſome tincture of vanity and ſpleen; but biſhop Burnet has painted him very unfavourably and muſt, therefore, be underſtood in the following paſſage with proper limitations and reſtrictions. "Sir William," ſays he [R], "had been ſent over the ſummer before to Holland, as ambaſſador; and his chief inſtructions were, to diſpoſe all people's minds, chiefly the prince's, to a peace: but the prince had avoided the ſeeing him till the end of the campaign. Lord Arlington had thrown him off, when he went into the French intereſt; and Temple was too proud to bear contempt, or forget ſuch an injury ſoon. He was a vain man, much blown up in his own conceit, which he ſhewed too indecently on all occaſions. He had a true judgement in all affairs, and very good principles with relation to government, but in nothing elſe. He ſeemed to think, that things were as they are from all eternity; at leaſt, he thought religion was fit only for the mob. He was a great admirer of the ſect of Confucius in China, who were atheiſts themſelves, but left religion to the rabble. He was a corrupter of all that came near him: and he delivered himſelf up wholly to ſtudy, eaſe, and pleaſure. He entered into a cloſe friendſhip with lord Danby, who depended much on him, and was directed in all his notions as to foreign affairs by him: for no man ever came into the miniſtry, who underſtood the affairs of Europe

[z] Hiſtory of king Charles II. anno 1674.

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ſo little as he did." Burnet's diſlike to ſir William Temple aroſe, as appears, from a very ſufficient cauſe; from his holding and propagating irreligious principles; he allows him, however, to have been a great ſtateſman, and, in the very next words to thoſe juſt cited, refers his reader for "an account of our affairs beyond ſea, to his letters; in which," ſays Burnet, "they are very truly and fully ſet forth."

Sir William Temple had one ſon, John Temple, eſq; a man of great abilities and accompliſhments, and who, ſoon after the Revolution, was appointed ſecretary at war by king William; but he had ſcarce been a week in that office, when he drowned himſelf at London-bridge. This extraordinary affair happened the 14th of April, 1689, when Mr. Temple, having ſpent the whole morning at his office, took a boat about noon, as if he deſigned to go to Greenwich; when he had got a little way, he ordered the waterman to ſet him aſhore, and then finiſhing ſome diſpatches which he had forgot, proceeded. Before he threw himſelf out, he dropped in the boat a ſhilling for the waterman, and a note to this effect:

"My folly in undertaking what I was not able to perform, has done the king and kingdom a great deal of prejudice. I wiſh him all happineſs, and abler ſervants than

JOHN TEMPLE."

It was thought, at firſt, that he thereby meant his incapacity for the ſecretaryſhip at war, and the rather, becauſe he had aſked the king leave to reſign it the day before; but then it was obſerved, that he had been melancholy for ſome months paſt, as alſo that the great prejudice to the king's affairs, mentioned in his note, could not be occaſioned by any miſtakes committed in a place in which he had yet done little or nothing. Another cauſe of his melancholy is aſſigned, which carries more probability [s]. General Richard Hamilton being upon ſuſpicion confined in the Tower, Mr. Temple viſited him ſometimes upon the ſcore of a former acquaintance; when diſcourſing upon the preſent juncture of affairs, and how to prevent the effuſion of blood in Ireland, the general ſaid, "That the beſt way was, to ſend thither a perſon in whom Tyrconnel could truſt; and he did not doubt, if ſuch a perſon gave him a true account of things in England, he would readily ſubmit." Mr. Temple communicated this overture to the king, who approving of it, and looking upon general Hamilton to be the propereſt perſon for ſuch a ſervice, aſked Mr. Temple whether he could be truſted? who readily engaging his word for him, Hamilton was ſent to Ireland; but, inſtead of diſcharging the commiſſion he was

[s] Bowyer's memoirs of the life and negociations of ſir William Temple, p. 416, &c. 1715, 8vo.

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ſent on, and perſuading Tyrconnel to ſubmit, encouraged him as much as poſſible to ſtand out, and offered him his aſſiſtance, which Tyrconnel gladly accepted. Mr. Temple contracted an extreme melancholy upon Hamilton's deſertion; and though the king encouraged him, being convinced of his innocence, could not reſtrain it from bringing him to the above untimely end. Sir William, in the mean time, bore this terrible misfortune amazingly well; but derived his firmneſs, if he be rightly repreſented, from a very unſound and deiſtical principle, namely, that "a wife man may diſpoſe of himſelf, and make his life as ſhort as he pleaſed."

Mr. Temple had married mademoiſelle Du Pleſſis Rambouillet, a French lady, who had by him two daughters, to whom ſir William bequeathed the bulk of his eſtate; but with this expreſs condition, that they ſhould not marry Frenchmen: "a nation," ſays Boyer, "to whom ſir William ever bore a general hatred, upon account of their imperiouſneſs and arrogance to foreigners."

TEMPLEMAN (Peter), M. D. the ſon of an eminent attorney at Dorcheſter in the county of Dorſet [r], by Mary daughter of Robert Haynes, was born March 17, 1711, and was educated at the Charter-houſe, (not on the foundation,) whence he proceeded to Trinity-college, Cambridge, and there took his degree of B. A. with diſtinguiſhed reputation. During his reſidence at Cambridge, by his own inclination, in conformity with that of his parents, he applied himſelf to the ſtudy of divinity, with a deſign to enter into holy orders; but after ſome time, from what cauſe we know not, he altered his plan, and applied himſelf to the ſtudy of phyſic. In the year 1736, he went to Leyden, where he attended the lectures of Boerhaave, and the profeſſors of the other branches of medicine in that celebrated univerſity, for the ſpace of two years or more. About the beginning of 1739, he returned to London, with a view to enter on the practice of his profeſſion, ſupported by a handſome allowance from his father. Why he did not ſucceed in that line was eaſy to be accounted for by thoſe who knew him. He was a man of a very liberal turn of mind, of general erudition, with a large acquaintance among the learned of different profeſſions, but of an indolent, inactive diſpoſition; he could not enter into juntos with people that were not to his liking; nor cultivate the acquaintance to be met with at tea-tables; but rather choſe to employ his time at home in the peruſal of an ingenious author, or to ſpend an Attic evening in a ſelect company of men of ſenſe and learning. In this he reſembled Dr. Armſtrong, whoſe limited practice in his profeſſion

[r] Anecdotes of Bowyer, by Nichols, p. 275.

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was owing to the same cause. In the latter end of the year 1750 he was introduced to Dr. Fothergill (by Dr. Cuming,) with a view of instituting a Medical Society, in order to procure the earliest intelligence of every improvement in physic from every part of Europe [u]. At the same period he tells his friend, "Dr. Mead has very generously offered to assist me with all his interest for succeeding Dr. Hall at the Charter-house, whose death has been for some time expected. Inspired with gratitude, I have ventured out of my element (as you will plainly perceive), and sent him an ode [x]." Dr. Templeman's epitaph on lady Lucy Meyrick (the only English copy of verses of his writing that we know of,) is printed in the eighth volume of the "Select Collection of Miscellany Poems, 1781." In 1753 he published the first volume of "Curious Remarks and Observations in Physic, Anatomy, Chirurgery, Chemistry, Botany, and Medicine, extracted from the History and Memoirs of the Royal Academy of Sciences at Paris; and the second volume in the succeeding year. A third was promised but we believe never printed. It appears indeed that if he had met with proper encouragement from the public, it was his intention to have extended the work to twelve volumes, with an additional one of index, and that he was prepared to publish two such volumes every year. His translation of "Norden's Travels" appeared in the beginning of the year 1757; and in that year he was editor of "Select Cases and Consultations in Physic, by Dr. Woodward," 8vo. On the establishment of the British Museum in 1753, he was appointed to the office of keeper of the reading-room, which he resigned on being chosen, in 1760, secretary to the then newly instituted Society of Arts, Manufactures, and Commerce. In 1762, he was elected a corresponding member of the Royal Academy of Science of Paris, and also of the Œco-

[u] An extract from one of his letters will give some idea of this plan, which never took effect. "I spent the whole afternoon yesterday with Dr. Fothergill in settling the plan of our design, which in short is this: By a settled regular correspondence in the principal cities of Europe, to have the most early intelligence of the improvements in chemistry, anatomy, botany, chirurgery, with accounts of epidemical diseases, state of the weather, remarkable cases, observations, and useful medicines. A society to be formed here in town, to meet regularly once a week, at which meeting all papers transmitted to be read, and such as are approved of to be published in the English language, in the manner of our Philosophical Transactions; a pamphlet of 2s. or 2s. 6d. once in three months. In a dearth of new things on each of those heads, to extract out of the French Memoirs, German Ephemerides, &c. such things as shall appear to the Society to be useful discoveries or observations, and not sufficiently known or attended to. The greatest difficulty lying on us is the choice of proper persons to execute this design; some being too much taken up in business, and others justly exceptionable as being untractable, presumptuous, and overbearing. The men of business, however, will be of some use to us, in communicating remarkable cases and occurrences. Such a work will require a great number of hands; and, besides good abilities, it will be necessary they should be good sort of men too." MS. Letter to Dr. Cuming.

[x] See this in the "Anecdotes," p. 276.

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nomical Society at Berne. Very early in life Dr. Templeman was afflicted with fevere paroxifms of an afthma, which eluded the force of all that either his own fkill, or that of the moft eminent phyficians then living, could fuggeft to him; and it continued to harrafs him till his death, which happened Sept. 23, 1769. He was eſteemed a man of great learning, particularly with reſpect to languages; ſpoke French with great fluency, and left the character of a humane, generous, and polite member of ſociety [Y].

TENCIN (CLAUDINE, ALEXANDRINE, GUERSI, DE), a lady of conſiderable talents, took the habit of a religious at the monaſtery of Montfleuri near Grenoble. Becoming tired of that mode of life, ſhe went to Paris, where ſhe lived in the world, and ſolicited a bull from the pope to authorize this unuſual proceeding. With cardinal Lambertini, afterwards Benedict XIV. ſhe was on good terms, and he gave her no moleſtation. Her houſe at Paris was the general meeting of all who had wit, or wiſhed to have the credit of it. The gaiety of her ſociety was, however, diſturbed by ſome unfortunate adventures; particularly by the death of La Freſnaye, a counſellor of ſtate, who was killed in her apartment. Mademoiſelle Tencin was proſecuted as concerned in the murder, and was confined firſt in the Chatelet, and afterwards in the Baſtille; but had the good fortune to be at length diſcharged as innocent. She died at Paris in 1749, being then a good deal advanced in years. She appeared as an author in ſeveral inſtances, and produced, 1. "Le Siege de Calais," a romance of conſiderable delicacy and genius, though not without faults. 2. "Memoires de Comminges," 12mo. another novel which has had its admirers. A nephew of M. de Tencin, M. Pont-de-veſte, had ſome ſhare in both theſe productions. 3. "Les Malheurs de l' Amour," a novel, in which ſome have ſuppoſed that ſhe deſcribes a part of her own hiſtory. 4. "Anecdotes of Edward II." a poſthumous work, publiſhed in 1776. All her works were publiſhed at Paris in 1786, in ſeven ſmall volumes 12mo.

TENIERS (DAVID), a Flemiſh painter, was born at Antwerp, in 1582, and received the firſt rudiments of his art from the famous Rubens, who conſidered him, at length, as his moſt deſerving ſcholar. On leaving Rubens, he began to be much employed; and, in a little time, was in a condition to take a journey to Italy. At Rome he fixed himſelf with Adam El-

[Y] It may not be improper to diſtinguiſh Dr. Templeman from Mr. Thomas Templeman, the author of "Engraved Tables, containing Calculations of the Number of ſquare Feet and People in the ſeveral Kingdoms of the World;" who was a writing-maſter in the town of St. Edmund's Bury. Both are often confounded, and the latter often appears in quotations with the Doctor's degree of the former.

ſheimer, who was then in great vogue; of whoſe manner he became a thorough maſter, without neglecting at the ſame time the ſtudy of other great maſters, and endeavouring to penetrate into the deepeſt myſteries of their practice. An abode of ten years in Italy enabled him to become one of the firſt in his ſtyle of painting; and a happy union in the ſchools of Rubens and Elſheimer formed in him a manner as agreeable as diverting. When Teniers returned to his own country, he entirely employed himſelf in painting ſmall pictures, filled with figures of perſons drinking, chemiſts, fairs, and merry-makings, with a number of country men and women. He ſpread ſo much taſte and truth through his pictures, that few painters have ever produced a juſter effect. The demand for them was univerſal; and even his maſter Rubens thought them an ornament to his cabinet, which was as high a compliment as could be paid them. Teniers drew his own character in his pictures, and in all his ſubjects every thing tends to joy and pleaſure. He was always employed in copying after nature, whatſoever preſented itſelf; and he accuſtomed his two ſons to follow his example, and to paint nothing but from that infallible model, by which means they both became excellent painters. Theſe are the only diſciples we know of this David Teniers, ſtyled the elder, who died at Antwerp in 1649, aged 67.

TENIERS (DAVID), ſon of the preceeding, was born at Antwerp in 1610, and was nick-named "The Ape of Painting;" for there was no manner of painting that he could not imitate ſo exactly, as to deceive even the niceſt judges. He improved greatly on the talents and merit of his father, and his reputation introduced him to the favour of the great. The archduke Leopold William made him gentleman of his bedchamber; and all the pictures of his gallery were copied by Teniers, and engraved by his direction. Teniers took a voyage to England, to buy ſeveral pictures of the great Italian maſters for count Fuenſaldegna, who, on his return, heaped favours on him. Don John of Auſtria, and the king of Spain, ſet ſo great a value on his pictures, that they built a gallery on purpoſe for them. Prince William of Orange honoured him with his friendſhip; Rubens eſteemed his works, and aſſiſted him with his advice. His principal talent was landſcape, adorned with ſmall figures. He painted men drinking and ſmoaking, chemiſts, and their laboratories, country fairs, and the like: his ſmall figures are ſuperior to his large ones. The diſtinction between the works of the father and the ſon is, that in the ſon's you diſcover a finer touch and a freſher pencil, and a greater choice of attitudes, and a better diſpoſition of figures. The father retained ſomething of the tone of Italy in his colouring, which was ſtronger than the ſon's, but his pictures have leſs harmony and union; beſides,

beſides, the ſon uſed to put at the bottom of his pictures, "David Teniers, junior." He died at Antwerp in 1694, aged 84.

His brother Abraham was a good painter; equal, if not ſuperior, to his father and brother in the expreſſion of his characters, and knowledge of the chiaro-ſcuro, though inferior in the ſprightlineſs of his touch, and the lightneſs of his pencil.

TENISON (Dr. THOMAS), archbiſhop of Canterbury, was born at Cottenham in Cambridgeſhire, Sept. 29, 1636, and educated at the free-ſchool in Norwich. Thence he went to Corpus Chriſti college in Cambridge, where he took the degrees both in arts and divinity, at the regular periods. He was a fellow of his college; and in the beginning of his life, while the fanatical government laſted, ſtudied phyſic, but afterwards went into orders. He was ſome time miniſter of St. Andrew's church in Cambridge, where he attended the ſick inhabitants in the plague of 1665, for which he had a piece of plate preſented to him by his pariſhioners. His firſt preferment of any conſequence was the rectory of Holywell in Huntingdonſhire, to which he was preſented by the earl of Manchеſter. He had acquired a reputation for abilities and learning; and in 1670 gave a public ſpecimen of them, by publiſhing, in 8vo, "The creed of Mr. Hobbes examined, in a feigned conference between him and a ſtudent in divinity." He ſhewed himſelf very active againſt the growth of Popery, both in king Charles's and king James's reign. Under the former, in 1678, he publiſhed "A diſcourſe upon idolatry;" under the latter, when the controverſy with the Papiſts was profeſſedly agitated, he publiſhed eight or nine pamphlets. In 1679, he produced, in 8vo. "Baconiana: or, Certain genuine remains of ſir Francis Bacon," &c. In 1680 he was preſented to the vicarage of St. Martin in the Fields, London; and, the year after, publiſhed a ſermon upon "The diſcretion of giving alms," which was attacked by Poulton, a Jeſuit. In 1683, during the ſevere froſt, his private diſburſements to the poor amounted to above 300l. In 1685, he attended the duke of Monmouth on the morning of his execution. In 1688, Dr. Sharp, rector of St. Giles's in the Fields, at that time under ſuſpenſion, was reſtored to the exerciſe of his miniſterial office, chiefly by his intereſt. In 1689, he was one of the eccleſiaſtical commiſſioners appointed to prepare matters to be laid before the convocation; and publiſhed "A diſcourſe concerning the eccleſiaſtical commiſſion opened in the Jeruſalem-chamber, Oct. 10, 1689." The 26th of this month he was preſented, by king William and queen Mary, to the archdeaconry of London. While he was vicar of St. Martin's, he made ſeveral donations to the ſaid pariſh; and, among others, endowed a free-ſchool for it, and built a handſome library, which he furniſhed with uſeful books. In 1691, he was nomi-

nated to the see of Lincoln; and, in 169[illegible] upon the death of Tillotson, to that of Canterbury. Dr. Kennet observes[z], that, upon the death of archbishop Tillotson, "it was the solicitous care of the court to fill up the see of Canterbury. The first person that seemed to be offered to the eye of the world, was Dr. Stillingfleet, bishop of Worcester; but his great abilities had raised some envy and some jealousy of him: and, indeed, his body would not have borne the fatigues of such a station. Even the bishop of Bristol, Dr. John Hall, master of Pembroke-college, Oxford, was recommended by a great party of men, who had an opinion of his great piety and moderation. But the person most esteemed by their majesties, and most universally approved by the ministry, and the clergy, and the people, was Dr. Tenison, bishop of Lincoln, who had been exemplary in every station of his life, had restored a neglected large diocese to some discipline and good order, and had before, in the office of a parochial minister, done as much good as, perhaps, was possible for any one man to do. It was with great importunity, and after rejecting better offers, that he was prevailed with to take the bishopric of Lincoln; and it was with greater reluctancy, that he now received their majesties desire and command for his translation to Canterbury."

He performed all the offices of a good archbishop for twenty years, and died at Lambeth, Dec. 14, 1715, in his 79th year. He had married the daughter of Dr. Love, master of Benet-college in Cambridge, who died about a year before him. His funeral sermon on queen Mary occasioned a letter to him, dated March 29, 1695, and said to be written by Dr. Kenn, the deprived bishop of Bath and Wells. In 1705 he received a letter from the princess Sophia, electress dowager of Brunswick and Lunenburg, which is curious and interesting.

"My Lord,

"I received your grace's letter. You have no reason to make any excuse that you have not written to me more often; for I do not judge of people's friendship for me by the good words they give: but I depend upon your integrity, and what you tell me in general of the honest men in England. I desire no farther assurance of their good will and affection to me, unless they think it necessary for the good of the Protestant religion, the public liberties of Europe, and the people of England. I thank God, I am in good health, and live in quiet and content here: therefore I have no reason to desire to change my way of living, on the account of any personal satisfaction I can propose to myself. However, I am ready and willing to comply with whatever can be desired of me by my friends, in case that the

[z] Complete history of England, Vol. III. p. 676.

parliament think that it is for the good of the kingdom to invite me into England. But I suppose they will do this in such a manner, as will make my coming agreeable to the queen, whom I shall ever honour, and endeavour to deserve her favour; of which she hath given me many public demonstrations, by what she hath done for me in England and Scotland, which you can judge of more particularly: and I must remember, that she ordered me to be prayed for in the churches. I doubt not but her majesty is as much inclined, at present, to establish the safety of the three kingdoms upon such a foot, that they may be exposed to the least hazard that is possible, and that she will begin with England. Mr. How has acquainted me with her majesty's good inclinations for my family, which makes me think that, perhaps, her majesty sees this is a proper time for her to express herself in our favour: but whether I am right in this point or no, my friends in England can best judge. It is but reasonable that I should submit myself to their opinions and advice; and I depend most upon what your grace shall advise, which will ever have the greatest weight with me. Therefore I write the more plainly to you, and tell you my thoughts, that you may communicate them to all you think fit: for they will then see that I have a great zeal for the good of England, and a most sincere respect for the queen. This is the best proof I can give, at present, of my esteem for your grace; but I shall be glad of further opportunities to assure you that I am, and shall ever be, most sincerely, my Lord,

" Votre tres affectionnée à vous servir,

" SOPHIE Electrice."

TERBURGH (GERARD), a Dutch painter, born in 1608, at Zwol, near Overyssel. He learned the art of painting under his father, who had passed some years at Rome. He travelled over the chief part of Europe, and was every where much encouraged. His subjects were usually conversations, persons employed in games, or in humorous adventures. His colouring is lively, and his pictures highly finished. But he is not thought equal either to Mieris or Gerard Dow in the same style. He died in 1681, at the age of 73.

TERENTIUS (PUBLIUS), or TERENCE, an ancient dramatic writer among the Romans, was a native of Carthage, and born in the year of Rome 560 [A]. He was brought early to Rome, among other slaves, and fell into the hands of a generous master, Terentius Lucanus, a Roman senator, who was so taken with his uncommon parts, that he gave him first a

[A] The Life of Terence ascribed to Suetonius, with the notes of madam Dacier prefixed to her translation of his comedies.—Crusius's Lives of the Roman poets, Vol. II.

good education, and afterwards his liberty. He received his name, as well as his liberty, from Terentius Lucanus, as the cuſtom was; and thus, by a ſingular fatality, ſays madam Dacier, while he has immortalized the name of his maſter, has not been able to preſerve his own. His merit ſoon recommended him to the acquaintance and familiarity of the chief nobility; and ſuch was his friendſhip with Scipio and Lælius, that his rivals and enemies took occaſion from thence to ſay, that his plays were compoſed by thoſe noblemen. Suetonius relates a ſtory from Cornelius Nepos, which may ſeem to confirm ſuch a ſurmiſe: it is, that on the 1ſt of March, which was the feaſt of the Roman ladies, Lælius being deſired by his wife to ſup a little ſooner than ordinary, he prayed her not to diſturb him; and that, coming very late to ſupper that night, he ſaid, he had never compoſed any thing with more pleaſure and ſucceſs; when, being aſked by the company what it was, he repeated ſome verſes out of the third ſcene of the fourth act in the "Heautontimorumenos." Terence takes notice of this report, in his prologue to the "Adelphi," and does not offer to refute it; but Suetonius ſays, that he forebore, in complaiſance to his patrons, who might poſſibly not be diſpleaſed with it: and, indeed, in the prologue to the "Heautontimorumenos," Terence deſired the auditors not to credit the ſlanderous reports of his brother writers. It is very poſſible, that Scipio and Lælius might ſometimes amuſe themſelves with compoſing a ſcene or two for a poet, with whom they converſed ſo familiarly; but the plays were certainly Terence's.

We have ſix of them remaining, and probably one or two are loſt, for the "Andria" does not ſeem to have been his firſt. The very prologue to this play intimates the contrary; and the circumſtance related by Suetonius, about Terence's reading his firſt piece to Cæcilius, proves the Andria not to have been it, and that Suetonius has miſtaken the name of the play; for Cæcilius died two years before the Andria was brought on the ſtage. Cæcilius was the beſt poet of the age, and near fourſcore when Terence offered his firſt play; much regard was paid to his judgement, and therefore the ædile offered Terence to wait upon Cæcilius with his play, before he would venture to receive it. The old gentleman, being at table, bid the young author take a ſtool, and begin to read it to him. It is obſerved by Suetonius, that Terence's dreſs was mean, ſo that his outſide did not much recommend him; but he had not gone through the firſt ſcene, when Cæcilius invited him to ſit at table with him, deferring to have the reſt of the play read till after ſupper. Thus, with the advantage of Cæcilius's recommendation, did Terence's firſt play appear, when Terence could not be twenty-five: for the Andria was acted when he was but twenty-ſeven.

ſeven. The "Hecyra" was acted the year following; the "Self-tormentor, or Heautontimorumenos," two years after that; the "Eunuch" two years after the "Self-tormentor;" the "Phormio," the latter end of the ſame year; and, the year afterwards, the "Adelphi, or Brothers," was acted: that is, before Chriſt 160, when Terence was thirty-three years of age.

After this, Terence went into Greece, where he ſtayed about a year, in order, as it is thought, to collect ſome of Menander's plays. He fell ſick on his return from thence, and died at ſea according to ſome; at Stymphalis, a town in Arcadia, according to others, when he was not quite five and twenty years of age. From the above account, we cannot have loſt above one or two of Terence's plays; for it is ridiculous to credit what Suetonius reports from one Conſentius, an unknown author, namely, that Terence was returning with above an hundred of Menander's plays, which he had tranſlated, but that he loſt them by ſhipwreck, and died of grief for the loſs. Terence was of a middle ſize, very ſlender, and of a dark complexion. He left a daughter behind him, who was afterwards married to a Roman knight. He left, alſo, a houſe and gardens on the Appian way, near the Villa Martis, ſo that the notion of his dying poor ſeems a little ſtrange. If he could be ſuppoſed to have reaped no advantages from the friendſhip of Scipio and Lælius, yet his plays muſt have brought him in conſiderable ſums. He received eight thouſand ſeſterces for his "Eunuch," which was acted twice in one day; a piece of good fortune which perhaps never happened to any other play, for plays with the Romans were never deſigned to ſerve above two or three times. There is no doubt that he was well paid for the reſt; for it appears from the prologue to the "Hecyra," that the poets uſed to be paid every time their play was acted. At this rate, Terence muſt have made a handſome fortune before he died, for moſt of his plays was acted more than once in his life-time.

It would be endleſs to mention the teſtimonies of the ancients in his favour, or the high commendations beſtowed upon him by modern commentators and critics. Menander was his model, and from him he borrowed many of his materials. He was not content with a ſervile imitation of Menander, but always conſulted his own genius, and made ſuch alterations as ſeemed to him expedient. His enemies blamed his conduct in this; but in the prologue to the Andria, he pleads guilty to the charge, and juſtifies what he had done by very ſufficient reaſons. The comedies of Terence were in great repute among the Romans; though Plautus, having more wit, more action, and more vigour, had ſometimes better luck upon the ſtage. Terence's chief excellence conſiſts in theſe three points, beauty of characters, politeneſs of dialogue, and regularity of ſcene. His characters

are natural, exact, and finiſhed to the laſt degree; and no writer, perhaps, ever came up to him for propriety and decorum in this reſpect. If he had laid the ſcene at Rome, and made his characters Roman, inſtead of Grecian; or if there had been a greater variety, in the general caſt of his characters, the want of both which things have been objected to him; his plays might have been more agreeable, might have more affected thoſe for whoſe entertainment they were written; nevertheleſs, in what he attempted he has been perfectly ſucceſsful. The politeneſs of his dialogue, and the conſummate elegance and purity of his diction, are acknowledged by all: by Cæſar, Cicero, Paterculus, and Quintilian among the ancients, and by all the moderns. If Terence could not attain all the wit and humour of Menander, yet he fairly equalled him in chaſteneſs and correctneſs of ſtyle. This is Cæſar's judgement of him in thoſe well-known lines:

"Tu quoque, tu in ſummis, O dimidiate Menander,
Poneris, & merito, puri ſermonis amator:
Lenibus atque utinam ſcriptis adjuncta foret vis
Comica, ut æquato virtus polleret honore
Cum Græcis."——

The moderns have been no leſs rapturous in their praiſe of ſtyle of Terence. Eraſmus ſays [B], that "the purity of the Roman language cannot be learned from any ancient author ſo well as from Terence;" and many have given it as their opinion, that the Latin tongue cannot be loſt while the comedies of Terence remain. This Roman urbanity and purity of diction ſhews Terence to have been made a ſlave very young, and his education to have been wholly Roman, ſince otherwiſe his ſtyle could never have been ſo free from the tincture of his African origin. Regularity of ſcene, or proper diſpoſition and conduct of the drama, is a third excellence of Terence. His ſcene, as the ingenious Congreve, who calls him the correcteſt writer in the world [C], has well obſerved, always proceeds in a regular connection, the perſons going off and on for viſible reaſons, and to carry on the action of the play. Upon the whole, the faults and imperfections are ſo few, that they ought not to be mentioned. Scaliger ſaid, there were not three in the whole ſix plays: and the *comica vis*, which Cæſar wiſhes for him, would probably have ſuited our taſte leſs than his preſent delicate humour and wit. Madam Dacier has obſerved, that "it would be difficult to determine which of his ſix plays deſerves the preference, ſince they have each of them their peculiar excellencies. The "Andria" and "Adelphi," ſays ſhe, "appear to excel in characters and manners;" the "Eunuch" and "Phormio," in

[B] Epiſt. xx. lib. xxviii. [C] Dedication to the Way of the World.

vigorous

vigorous action and lively intrigue; the "Heautontimorumenos" and "Hecyra," in ſentiment, paſſion, and ſimplicity of ſtyle."

The beſt editions of Terence are, the Elzevir, 1635," 12mo; that "cum integris notis Donati, et ſelectis variorum, 1686," 8vo;" that of Weſterhovius, in two volumes 4to, 1726; and of "Bentley," the ſame year, 4to; and laſtly, the edition of Zeunius, in two vols. 8vo, Leipſic, 1774, with very copious notes and index. Madam Dacier has given a moſt beautiful French verſion of this author; and in Engliſh we have a tranſlation in blank-verſe, by Colman, which is juſtly eſteemed.

TERRASSON (John), a French writer, was born of a good family at Lyons in 1670, and was admitted into the congregation of the oratory, which he quitted very ſoon. He afterwards entered into it again, and then left it for ever. His father, we are told, was ſo angry at this unſteadineſs, that he reduced him by his will to a very moderate income; which, however, the abbé, who behaved always like a philoſopher, bore without complaining. He went to Paris, and obtained the acquaintance of the abbé Bignon, who became his protector and patron, and procured him a place in the academy of ſciences, in 1707. In 1721, he was elected a profeſſor in the college royal. When diſputes about Homer between La Motte and madam Dacier ran high, he thought proper to enter the liſts, and wrote "une Diſſertation contre l' Iliade," in 2 vols, 12mo. Rouſſeau ſays, in one of his letters, "I have no curioſity about this work of Terraſſon: it is ſufficient once to have ſeen the author, to know that he hath never ſacrificed to the Graces, and that he never can be qualified to judge of thoſe of poetry. He is of a hard and pedantic nature, and ought never to depart from his angles and his parallels; and for the beauties of a poet, ſuch a one as Homer, they are altogether a *terra incognita* to him." Terraſſon had better ſucceſs in his political and moral romance called "Sethos;" which, though it was not perhaps univerſally read on account of the learning and philoſophy ſcattered throughout it, yet is full of good things, and has great merit. Another capital work of Terraſſon is, "A French tranſlation of Diodorus Siculus, with a preface and notes," which has been much commended.

The abbé died in 1750, with the reputation of having been one of the beſt practical philoſophers of his age. Voltaire's critique upon him is, that "he was a philoſopher both in his life and his death; that there are ſome very fine things in his "Sethos;" that his tranſlations of Diodorus is uſeful; but that his examination of Homer is void of all taſte." Two brothers of the abbé, John and Gaſpar, were alſo authors of ſome credit.

TERTRE (François Joachim Duport du), a French writer of more industry than genius, was born at St. Malo's, in the year 1715. He entered for a time into the society of the Jesuits, where he taught the learned languages. Returning into the world, he was employed with Messrs. Freron and de la Porte, in some periodical publications. He was also a member of the literary and military society at Besançon, and of the academy at Angers. He died in 1759, at the age of forty-four. Besides his periodical writings, he made himself known by several publications. 1. "An Abridgement of the History of England," 3 vols. 12mo. This work has the advantages of a chronological abridgement, without its dryness. The narration is faithful, simple, and clear; the style rather cold, but in general, pure, and of a good taste; and the portraits drawn with accuracy. Nevertheless, the abridgement of the abbé Millot is generally preferred, as containing more original matter. 2. "Histoire des Conjurations et des Conspirations celebres," 10 vols. 12mo; an unequal compilation, but containing some interesting matters. 3. The two last volumes of the "Bibliotheque amusante." 4. "L'Almanach des Beaux-Arts," afterwards known by the title of "La France literaire." He published a very imperfect sketch of it in 1752; but it has since been finished in 3 vols. 8vo. 5. "Memoires du Marquis de Choupes," 1753, 12mo. He had also a hand in the "History of Spain," published by M. Deformaux.

TERTULLIAN (Quintus Septimius Florens), a celebrated father of the primitive church, was an African, and born at Carthage in the second century [D]. His father was a centurion in the troops which served under the proconsul of Africa. Tertullian was at first an heathen, and a man, as he himself owns, in various parts of his works, of most debauched and profligate manners; but afterwards embraced the Christian religion, though it is not known when, or upon what occasion. He flourished chiefly under the reigns of the emperors Severus and Caracalla, from about 194 to 216; and it is probable that he lived several years after, since Jerome mentions a report of his having attained to a decrepit old age. There is no passage in his writings whence it can be concluded that he was a priest; but Jerome affirms it so positively, that it cannot be doubted. He had vast abilities and learning of all kinds, which he employed vigorously in the cause of Christianity, and against heathens and heretics, but towards the latter part of his life became a very great heretic himself; for he quitted the church to follow Montanus and his prophetesses, which is the reason why his name has not been transmitted to us with the title of Saint before

[D] Du Pin, Tillemont, Cave, &c.

it.

it. The cauſe of his ſeparation is not certainly known, but only conjectured. Baronius has ſuppoſed that it was jealouſy, becauſe Victor was preferred before him to the ſee of Rome; Pamelius ſays, that he was angry, becauſe he could not get the biſhoprie of Carthage; and others have aſſigned different reaſons, which are yet leſs probable. A more likely one is that which Jerome relates, namely, that the envy which the Roman clergy bore him, and the outrageous manner with which they treated him, exaſperated him againſt the church, and provoked him to quit it. Add to this, what is perhaps the moſt likely reaſon of all, that the extraordinary ſanctity and auſterity, which the ſect of Montanus affected, ſuited admirably with the ſevere and enthuſiaſtic nature of Tertullian; ſo that he might aſſociate himſelf to it probably more to gratify his own humour, than from any motive of reſentment to others. The books he wrote to his wife ſufficiently ſhew, that he was a married man; and the ſame books ſhew too, more plainly than the Papiſts care to allow, that he lived all his days as a married man with his wife, without ſeparating from her upon his commencing prieſt, if, indeed, he did not marry her after. This the Romiſh prieſts do not care to allow; for, upon this ſuppoſition, they muſt either give the lye to St. Jerome, who affirms Tertullian to have been a prieſt, or admit that it was lawful for prieſts to marry. The time of his death is no where mentioned.

All the ancients, and all the moderns, have ſpoken highly of the abilities and learning of this father, and we cannot do better than quote ſome of the principal teſtimonies from both, as they will ſerve for a very good critique upon his works and character. Euſebius ſays, that he was one of the ableſt Latin writers, and particularly inſiſts upon his being thoroughly converſant in the Roman laws; which may incline one to think that, like his ſcholar, Cyprian, he was bred to the bar. Cyprian uſed every day to read ſomething of his works, and, when he called for the book, ſaid, "Give me my maſter," as Jerome relates upon the authority of a prieſt, who had it from Cyprian's ſecretary. Lactantius allows him to have been ſkilled in all kinds of learning, yet cenſures him as an harſh, inelegant, and obſcure writer: "In omni genere literarum peritus, ſed in loquendo parum facilis, & minus comptus, & multum obſcurus [E]." Jerome, in his catalogue of eccleſiaſtical writers, calls him a man of a quick and ſharp wit; and ſays, in his epiſtle to Magnus, that no author had more learning and ſubtility; but in other places he reprehends his errors and defects; and, in his apology againſt Ruffinus, "commends his wit, but condemns

[E] Lactant. lib. v. c. i.

his

hie hereſies." Vicentius Lirinenſis gives this character of him [F]: "Tertullian was," ſays he, "among the Latins, what Origen was among the Greeks; that is to ſay, the firſt and moſt conſiderable man they had. For what is more learned than he? what more verſed both in eccleſiaſtical and profane knowledge? Has he not compriſed in his vaſt capacious mind all the philoſophy of the ſages, the maxims of the different ſects, with their hiſtories, and whatever pertained to them? Did he ever attack any thing which he has not almoſt always either pierced by the vivacity of his wit, or overthrown by the force and weight of his reaſonings? And who can ſufficiently extol the beauties of his diſcourſe, which is ſo well guarded and linked together by a continual chain of arguments, that he even forces the conſent of thoſe whom he cannot perſuade? His words are ſo many ſentences; his anſwers almoſt ſo many victories."

The moderns have ſpoken of Tertullian in much the ſame ſtrain, only with ſomewhat more preciſion. We will quote the teſtimonies of two remarkable authors, who have given judgement of him, and in a different way; the one with regard to his nature and genius, the other concerning his ſtyle and manner of writing. The authors here meant are father Malebranche and Balzac. What Malebranche has ſaid of him is curious, and deſerves to be tranſcribed at large. This fine writer is treating of the force of the imagination; and upon this topic he obſerves, that "one of the greateſt and moſt remarkable proofs of the influence which ſome imaginations have over others, is the power in certain authors of perſuading without reaſon. For inſtance, the turn that Tertullian, Seneca, Montaigne, and ſome others give their words, has charms and luſtre which dazzle the underſtandings of moſt men, though it be only a faint draught of fancy, and the ſhadow as it were of the imagination of thoſe authors. Their words, as dead as they are, have more life and vigour than the reaſons of others. They enter, they penetrate, they domineer over the ſoul in ſo imperious a manner, as to challenge obedience without being underſtood, and to have their orders ſubmitted to before they are known. A man has a mind to believe, but he knows not what. When he would know preciſely what he believes, or would believe; and approaches, as I may ſay, to view theſe phantoms; they vaniſh into ſmoke with all their gaudy drapery and luſtre." Yet, though he mentions theſe writers as inſtances to his preſent purpoſe, he owns they have their beauties as well as defects; and he proceeds to ſettle the reals merits of each. "Tertullian," ſays he, "was indeed a man of profound learning; but he had

[F] Commonitorium, p. 345, Paris, 1679.

more

more memory than judgement, greater penetration and extent of imagination than of underſtanding. There is no doubt that he was a viſionary, and had all the qualities I have attributed to viſionaries. The reſpect he had for the viſions of Montanus, and for his prophetesſes, is an inconteſtible proof of the weakneſs of his judgement. His fire, his tranſports, his enthuſiaſms upon the moſt trifling ſubjects, plainly indicate a diſtempered imagination. What irregular motions are there in his hyperboles and figures! How many pompous and magnificent arguments, that owe all their force to their ſenſible luſtre, and perſuade many merely by giddying and dazzling the mind" He then gives examples out of his book "De pallio;" and concludes with ſaying, that "if juſtneſs of thought, with clearneſs and elegance of expreſſion, ſhould always appear in whatever a man writes, ſince the end of writing is to manifeſt the truth, it is impoſſible to excuſe this author; who, by the teſtimony of even Salmaſius, the greateſt critic of our times, has laid out all his endeavours to become obſcure; and has ſucceeded ſo well in what he aimed at, that this commentator was almoſt ready to ſwear, no man ever underſtood him perfectly."

What Balzac has ſaid of Tertullian [G], regards his ſtyle and manner of writing; and is expreſſed thus, in a letter written to Rigaltius: "I expect," ſays he, "the Tertullian you are publiſhing, that he may learn me that patience, for which he gives ſuch admirable inſtructions. He is an author, to whom your preface would have reconciled me, if I had an averſion for him; and if the harſhneſs of his expreſſions, and the vices of his age, had diſſuaded me from reading him: but I have had an eſteem for him a long time; and as hard and crabbed as he is, yet he is not at all unpleaſant to me. I have found in his writings that black light, which is mentioned in one of the ancient poets; and I look upon his obſcurity with the ſame pleaſure as that of ebony, which is very bright and neatly wrought. This has always been my opinion; for as the beauties of Africa are no leſs amiable, though they are not like ours, and as Sophoniſba has eclipſed ſeveral Italian ladies, ſo the wits of that country are not leſs pleaſing with this foreign ſort of eloquence; and I ſhall prefer him to a great many affected imitators of Cicero. And though we ſhould grant to nice critics that his ſtyle is of iron, yet they muſt likewiſe own to us, that out of this iron he has forged moſt excellent weapons: that he has defended the honour and innocence of Chriſtianity: that he has quite routed the Valentinians, and ſtruck Marcion to the very heart [H]." Our learned countryman Dr. Cave, has likewiſe ſhewn himſelf, ſtill more than Balzac, an advocate for

[G] Liv. v. lett. ii. [H] Hiſt. literar. vol. i. p. 92, Oxon. 1740.

Tertullian's

Tertullian's ſtyle; and, with ſubmiſſion to Lactantius, who (as we have ſeen above) cenſured it as harſh, inelegant, and obſcure, affirms, that "it has a certain majeſty peculiar to itſelf, a ſublime and noble eloquence ſeaſoned abundantly with wit and ſatire, which, at the ſame time that it exerciſes the ſagacity of a reader, highly entertains and pleaſes him: Habet Tertulliani ſtilus majeſtatem quandam ſibi propriam, & grandem eloquentiam ſale & acumine plurimum conditam, quæ ſimul legentis ingenium exercet, & animum ſuaviter delectat."

The principal editors of this father, by which are meant thoſe who have given editions of his works in one collected body, are Rhenanus, Pamelius, and Rigaltius: Rhenanus firſt publiſhed them at Baſil in 1521, from two manuſcripts which he had got out of two abbeys in Germany. As this editor was well verſed in all parts of learning, and eſpecially in eccleſiaſtical antiquity, ſo none have laboured more ſucceſsfully than he in the explication of Tertullian; and Rigaltius has obſerved with reaſon, that he wanted nothing to have made his work complete, but more manuſcripts: and though, ſays honeſt Du Pin, his notes have been cenſured by the Spaniſh inquiſition, and put at Rome into the Index expurgatorius, yet this ſhould not diminiſh the eſteem we ought to have for him. Rhenanus's edition had been printed a great number of times, when Pamelius publiſhed Tertullian with new commentaries at Antwerp in 1579; and although this editor has been blamed for digreſſing too much to things foreign to his points, yet his notes are uſeful and learned. His edition, as well Rhenanus's, has been printed often, in various places. After theſe, the learned Rigaltius produced his edition in 1634, which is far preferable to either of the former; for, having ſome manuſcripts and other advantages which the former editors wanted, he has given a more correct text. He has alſo accompanied it with notes, in which he has explained difficult paſſages, cleared ſome ancient cuſtoms, and diſcuſſed many curious points of learning. The greateſt objection to this editor has been made by the Roman Catholics, who ſay, that he has occaſionally made obſervations not favourable to the preſent practice of the church: but, ſays Du Pin, who, far from being a rigorous Catholic, as well as Rigaltius, "whatever exceptions may be made to his divinity, his remarks relating to grammar, criticiſm, and the explication of difficult paſſages, are excellent." In the mean time it is a general opinion, that, notwithſtanding the labours of theſe learned men, there is ſtill room for a more complete edition of Tertullian than any that has appeared; which, however, cannot well be expected, till the ſtudy of the fathers ſhall become more faſhionable.

Beſides the works in general, detached pieces of Tertullian have been edited by very learned critics. Salmaſius beſtowed a very

very voluminous comment upon his ſmall piece, " De pallio," the beſt edition of which is that of Leyden, 1656, in 8vo: but what conſtitutes its principal value now is a fine print of Salmaſius, placed at the beginning of it. His " Apologeticus," as it has been moſt read, ſo it has been the oftenеſt publiſhed of all this father's works. This Apology for Chriſtianity and its profeſſors, was written about the year 200, in the beginning of the perſecution under the emperor Severus. It is commonly believed, that he wrote it at Rome, and addreſſed it to the ſenate: but it is more probable, that it was compoſed in Africa, as, indeed, he does not addreſs himſelf to the ſenate but to the proconſul of Africa, and the governors of the provinces. The beſt edition of it is that by Havercamp at Leyden, 1718, in 8vo.

TESTA (Pietro), an Italian painter and engraver, was born at Lucca in 1659. It is thought that he began his ſtudies in his native city, but he was impatient to ſee Rome, where he became a diſciple of Dominichino. He was ſo attached to the purſuit of his profeſſion, that while he was copying the antiques at Rome, he forgot to provide for his own ſubſiſtence. He was relieved from great wretchedneſs by the compaſſion of Sandrart, who recommended him effectually to prince Giuſtiniani, and other patrons. Yet, with all his care in ſtudying the works of the ancients, he did not ſo acquire the graces of their deſigns as to tranſpoſe them into his own compoſitions; his colouring was bad, his manner very hard, his genius licentious, and his figures frequently extravagant in their proportions. He was unfortunately drowned in the Tiber, at the age of thirty-nine, in 1650, endeavouring to recover his hat, which had been blown into the river.

TEXTOR. See Tixier.

THEMISTIUS, an ancient Greek orator and philoſopher, whoſe eloquence procured him the name of Euphrades[1], was of Paphlagonia, and flouriſhed in the fourth century. His father Eugenius was a man of noble birth, and an excellent philoſopher; and, like a good parent, was at the pains of training up his ſon under his own particular care and management. Themiſtius taught philoſophy twenty years at Conſtantinople, and acquired a prodigious reputation. Then he went to Rome, where the emperor offered any conditions, if he would fix himſelf in that city; but he returned ſoon, and ſettled at Conſtantinople, where he married, and had children. Themiſtius was a Peripatetic, and tells us in one of his Orations, that he had choſen Ariſtotle for the arbiter of his opinions, and the guide of his life; yet he was not ſo bigoted to this maſter, but that he was well verſed in Plato, and was particularly ſtudious of the diction and manner

[1] Fabric. Biblic. Græc. vol. viii.

of

of this philoſopher, as appears from his works. He had a great opinion of the neceſſity of ſacrificing to the Graces; and he ſays in another Oration, " Cum divino Platone verſor, cum Ariſtotele habito, ab Homero vix divellor: I often converſe with the divine Plato, I live with Ariſtotle, and I am very unwillingly ſeparated from Homer."

He had a vaſt intereſt and favour with ſeveral ſucceeding emperors. Conſtantius elected him into the ſenate in the year 355, ordered a brazen ſtatue to be erected to him in 361, and pronounced his philoſophy " the ornament of his reign." Julian made him prefect of Conſtantinople in 362, and wrote letters to him, ſome of which are ſtill extant. Jovian, Valens, Valentinian, and Gratian, ſhewed him many marks of eſteem and affection, and heard him with pleaſure haranguing upon the moſt important ſubjects. Valens in particular, who was inclined to favour the Arians, ſuffered himſelf to be diverted by Themiſtius from perſecuting the orthodox; who repreſented to him the little reaſon there was to be ſurpriſed at a diverſity of opinions among the Chriſtians, when that was nothing in compariſon of the differences among the heathens; and that ſuch differences ought never to terminate in ſanguinary meaſures. The orator's end was to perſuade to an univerſal toleration, and he obtained it. He was, indeed, of a very tolerating ſpirit; for, though an inveterate heathen, he maintained correſpondences and friendſhip with Chriſtians, and particularly with the well-known Gregory of Nazianzen, who, in a letter to him ſtill extant, calls him " the king of language and compoſition." Laſtly, the emperor Theodoſius made him again prefect of Conſtantinople in the year 384; and, when he was going into the Weſt, committed his ſon Arcadius to his inſpection and tutorage. He lived to be exceedingly old; but the preciſe time of his death is not recorded. He has ſometimes been confounded with another Themiſtius, who was much younger than he, a deacon of Alexandria, and the founder of a ſect among Chriſtians.

More than thirty Orations of Themiſtius are ſtill extant, ſome of which had been publiſhed by Petavius; but the beſt edition is that, with a Latin verſion and notes by father Hardouin, at Paris, 1684, in folio. He wrote alſo commentaries upon ſeveral parts of Ariſtotle's works; which were publiſhed in Greek at Venice, in 1534, folio; Latin verſions were afterwards made by Hermolaus Barbarus, and others.

THEMISTOCLES, the great preſerver of Athens at the time of the Perſian invaſion, owed no part of his celebrity or influence to the accident of birth. He was born about 530, A. C. his father being Neocles, an Athenian of no illuſtrious family, and his mother an obſcure woman, a Thracian by birth (according to the beſt authorities), and not of the beſt character. His

His diſpoſition was naturally vehement yet prudent; and Plutarch ſays that he was pronounced very early by his preceptor, to be a perſon who would bring either great good or great evil to his country. Some of the ancients have ſaid that he was diſſolute in his youth, and for that reaſon diſinherited; but this is poſitively denied by Plutarch. His ardent but honourable ambition was ſoon diſcovered; and contributed to put him on bad terms with Ariſtides, and ſome other leading men. He puſhed himſelf forward in public buſineſs, and ſeeing that it was neceſſary for Athens to become a maritime power, perſuaded the people to declare war againſt Ægina, and to build an hundred triremes. In theſe ſhips he exerciſed the people, and thus gave them thoſe means of defence and aggrandizement which they afterwards employed with ſo much ſucceſs. Yet it happened that he had no opportunity of diſtinguiſhing his military talents in his youth, being forty years of age at the time of the battle of Marathon; after which, he was frequently heard to ſay, "that the trophies of Miltiades diſturbed his reſt." As a judge, he was ſtrict and ſevere; in which office, being aſked by Simonides to make ſome ſtretch of power in his behalf, he replied, "Neither would you be a good poet if you tranſgreſſed the laws of numbers, nor ſhould I be a good judge, if I ſhould hold the requeſt of any one more ſacred than the laws." Themiſtocles had ſo much credit with the people, as to get his rival Ariſtides baniſhed by oſtraciſm. In the Perſian war, it was he who firſt interpreted the wooden walls mentioned by the oracle, to mean the Athenian ſhips: by his contrivance the fleet of Xerxes was induced to fight in a moſt diſadvantageous ſituation off Salamis, where it ſuffered a total defeat. For his whole conduct in this action he gained the higheſt honours, both at home and in Sparta. This was in 480, ten years after the battle of Marathon.

The power of Themiſtocles in Athens was confirmed for a time by this great exploit, and he earneſtly preſſed the rebuilding of the city, and the conſtruction of new and more complete fortifications. The latter ſtep gave alarm to the jealouſy of Sparta; but Themiſtocles employing all his prudence to deceive the Lacedæmonians, and even going to Sparta in perſon as an ambaſſador, contrived to gain ſo much time, that the walls were nearly completed before the negociation was ſettled. With equal vigilance, patriotiſm, and ſagacity, he ſuperintended the improvement of the Athenian port named Piræus. After theſe, and other ſervices to his country, Themiſtocles met with the return almoſt invariable in democratic governments, ingratitude. He was accuſed of aggrandizing his own power and wealth in a naval expedition, was finally implicated in the accuſations proved againſt Pauſanias in Sparta, and baniſhed. He ſought firſt the

the patronage of Admetus, king of the Moloſſi, and afterwards that of the king of Perſia; by whom he was magnificently ſupported to his death, which happened about 465 years before our æra. His bones, in purſuance of his dying requeſt, were carried into Attica, and privately buried there. The blemiſhes in the character and conduct, attributed to this great man, cannot, perhaps, with ſtrict hiſtorical fidelity, be completely denied [K]; yet much allowance muſt be made for that party ſpirit, by which political worth ſo frequently ſuffered in Greece. In abilities, and in his actions, he was certainly one of the greateſt men whom that country ever produced. "The mind of Themiſtocles," ſays the great hiſtorian Thucydides, "ſeems to have diſplayed the utmoſt force of human nature; for the evident ſuperiority of his capacity to that of all other men was truly wonderful. His penetration was ſuch, that from the ſcantieſt information, and with the moſt inſtantaneous thought, he formed the moſt accurate judgement of the paſt, and gained the cleareſt inſight into the future. He had a diſcernment that could develope the advantageous and the pernicious in meaſures propoſed, however involved in perplexity and obſcurity; and he had, no leſs remarkably, the faculty of explaining things clearly to others, than that of judging clearly himſelf. Such, in ſhort, were the powers of his genius, and the readineſs of his judgement, that he was, beyond all men, capable of directing all things, on every occaſion." He died, according to Plutarch, in his ſixty-fifth year; leaving a large progeny, to whom the bounty of the Perſian monarch was continued. Many of them were, however, reſtored to their country. It is very commonly ſaid, and Plutarch favours the notion, that he died by poiſon voluntarily taken: but Thucydides does not ſeem to credit the opinion, but rather to conſider his death as natural.

THEOBALD (Lewis), was born at Sittingbourn in Kent, in which place his father was an eminent attorney [L]. His grammatical learning he received at Iſleworth in Middleſex, and afterwards applied himſelf to the law; but, finding that purſuit tedious and irkſome, he quitted it for the profeſſion of poetry. He engaged in a paper called "The Cenſor," publiſhed in Miſt's "Weekly Journal;" and, by delivering his opinion with too little reſerve concerning ſome eminent wits, expoſed himſelf to their laſhes and reſentment. Upon the publication of Pope's Homer, he praiſed it in the moſt extravagant terms; but afterwards thought proper to retract his opinion, for reaſons we cannot gueſs, and abuſed the very performance he had before affected to admire. Pope at firſt made Theobald the hero of his "Dunciad;" but afterwards, for reaſons beſt known to

[K] Mitford's Greece, vol. ii. p. 370, 8vo. [L] Cibber's Lives, vol. v.

himſelf, thought proper to diſrobe him of that dignity, and beſtow it upon another. In 1726, Theobald publiſhed a piece in octavo, called "Shakeſpear Reſtored:" of this, it is ſaid, he was ſo vain as to aver, in one of Mill's "Journals," "that to expoſe any errors in it was impracticable;" and, in another, "that what ever care might for the future be taken, either by Mr. Pope, or any other aſſiſtants, he would give above five hundred emendations, that would eſcape them all." During two whole years, while Pope was preparing his edition, he publiſhed advertiſements, requeſting aſſiſtance, and promiſing ſatisfaction to any who would contribute to its greater perfection. But this reſtorer, who was at that time ſoliciting favours of him by letters, did wholly conceal that he had any ſuch deſign till after its publication; which he owned in the "Daily Journal of Nov. 26, 1728." Theobald was not only thus obnoxious to the reſentment of Pope, but we find him waging war with Mr. Dennis, who treated him with more roughneſs, though with leſs ſatire. Theobald, in "The Cenſor," N° 33, calls Dennis by the name of Furius. Dennis, to reſent this, in his remarks on Pope's Homer, thus mentions him: "There is a notorious idiot, one Hight Whacum; who, from an under-ſpur-leather to the law, is become an underſtrapper to the play-houſe, who has lately burleſqued the Metamorphoſes of Ovid, by a vile tranſlation, &c. This fellow is concerned in an impertinent paper called the Cenſor." Such was the language of Dennis, when inflamed by contradiction.

In 1720, Theobald introduced upon the ſtage a tragedy called "The Double Falſhood;" the greateſt part of which he aſſerted was Shakſpeare's. Pope inſinuated to the town, that it was all, or certainly the greateſt part, written, not by Shakſpeare, but Theobald himſelf; and quotes this line,

"None but thyſelf can be thy parallel;"

which he calls a marvellous line of Theobald, "unleſs, ſays he, "the play, called 'The Double Falſhood,' be (as he would have it thought) Shakſpeare's; but, whether this is his or not, he proves Shakſpeare to have written as bad." The arguments which Theobald uſes to prove the play to be Shakſpeare's, are indeed, far from ſatisfactory. This "Double Falſhood," was vindicated by Theobald, who was attacked again in "The Art of Sinking in Poetry." Here Theobald endeavoured to prove falſe criticiſms, want of underſtanding Shakſpeare's manner, and perverſe cavilling in Pope: he juſtified himſelf and the great dramatic poet, and attempted to prove the tragedy in queſtion to be in reality Shakſpeare's, and not unworthy of him. Theobald, beſides his edition of Shakſpeare's plays, in which he

corrected with great pains and ingenuity many faults, was the author of ſeveral other dramatic pieces. Not leſs than twenty, printed or acted, are enumerated in the *Theatrical Remembrancer*. Dr. Farmer, in his Eſſay on the learning of Shakſpeare, proved the Double Falſehood not to be by that poet, and conjectured it to be Shirley's.

THEOCRITUS, an ancient Greek poet, of whoſe family nothing is known, except that his father's name was Praxagoras, and his mother's Philina. This we learn from an epigram, commonly placed in the front of his works; which informs us alſo, that he was of Syracuſe in Sicily. Two of his Idylliums aſcertain his age, one addreſſed to Hiero king of Syracuſe, another to Ptolemy Philadelphus of Egypt. Hiero began his reign in the ſecond year of the 126th Olympiad, or about the 275th before Chriſt: and the commencement of the reign of Ptolemy Philadelphus is conſtantly fixed in the 123d Olympiad. Hiero, though a prince famous for the fortune of his arms and his good government, yet ſeems to have manifeſted no great affection for letters. This is ſuppoſed to have been the occaſion of Theocritus's ſixteenth Idyllium, inſcribed with Hiero's name; where the poet aſſerts the dignity of his profeſſion, complains of the poor encouragement it met with, and artfully inſinuates to the prince, what a brave figure he would have made in verſe, had he been as good a patron, as he was an argument, to the Muſes. It was probably Hiero's coldneſs and neglect, which cauſed Theocritus to leave Sicily for the Egyptian court, where king Ptolemy then ſat, ſupreme preſident of arts and wit. We may conjecture that the poet met with kinder entertainment at Alexandria than he had experienced at Syracuſe, from his famous panegyric on Ptolemy, which makes his ſeventeenth Idyllium; in which, among other things, he extols his generous protection of learning and ingenuity, as ſomething beyond the degree of common virtues and excellences. There are no further memorials of this poet's life to be gathered from his works, except his friendſhip with Aratus, the famous author of the "Phænomena;" to whom he addreſſes his ſixth Idyllium, whoſe love he deſcribes in the ſeventh, and from whom he borrows the pious beginning of the ſeventeenth. Theocritus has lain under a ſuſpicion of having ſuffered an ignominious death, grounded on theſe lines of Ovid in the "Ibis," if the Ibis be Ovid's:

> "Utve Syracoſio præſtricta fauce poetæ,
> Sic animæ laqueo ſit vita clauſa tuæ."

But is not certain that by the Syracuſian poet Ovid means Theocritus. Some commentators upon the paſſage ſuppoſe Empedocles, who was a poet and philoſopher of Sicily, to have been the perſon pointed at; and others think that Ovid by a

ſmall

ſmall miſtake might confound Theocritus the rhetorician of Chios, who was alſo a poet, with Theocritus of Syracuſe; for the former, as Plutarch and Macrobius teſtify [M], really was executed by king Antigonus, for being unſeaſonably and imprudently witty. He had been guilty of ſome high crime againſt this king, who it ſeems had but one eye: but, being aſſured by his friends that he ſhould certainly obtain a pardon, as ſoon as he ſhould appear to his majeſty's eyes; "Nay then," cried he, "I am indiſputably a dead man, if thoſe be the conditions.

The compoſitions of this poet are diſtinguiſhed among the ancients by the name of "Idyllia," in order to expreſs the ſmallneſs and variety of their natures; they would now be called "Miſcellanies, or Poems on ſeveral Occaſions." The nine firſt and the eleventh are confeſſed to be true paſtorals, and hence Theocritus has uſually paſſed for nothing more than a paſtoral poet: yet he is manifeſtly robbed of a great part of his fame, if his other poems have not their proper laurels. For though the greater part of his "Idyllia" cannot be called the ſongs of ſhepherds, yet they have certainly their reſpective merits. His paſtorals doubtleſs ought to be conſidered as the foundation of his credit; upon this claim he will be admitted for the finiſher, as well as the inventor of his art, and will be acknowledged to have excelled all his imitators, as much as originals uſually do their copies. He has the ſame advantage in the paſtoral, as Homer had in the epic poeſy; and that was, to make the critics turn his practice into permanent rules, and to meaſure Nature herſelf by his accompliſhed model. As, therefore, to enumerate the glories of heroic poetry is the ſame thing as to caſt up the ſum of Homer's praiſes; ſo to ſet down the beauties of paſtoral verſe is only an indirect way of panegyrizing Theocritus. Theocritus, indeed, has in this reſpect been ſomewhat happier than Homer, as Virgil's Eclogues are confeſſed by all a more unequal imitation of his Idylliums, than his Æneis of the Iliad. Theocritus writes in the Doric dialect, which was very proper for his ſhepherds: "His ruſtic and paſtoral Muſe," ſays Quintilian, "dreads not only the forum, but even the city." The critic, however, did not in theſe words mean any reproach to Theocritus, as ſome have fooliſhly conſtrued, for he was too good a judge of propriety; he knew, that this did not hinder the poet from being admirable in his way, "admirabilis in genere ſuo [N]," as he expreſsly calls him in the ſame ſentence; nay, he knew that he could not have been admirable without this, and would certainly have thought very meanly of moſt modern paſtorals, where ſhepherds and country louts

[M] Plut. Sympoſ. lib. ii.—Macrob. Saturn. lib. vii, c. 3.
[N] Inſt. orat, lib. x. c. 1.

are introduced holding inſipid converſation with all the affected delicacy and refinement of court language and ſentiment.

This poet was firſt publiſhed in folio, by Aldus at Venice, in 1495, and by Henry Stephens at Paris, in 1566, with other Greek poets, and without a Latin verſion: a neat edition alſo in Greek only was printed at Oxford, in 1676, 8vo. He was afterwards publiſhed with Latin verſions, and more than once with the Greek ſcholia and the notes of Scaliger, Caſaubon, Heinſius, &c. but the beſt edition is that of Oxford, 1699, 8vo. Since the former edition of this work, another has been printed at Oxford, 1770, in 2 vols. 4to. under the care of Mr. T. Warton.

THEODORE I. king of Corſica, baron Niewhoff, grandee of Spain, baron of England, peer of France, baron of the holy empire, prince of the Papal throne: for thus he ſtyled himſelf[o]. "A man whoſe claim to royalty," ſays an ingenious author, "was as indiſputable, as the moſt ancient titles to any monarchy can pretend to be; that is, the choice of his ſubjects; the voluntary election of an injured people, who had the common right of mankind to freedom, and the uncommon reſolution of determining to be free."

March the 15th, 1736, whilſt the Corſican mal-contents were ſitting in council, an Engliſh veſſel from Tunis, with a paſſport from our conſul there, arrived at a port then in the poſſeſſion of the mal-contents. A ſtranger on board this veſſel, who had the appearance of a perſon of diſtinction, no ſooner went on ſhore, but was received with ſingular honours by the principal perſons, who ſaluted him with the titles of excellency, and viceroy of Corſica. His attendants conſiſted of two officers, a ſecretary, a chaplain, a few domeſtics and Morocco ſlaves. He was conducted to the biſhop's palace; called himſelf lord Theodore; whilſt the chiefs knew more about him than they thought convenient to declare. From the veſſel that brought him were debarked ten pieces of cannon, 4000 fire-locks, 3000 pair of ſhoes, a great quantity of proviſions, and coin to the amount of 200,000 ducats. Two pieces of cannon were placed before his door, and he had 400 ſoldiers poſted for his guard. He created officers, formed twenty-four companies of ſoldiers, diſtributed among the mal-contents the arms and ſhoes he had brought with him, conferred knighthood on one of the chiefs, appointed another his treaſurer, and profeſſed the Roman Catholic religion. Various conjectures were formed in different courts concerning him. The eldeſt ſon of the pretender, prince Ragotſki, the duke de Ripperda, comte de Bonneval, were each in their turns ſuppoſed to be this ſtranger; all Europe was puzzled; but the country of this ſtranger was ſoon diſco-

[o] Bibliotheca Biographica.

vered: he was in fact a Pruſſian, well known by the name of Theodore Antony, baron of Niewhoff.

Theodore was a knight of the Teutonic order, had ſucceſſively been in the ſervice of ſeveral German princes, had ſeen Holland, England, France, and Portugal; gained the confidence of the great at Liſbon, and paſſed there for a chargé des affaires from the emperor. This extraordinary man, with an agreeable perſon, had reſolution, ſtrong natural parts, and was capable of any enterpriſe. He was about fifty years of age. Upon his firſt landing, the chiefs of the Corſicans publicly declared to the people, that it was to him they were to be indebted for their liberties, and that he was arrived in order to deliver the iſland from the tyrannical oppreſſions of the Genoeſe. The general aſſembly offered him the crown, not as any ſudden act into which they had been ſurpriſed, but with all the precaution that people could take to ſecure their freedom and happineſs under it. Theodore, however, contented himſelf with the title of governor-general. In this quality he aſſembled the people and adminiſtered an oath for preſerving eternal peace among themſelves; and ſeverely did he exact obedience to this law.

He was again offered the title of king: he accepted it the 15th of April, 1736, was crowned king of Corſica, and received the oath of fidelity from his principal ſubjects, and the acclamations of all the people. The Genoeſe, alarmed at theſe proceedings, publicly declared him and his adherents guilty of high treaſon; cauſed it to be reported, that he governed in the moſt deſpotic manner, even to the putting to death many principal inhabitants, merely becauſe they were Genoeſe; than which nothing could be more falſe, as appears from his manifeſto, in anſwer to the edict. Theodore, however, having got together 25,000 men, found himſelf maſter of a country where the Genoeſe durſt not appear: he carried Porto Vecchio, and, May the 3d, blocked up the city of Baſtia, but was ſoon obliged to retire. He then ſeparated his force, was ſucceſsful in his conqueſts, and came again before Baſtia, which ſoon ſubmitted to him. His court grew brilliant, and he conferred titles of nobility upon his principal courtiers.

Towards July, murmurs were ſpread of great diſſatisfactions, ariſing from the want of Theodore's promiſed ſuccours: on the other hand, a conſiderable armament ſailed from Barcelona, as was ſuppoſed in his favour. At the ſame time France and England ſtrictly forbade their ſubjects in any way to aſſiſt the mal-contents. Sept. the 2d, Theodore preſided at a general aſſembly, and aſſured his ſubjects anew of the ſpeedy arrival of the ſo much wanted ſuccours. Debates ran high; and Theodore was given to underſtand, that before the end of October he muſt reſign the ſovereign authority, or make good his promiſe.

He received in the mean time large ſums, but nobody knew whence they came: he armed ſome barques, and chaſed thoſe of the Genoeſe which lay near the iſland. He now inſtituted the Order of Deliverance, in memory of his delivering the country from the dominion of the Genoeſe. The monies he had received he cauſed to be new coined; and his affairs ſeemed to have a promiſing aſpect: but the ſcene preſently changed.

In the beginning of November, he aſſembled the chiefs; and declared, that he would not keep them longer in a ſtate of uncertainty, their fidelity and confidence demanding of him the utmoſt efforts in their favour; and that he had determined to find out in perſon the ſuccours he had ſo long expected. The chiefs aſſured him of their determined adherence to his intereſts. He named the principal among them to take the government in his abſence, made all the neceſſary proviſions, and recommended to them union in the ſtrongeſt terms. The chiefs, to the number of forty-ſeven, attended him with the utmoſt reſpect, on the day of his departure, to the waterſide, and even on board his veſſel; where, after affectionately embracing them, he took his leave, and they returned on ſhore, and went immediately to their reſpective poſts which he had aſſigned them; a demonſtrative proof this, that he was not forced out of the iſland, did not quit it in diſguſt, or leave it in a manner inconſiſtent with his royal character.

Thus ended the reign of Theodore, who arrived in a few days diſguiſed in the habit of an abbé at Livonia, and thence, after a ſhort ſtay, conveyed himſelf nobody knew whither. The next year, however, he appeared at Paris; was ordered to depart the kingdom in forty-eight hours; precipitately embarked at Rouen, and arrived at Amſterdam, attended by four Italian domeſtics; took up his quarters at an inn; and there two citizens arreſted him, on a claim of 16,000 florins. But he ſoon obtained a protection, and found ſome merchants, who engaged to furniſh him with a great quantity of ammunition for his faithful iſlanders. He accordingly went on board a frigate of fifty-two guns, and 150 men; but was ſoon afterwards ſeized at Naples in the houſe of the Dutch conſul, and ſent priſoner to the fortreſs of Cueta. This unhappy king, whoſe courage had raiſed him to a throne, not by a ſucceſſion of bloody acts, but by the free choice of an oppreſſed nation, for many years ſtruggled with fortune; and left no means untried, which policy could attempt, to recover his crown. At length he choſe for his retirement this country, where he might enjoy that liberty, which he had ſo vainly endeavoured to fix to his Corſicans: but his ſituation here, by degrees, grew wretched; and he was reduced ſo low, as to be ſeveral years before his death, a priſoner for debt in the King's-bench.

To

To the honour of some private persons, a charitable contribution was set on foot for him, in 1753; and, in 1757, at the expence of a gentleman, a marble monument was erected to his memory in the church-yard of St. Anne's, Westminster, with the following inscription:

Near this place is interred
Theodore king of Corsica;
Who died in this Parish Dec. 11,
1756,
Immediately after leaving
The King's-bench prison,
by the benefit of the Act of Insolvency:
In consequence of which,
He registered his kingdom of Corsica
for the use of his creditors.

The grave, great teacher, to a level brings
Heroes and beggars, galley slaves, and kings.
But Theodore this moral learn'd ere dead:
Fate pour'd its lesson on his living head;
Bestow'd a kingdom, and deny'd him bread.

THEODORET, an illustrious writer of the church [P], was born at Antioch about the year 386, of parents distinguished by their piety as well as by their wealth. His birth was accompanied with miracles before and after, which he himself relates in his "Religious History;" for, if we may believe him, as Du Pin, though a Papist, very wisely puts in, it was by the prayers of a religious man, called Macedonius, that God granted his mother to conceive a son, and bring him into the world. When the holy anchorite promised her this blessing, she engaged herself on her part to devote him to God; and accordingly calling him Theodoretus, which signifies either given by God, or devoted to God, he was sent at seven years of age to a monastery, where he learned the sciences, theology, and devotion. He had for his masters Theodorus of Mopsuestia, and St. John Chrysostom, and made under them a very uncommon progress. His learning and goodness becoming known to the bishops of Antioch, they admitted him into holy orders; yet he did not upon that account change either his habitation or manner of living, but found out a way to reconcile the exercises of a religious life with the function of a clergyman. After the death of his parents, he distributed his whole inheritance to the poor, and reserved nothing at all to himself. The bishopric of Cyrus becoming vacant about 420, the bishop of Antioch ordained Theodoret against his

[P] Fabric. Bibl. Græc. lib. v. c. 11.—Tillemont, Du Pin, Cave, &c.

will, and sent him to govern that church. Cyrus was a city of Syria, in the province of Euphratesia, an unpleasant and barren country, but very populous. The inhabitants commonly spake the Syriac tongue, few of them understanding Greek; they were almost all poor, rude, and barbarous; many of them were engaged in profane superstitions, or in such gross errors as rendered them more like Heathens than Christians. The learning and worth of Theodoret, which were really very great, seemed to qualify him for a better see; yet he remained in this, and discharged all the offices of a good bishop and good man. He was afterwards engaged in the Nestorian quarrels, very much against his will; but, as soon as he could free himself, retired to his see, spent his life in composing books and doing good acts, and died there in 457, aged seventy and upwards. He wrote "Commentaries upon the Holy Scriptures;" an "Ecclesiastical History;" a "Religious History," containing the lives and praises of thirty monks, and several other things, which are still extant.

Great encomiums have been been bestowed upon this writer, "Of all the fathers," says Du Pin, "who have composed works of different kinds, Theodoret is one of those who hath succeeded the very best in every kind. Some have been excellent writers in matters of controversy, but bad interpreters of Scripture; others have been good historians, but bad divines; some have had good success in morality, who have had no skill in doctrinal points; those who have applied themselves to confute Paganism by their own principles and authors, have usually had little knowledge in the mysteries of our religion; and lastly, it is very rare for those who have addicted themselves to works of piety to be good critics. Theodoret had all these qualities; and it may be said, that he hath equally deserved the name of a good interpreter, divine, historian, writer in controversy, apologist for religion, and author of works of piety. But he hath principally excelled in his compositions on Holy Scripture; he hath outdone almost all other commentators in that kind, according to the judgement of the learned Photius. His style, saith that able critic, is very proper for a commentary; for he explains, in just and significant terms, whatsoever is obscure and difficult in the text, and renders the mind more fit to read and understand it by the pleasantness and elegance of his discourse. He never wearies his reader with long digressions, but on the contrary labours to instruct him clearly, neatly, and methodically, in every thing that seems hard. He never departs from the purity and elegance of the Attic dialect, unless when he is obliged to speak of abstruse matters, to which the ears are not accustomed: for it is certain that he passes over nothing that needs explication; and it is almost impossible to find

find any interpreter who unfolds all manner of difficulties better, and leaves fewer things obſcure. We may find many others who write elegantly and explain clearly, but we ſhall find few, who have forgotten nothing which needed illuſtration, without being too diffuſe, and without running out into digreſſions, at leaſt ſuch as are not abſolutely neceſſary to clear the matter in hand. Yet this is what Theodoret has obſerved throughout his commentaries, in which he hath opened the text admirably well by his accurate inquiries." As this extract from Du Pin may ſeem to favour of panegyric a little, we will qualify it with a paſſage from Beauſobre, a learned and judicious proteſtant, who, in his Hiſtory of the Manichees, ſpeaks of this father in the following terms [Q]: "Theodoret is, in my opinion, one of the moſt valuable of the fathers. He is learned; he reaſons well, eſpecially in his dialogues againſt the Greek hereſies of his times: he is a good literal interpreter of the Scriptures. I cannot help admiring his prudence and moderation, when I conſider that he ended his Eccleſiaſtical Hiſtory at the time when the Neſtorian quarrels, in which he was ſo deeply intereſted, began. But, I fear, his zeal againſt heretics impoſed upon him almoſt as much, as his admiration for the heroes of the aſcetic life, with whom he was charmed. Monaſteries have undoubtedly ſent forth great men into the world, but theſe diſciples of the monks contracted there in their youth a ſuperſtitious diſpoſition, which is hardly ever thrown off; and the weak ſide of this able man ſeems to have been an exceſſive credulity."

The works of Theodoret were publiſhed in Greek and Latin, by father Sirmond, at Paris, 1642, in 4 vols. folio; to which the Jeſuit Garner added, in 1684, a fifth, conſiſting of other pieces, which had never been printed before, of ſuppoſititious pieces, learned diſſertations, and an account of the life, principles, and writings of Theodoret. The "Eccleſiaſtical Hiſtory" of Theodoret, which is divided into five books, is a kind of ſupplement to Socrates and Sozomen, as being written after theirs, about anno 450. It begins where Euſebius leaves off, that is, at the riſe of the Arian hereſy in 322, and ends with 427, before the beginning of the Neſtorian hereſy. It has been tranſlated and publiſhed by Valeſius, with Euſebius and the other eccleſiaſtical hiſtorians, and republiſhed with additional notes, by Reading, at London, 1720, in 3 vols. folio.

THEOGNIS, an eminent Greek poet, was born in the fifty-ninth Olympiad, or about 550 years before Chriſt [R]. He calls himſelf a Megarian, in one of his verſes;

[Q] See Jortin's Remarks on Eccleſ. Hiſt. vol. iii.
[R] Fabric. Bibl. Græc. vol. i.—Kennet's Lives of the Greek poets.

but

but then he cannot be underſtood of Megara in Sicily, as ſome have imagined; becauſe, when he reckons up his travels, he puts Sicily among the foreign countries he viſited. He means Megara in Achaia, as appears alſo from his own verſes, for he prays the gods to turn away a threatening war from the city of Alcathous; now Ovid calls the ſame Megara, Alcathoe. We have a moral work of his extant, of ſomewhat more than a thouſand lines, which is acknowledged to be an uſeful ſummary of precepts and reflections; which, however, has ſo little of the genius and fire of poetry in it, that, as Plutarch ſaid, it may more properly be called Carmen than Poëma[R]. In ſhort, theſe Γνωμαι, Sententiæ, or Precepts, are collected in the ſimpleſt manner, without the leaſt ornament or diſguiſe; and, as we know they were chiefly employed in the inſtruction of children, ſo it is reaſonable to ſuppoſe they were put into verſe, merely for the ſake of aſſiſting the memory. Athenæus reckons this author among the moſt extravagant voluptuaries, and cites ſome of his verſes to juſtify the cenſure; and Suidas, in the account of his works, mentions a piece entitled, "Exhortations, or Admonitions," which he ſays was ſtained with a mixture of impure love and diſhoneſt notions. The verſes we have at preſent are, however, entirely free from any thing of this kind, which has made ſome imagine that they were not left in this good condition by the author, but that the lewd and groſs paſſages may have been taken out, and the void ſpaces filled up with wiſer and graver ſentences. They have been very often printed both with and without Latin verſions, and are to be found in all the collections of the Greek minor poets.

THEOPHANES (Prokopovitch), an hiſtorian who may be ranked among thoſe to whom Ruſſia is chiefly indebted for the introduction of polite literature, was the ſon of a burgher of Kioſ; born in that city June 9, 1681, and baptiſed by the name of Eliſha[S]. Under his uncle Theophanes, rector of the ſeminary in the Bratſkoi convent at Kioſ, he commenced his ſtudies, and was well grounded in the rudiments of the Greek, Latin, and Hebrew tongues. Though his uncle died in 1692, he completed his education in that ſeminary; and in 1698, in the eighteenth year of his age, he travelled into Italy. He reſided three years at Rome, where, beſide a competent knowledge of Italian, he acquired a taſte for the fine arts, and improved himſelf in philoſophy and divinity. Upon his return to Kioſ, he read lectures on the Latin and Sclavonian art of poetry in the ſame ſeminary in which he had been educated: and, with the monaſtic habit, aſſumed the name of Theophanes. Before he had attained the 25th year of his age, he was ap-

[R] In libro de legend poet. [S] Coxe's Travels into Ruſſia, vol. II. p. 139.

pointed

pointed præfect, the ſecond office in the ſeminary, and profeſſor of philoſophy. In 1706, he diſtinguiſhed himſelf by ſpeaking a Latin oration before Peter the Great; and ſtill more by a ſermon which, in 1709, he preached before the ſame monarch after the battle of Pultawa. Having once attracted the notice, he ſoon acquired the protection of Peter, who was ſo captivated with his great talents, ſuperior learning, and polite addreſs, as to ſelect him for a companion in the enſuing campaign againſt the Turks; a ſure prelude to his future advancement. In 1711, Theophanes was nominated abbot of Bratſkoi, rector of the ſeminary, and profeſſor of divinity. His cenſures againſt the ignorance and indolence of the Ruſſian clergy, and his endeavours to promote a taſte for polite literature among his brethren, rendered him a fit inſtrument in the hands of Peter for the reformation of the church, and the final abolition of the patriarchal dignity. He was placed at the head of the ſynod, of which eccleſiaſtical eſtabliſhment he himſelf drew the plan; was created biſhop of Pleſcof; and, in 1720, archbiſhop of the ſame dioceſe: ſoon after the acceſſion of Catharine he was conſecrated archbiſhop of Novogorod and metropolitan of all Ruſſia; and died in 1736. Beſide various ſermons and theological diſquiſitions, he wrote a treatiſe on rhetoric, and on the rules for Latin and Sclavonian poetry; he compoſed verſes in the Latin language; and was author of a "Life of Peter the Great," which unfortunately terminates with the battle of Pultawa. In this performance the prelate has, notwithſtanding his natural partiality to his benefactor, avoided thoſe ſcurrilous abuſes of the contrary party, which frequently diſgrace the beſt hiſtories; and has been particularly candid in his account of Sophia. Peter, from a well-grounded experience, had formed ſuch a good opinion of the talents of Theophanes, as to employ him in compoſing the decrees which concerned theological queſtions, and even many that related to civil affairs. Theophanes may be ſaid, not only to have cultivated the ſciences, and to have promoted them during his life, but likewiſe to have left a legacy to his countrymen, for their further progreſs after his deceaſe, by maintaining in his epiſcopal palace fifty boys, whoſe education he ſuperintended: under his auſpices they were inſtructed in foreign languages, and in various branches of polite knowledge, which has been hitherto cenſured by as many profane acquiſitions: thus tranſmitting the rays of learning to illuminate future ages and a diſtant poſterity[T].

THEOPHILUS,

[T] For the hiſtory of Theophanes, Mr. Coxe has followed implicitly Muller, whoſe fidelity and accuracy always appear to him unqueſtionable. Monſ. Le Clerc differs from Mr. Muller in relating the earlieſt part of this prelate's life. He alſo informs us, that Theophanes perſuaded Peter to introduce the Proteſtant religion into

THEOPHILUS, a writer and biſhop of the primitive church, was educated a heathen, and afterwards converted to Chriſtianity [u]. Some have imagined that he is the perſon to whom St. Luke dedicates the "Acts of the Apoſtles," but they were groſsly miſtaken; for this Theophilus was ſo far from being contemporary with St. Luke and the apoſtles, that he was not ordained biſhop of Antioch till anno 170, and he governed this church twelve or thirteen years. He was a vigorous oppoſer of certain heretics of his time, and compoſed a great number of works, all of which are loſt, except three books to Autolycus, a learned Heathen of his acquaintance, who had undertaken to vindicate his own religion againſt that of the Chriſtians. The firſt book is properly a diſcourſe between him and Autolycus, in anſwer to what this Heathen had ſaid againſt Chriſtianity. The ſecond is to convince him of the falſhood of his own, and the truth of the Chriſtian religion. In the third, after having proved that the writings of the Heathens are full of abſurdities and contradictions, he vindicates the doctrine and the lives of the Chriſtians from thoſe falſe and ſcandalous imputations which were then brought againſt them. Laſtly, at the end of his work, he adds an hiſtorical chronology from the beginning of the world to his own time, to prove, that the hiſtory of Moſes is at once the moſt ancient and the trueſt; and it appears from this little epitome, how well this author was acquainted with profane hiſtory. Theſe three books are filled with a great variety of curious diſquiſitions concerning the opinions of the poets and philoſophers, and there are but few things in them relating immediately to the doctrines of the Chriſtian religion. Not that Theophilus was ignorant of theſe doctrines; but, having compoſed his works for the conviction of a Pagan, he inſiſted rather on the external evidence or proofs from without, as better adapted, in his opinion to the purpoſe. His ſtyle is elegant, and the turn of his thought very agreeable; and this little ſpecimen is ſufficient to ſhew, that he was indeed a very eloquent man.

The piece is entitled, in the Greek manuſcripts, "The books of Theophilus to Autolycus, concerning the faith of the Chriſtians, againſt the malicious detractors of their religion." They were publiſhed, with a Latin verſion, by Conradus Geſner, at Zurich, in 1546. They were afterwards ſubjoined to Juſtin Martyr's works, printed at Paris in 1615 and 1636; then pub-

into Ruſſia; and that the emperor was inclined to follow his advice, but was prevented by his death. This important anecdote Mr. Coxe would not venture to adopt, (though he could not controvert it,) as the ingenious author has not cited his authority. See Le Clerc's Hiſt. Anc. de Ruſſie, p. 262; and Hiſt. Mod. p. 65, 66.

[u] Fabric. Bibl. Græc. lib. v. c. 1.—Cave. Hiſt. literar. vol. I.

liſhed

liſhed at Oxford, 1684, in 12mo, under the inſpection of Dr. Fell; and, laſtly, by Jo. Chriſt. Wolfius, at Hamburgh, 1723, in 8vo.

It is remarkable, that this patriarch of Antioch was the firſt who applied the term Trinity to expreſs the three perſons in the Godhead.

THEOPHRASTUS, a great philoſopher of antiquity, was the ſon of a fuller at Ereſus, a city in Leſbos[x]. His firſt maſter was Leucippus, not the famous Leucippus, who was a ſcholar of Zeno, but of his own town and country: from whence he went to Plato's ſchool at Athens, and afterwards ſettled in Ariſtotle's, where he ſoon diſtinguiſhed himſelf from the reſt of his diſciples. His new maſter, charmed with the readineſs of his wit, and ſweetneſs of his elocution, changed his name, which was Tyrtamus, to that of Euphraſtus, which ſignifies one who ſpeaks well; but this name not ſufficiently expreſſing the great eſtimation he had for the beauty of his genius and language, he afterwards called him Theophraſtus, which is "one whoſe language is divine." This agrees with Cicero's ſentiments of this philoſopher, in his book "De claris oratoribus." "Who is there," ſays he, "more fertile than Plato? Philoſophers ſay, that Jupiter, were he to ſpeak Greek, would ſpeak in his manner. Who more nervous than Ariſtotle? more ſweet than Theophraſtus?" In ſome of his epiſtles to Atticus, he calls him his friend; and ſays, that his works were familiar to him, and that the reading of them had afforded him abundance of pleaſure. Ariſtotle relates concerning him and Caliſthenes, another of his ſcholars, what Plato had ſaid of Ariſtotle himſelf and Xenocrates, that "Caliſthenes had a dull invention and ſluggiſh fancy, and that Theophraſtus, on the contrary, was ſo ſprightly, acute, and penetrating, as to comprehend at once all that was to be known of a thing: ſo that the one wanted ſpurs to prick him forward, the other reins to hold him in."

It is ſaid that Ariſtotle's ſcholars, obſerving their maſter to grow in years, and with no proſpect of living much longer, begged of him to name his ſucceſſor; and as he had only two perſons in the ſchool on whom the choice could fall, Menedemus the Rhodian, and Theophraſtus the Leſbian, he determined his choice in the following manner: he ordered wine to be brought him of Rhodes and Leſbos, and taſting of both ſaid, that they were excellent in their kind; the firſt indeed ſtrong, but that of Leſbos more pleaſant, and to which, therefore, he gave the preference: by which his ſcholars underſtood that he ſpake not of the wine, but of his ſucceſſor. Others relate, that Ariſtotle made this choice upon his privately withdrawing from Athens to

[x] Diogenes Laertius, de vit. philoſoph.—Fabric. Bibl. Græc. tom. II.

Chalcis;

Chalcis; which he did, leſt the Athenians ſhould proceed againſt him, as they had proceeded againſt Socrates, for having ſpoken irreverently of their gods.

Whatever was the cauſe, Theophraſtus ſucceeded Ariſtotle in the 2d year of the 114th Olympiad, or about 324 before Chriſt; and his name became ſo famous through all Greece, that he had, ſoon after, near two thouſand ſcholars. In the fourth year of the 118th Olympiad, Sophocles, not the tragic poet, but ſon of Amphiclides, who was at that time chief magiſtrate, procured a law to be made, prohibiting, upon pain of death, any philoſopher to teach in the public ſchools, unleſs he was licenſed by the ſenate and people. This law was made under a pretext of regulating the government, and hindering public aſſemblies, but in reality to annoy Theophraſtus. By this decree he baniſhed all the philoſophers out of the city, and Theophraſtus among the reſt; but the year following Philo, a diſciple of Ariſtotle, accuſed Sophocles of having acted contrary to law, laid a fine upon him of five hundred talents, and called home the philoſophers; by which means Theophraſtus returning, was reinſtated in his ſchool. He was in this more fortunate than Ariſtotle, who was forced to ſubmit to his proſecutor Eurymedon; and he was ſo much honoured by the Athenians, that Agnonides, accuſing him of impiety, very hardly eſcaped from being fined himſelf: and indeed the character given of him is, that he was a man of ſingular prudence, zealous for the public good, laborious, officious, affable, liberal. Plutarch ſays[y], when Ereſus was oppreſſed with tyrants, who had uſurped the government, that he joined with his countrymen Phidias, not the famous ſtatuary, and out of his own eſtate contributed with him to arm thoſe who had been baniſhed; who, re-entering the city, expelled the traitors, and reſtored the whole iſle of Leſbos to its liberty.

His many and excellent accompliſhments did not only acquire him the good-will of the people, but the eſteem and familiarity of kings. He was the friend of Caſſander, ſucceſſor of Aridæus, brother to Alexander the Great, in the kingdom of Macedon; and Ptolemy, ſon of Lagus, and firſt king of Egypt, kept a conſtant correſpondence with this philoſopher. At laſt he died, worn out with extreme old age and fatigues: all Greece lamented him, and all the Athenians aſſiſted at his funeral. Cicero ſays[z], that Theophraſtus "complained of nature, as he lay upon his death-bed, for having given to deers and crows ſo long a life, which was uſeleſs to them, while ſhe had allotted men an extreme ſhort life, though it was of the greateſt conſequence to them to live long: ſince, if the age of men was ex-

[y] Plutarch. adverſ. Coloten. [z] Tuſculan. quæſt. lib. III.

tended

tended to a greater number of years, their lives would be improved by an univerſal knowledge, and all arts and ſciences brought to perfection." And St. Jerom aſſures us, that, "at one hundred and ſeven years of age, Theophraſtus lamented that he was to die, juſt when he began to know how to live." But he had, in fact, much more reaſon to complain of his philoſophy, for ſuffering him to bemoan himſelf in ſo ridiculous a manner; and for not having taught him to think more juſtly and worthily of the natural order and conſtitution of things. Men ſpend long lives in ſuperfluous and vain purſuits, and then complain they have not time enough for neceſſary acquiſitions: whereas they have, as it is very reaſonable to ſuppoſe, more than enough to acquire all that belongs to the perfection and happineſs of their natures. Theophraſtus talked much better ſenſe to his ſcholars, when they came to him juſt before he died, and aſked him if he had any thing to ſay to them. "Nothing," anſwered he, "but that the life of man loſeth many pleaſures for the ſake of glory; that nothing is more unprofitable than the love of fame, which promiſeth great things at a diſtance, but deceiveth in the poſſeſſion: therefore, my diſciples, be content. If you can contemn the eſteem of men, which, conſidering how it is uſually beſtowed, is not worth having, you will ſave a great deal of trouble and wearineſs: and if it abate not your endeavours, honour may ſtill happen to be your reward. Remember only, that in life there are many uſeleſs things, and but few which tend to a ſolid good." Theſe were his laſt words, and wiſe ones too.

In imitation of his maſter Ariſtotle, he compoſed an infinite number of works; and, indeed, we do not find that any of the ancients exceeded him in this reſpect. Diogenes Laertius reckons up more than two hundred different tracts, and the ſubjects of which they treated; but the greateſt part are loſt. Thoſe that remain are, nine books of the "Hiſtory of plants;" ſix of the "Cauſes of plants;" a book "Of ſtones," "Of winds;" "Of fire;" "Of honey;" "Of the ſigns of fair weather;" "Of the ſigns of tempeſts;" Of the ſigns of rain;" "Of ſmells;" "Of ſweat;" "Of the vertigo;" "Of wearineſs;" "Of the relaxation of the nerves;" "Of ſwooning;" "Of fiſh which live out of water;" "Of animals which change their colour;" "Of animals which are born ſuddenly;" "Of animals ſubject to envy;" and, "The characters of men." Theſe are what remain of his writings: among which the laſt, namely, "The characters of men," has been by far the oftenеſt printed, and the moſt read; as indeed it is fitted to entertain all readers, while the reſt belong only to men of ſcience.

THEOPHYLACT, archbiſhop of Achridia, and metropolitan of all Bulgaria, an eminent eccleſiaſtical writer, flouriſhed

in the eleventh century. He was born and educated at Conſtantinople. After he was made biſhop he laboured diligently to extend the faith of Chriſt in his dioceſe, when there were ſtill many infidels; but met with much difficulty, and many evils of which he occaſionally complains in his epiſtles. He was biſhop in 1077, and probably ſome years earlier. How long he lived is uncertain. The works of this biſhop are various. 1. "Commentaria in quatuor Evangelia," folio, Paris, 1631. Theſe as well as the reſt of his commentaries are very much taken from St. Chryſoſtom. 2. "Commentaries on the Acts of the Apoſtles," Greek and Latin, publiſhed with ſome orations of other fathers, Colon. 1568. 3. "Commentaries on St. Paul's epiſtles," Greek and Latin, folio, Londini, 1636. 4. "Commentaries on Four of the Minor Prophets:" namely, Habbakuk, Jonas, Nahum, and Hoſea, 8vo, Latin, Paris, 1589. The commentaries of Theophylact on all the twelve minor prophets are ſaid to be extant in Greek, in ſome public library on the continent. 5. "Seventy-five Epiſtles," publiſhed in Greek, with notes, by John Meurſius, 4to, Leyden, 1617. They are alſo in the Bibliotheca Patrum. 6. Three or four ſmaller tracts, ſome of which are rather doubtful.

THEVENOT (Melchisedec), librarian to the king of France, and a celebrated writer of travels, was born at Paris in 1621 [a], and had ſcarcely gone through his academical ſtudies, when he diſcovered a ſtrong paſſion for viſiting foreign countries. At firſt he ſaw only part of Europe; but then he took great care to procure very particular informations and memoirs from thoſe who had travelled over other parts of the globe, and out of thoſe compoſed his "Voyages and Travels." He laid down, among other things, ſome rules, together with the invention of an inſtrument, for the better finding out of the longitude, and the declination of the needle; and ſome have thought, that theſe are the beſt things in his works, ſince travels related at ſecond-hand can never be thought of any great authority or moment; not but Thevenot travelled enough to relate ſome things upon his own knowledge. Another paſſion in him, equally ſtrong with that for travelling, was to collect ſcarce books in all ſciences, eſpecially in philoſophy, mathematics, and hiſtory; and in this he may be ſaid to have ſpent his whole life. When he had the care of the king's library, though it is one of the beſt furniſhed in Europe, he found two thouſand volumes wanting in it, which he had in his own. Beſides printed books, he brought a great many manuſcripts in French, Engliſh, Spaniſh, Italian, Latin, Greek, Hebrew, Syriac, Arabic, Turkiſh, and Perſic. The marbles preſented to him by Mr. Nointel, at his return from his embaſſy to

[a] Journal des ſçavans. tom. XX.

Conſtantinople, upon which there are bas-reliefs and inſcriptions of almoſt two thouſand years old, may be reckoned among the curioſities of his library. He ſpent moſt of his time among his books, without aiming at any poſt of figure or profit; he had, however, two honourable employments; for he aſſiſted at a conclave held after the death of pope Innocent X. and was the French king's envoy at Genoa. He was attacked with what is called a ſlow fever in 1692, and died October the ſame year at the age of ſeventy-one. According to the account given, he managed himſelf very improperly in this illneſs: for he diminiſhed his ſtrength by abſtinence, while he ſhould have increaſed it with hearty food and ſtrong wines, which was yet the more neceſſary on account of his great age. "Thevenot's Travels into the Levant, &c." were publiſhed in Engliſh, in the year 1687, folio; they had been publiſhed in French, at Paris, 1663, folio. He wrote alſo "L'Art de nager," the Art of Swimming, 12mo, 1696.

THIERS (JOHN BAPTIST), a learned doctor of the Sorbonne, and a celebrated writer of the ſeventeenth centenary, was born at Chartres, about 1636. He profeſſed belles-lettres at Paris, and became curate of Vibray, in the dioceſe of Mans, where he compoſed ſeveral of his works, and where he died in February 28, 1703, aged ſixty-five. He left a great many works which are now but ſeldom read, though they are very learned and very often ſingular.

"The Hiſtory of Perukes," is one of his moſt known and curious books. He deſigned it againſt thoſe eccleſiaſtics, who were not contented to wear their own hair. The year 1629, (ſays he) is the epoch of perukes in France. He maintains, that no clergyman wore a peruke before the year 1660, and pretends that there is no inſtance of it in antiquity. He obſerves, that cardinal de Richelieu was the firſt who wore a *calot*; and that the biſhop of Evreux having prefixed to the life of St. Francis de Sales, (which he preſented to pope Alexander VIII.) a print wherein that ſaint appeared with a leather cap on, the pope had much ado to accept that book, attended with ſuch an irregularity. M. Thiers exclaims againſt thoſe eccleſiaſtics, who powder their perukes, and wear them of a different colour from their own hair. He anſwers the arguments, that may be alledged in favour of the clergy. As for what concerns their beard and their bands; he ſays, no eccleſiaſtic wore a band before the middle of laſt century. There have been many variations about their beard. Sometimes ſhaving was looked upon as a kind of effeminacy, and a long beard appeared very ſuitable with the facerdotal gravity; and ſometimes a venerable beard was accounted a piece of pride and ſtateline's. When cardinal d' Angennes went about to take poſſeſſion of his biſhopric of Mans in 1556 he wanted

an expreſs order from the king to be admitted with his long beard, which he could not reſolve to cut. M Thiers acknowledges thoſe variations about the beard; but he maintains, that the diſcipline has been conſtant and uniform as to perukes; and therefore, he ſays, they ought to be laid aſide, and beſeeches the pope and the king to ſuppreſs ſuch a novelty.

Among his other works are, 2. "Traité des Superſtitions qui regardent les Sacremens," 4 vols. 12mo, a book eſteemed agreeable and uſeful by thoſe of his own communion. 3. "Traité de l'expoſition du Saint Sacrament, de l'Autel," 1663, 12mo. Some have eſteemed this his beſt production. Many other articles are enumerated by his biographers, but few of them intereſting in this country.

THIRLBY (Styan), L L. D, a very ingenious and learned Engliſh critic, was the ſon of Mr. Thirlby, vicar of St. Margaret's in Leiceſter, and born about 1692 [B]. He received his education firſt at Leiceſter, under the Rev. Mr. Kilby, from whoſe School he was ſent in three years to Jeſus College, Cambridge, and ſhewed early in life great promiſes of excellence. From his mental abilities no ſmall degree of future eminence was preſaged; but the fond hopes of his friends were unfortunately defeated by a temper which was naturally indolent and quarrelſome; and by an unhappy addiction to drinking. Among his early productions of ingenuity was a Greek copy of verſes on the Queen of Sheba's viſit to Solomon. He publiſhed "An anſwer to Mr. Whiſton's Seventeen Suſpicions concerning Athanaſius, in his Hiſtorical Preface, 1712 [C];" and obtained a fellowſhip of his college by the expreſs deſire of Dr. Aſhton, who ſaid, "he had had the honour of ſtudying with him when young:" though he afterwards ſpoke very contemptuouſly of him [D] as the editor of "Juſtin Martyr," which appeared in 1723, in folio; and the dedication to which has always been conſidered as a maſterly production, in ſtyle particularly. Thus far Mr. Thirlby went on in the divinity line; but his verſatility led him to try the round of what are called the learned profeſſions. His next purſuit was phyſic, and for a while he was called "Doctor." He then ſtudied the civil law, in which he lectured while the late Sir Edward Walpole was his pupil; but he was a careleſs tutor, ſcarcely ever reading lectures. The late learned Dr. Jortin, who was one of his pupils, was very early in life recommended by him to tranſlate ſome of Euſtathius's notes for

[B] Anecdotes of Bowyer, p. 321; enlarged by ſubſequent communications.

[C] "Written by one very young, and, he may add, at ſuch broken hours as many neceſſary avocations and a very unſtable ſtate of health would ſuffer him to beſtow upon them." Preface.—It appears by another tract in this controverſy, that Mr. Thirlby was then "about 20 years old."

[D] The proof of this aſſertion reſts on a letter of Dr. Aſhton, annexed to this article, p. 372.

the

the uſe of "Pope's Homer," and complained "that Pope having accepted and approved his performance, never teſtified any curioſity or deſire to ſee him [E]." The civil law line diſpleaſing him, he applied to common law, and had chambers taken for him in the Temple by his friend Andrew Reid, with a view of being entered of that ſociety, and being called to the bar; but of this ſcheme he likewiſe grew weary. He came, however, to London, to the houſe of his friend ſir Edward Walpole, who procured for him the office of a king's waiter in the port of London, in May, 1741, a ſinecure place, worth about 100l. per annum. While he was in ſir Edward's houſe, he kept a miſcellaneous book of memorables, containing whatever was ſaid or done amiſs by Sir Edward or any part of his family. The remainder of his days were paſſed in private lodgings, where he lived in a very retired manner, ſeeing only a few friends, and indulging occaſionally in exceſſive drinking, being ſometimes in a ſtate of intoxication for five or ſix weeks together; and, as is uſual with ſuch men, appeared to be ſo even when ſober; and in his cups he was jealous and quarrelſome. An acquaintance who found him one day in the ſtreets haranguing the crowd, and took him home by gentle violence, was afterwards highly eſteemed by Thirlby for not relating the ſtory. He contributed ſome notes to Theobald's Shakſpeare; and afterwards talked of an editon of his own. Dr Jortin undertook to read over that Poet, with a view to mark the paſſages where he had either imitated Greek and Latin writers, or at leaſt had fallen into the ſame thoughts and expreſſions. Thirlby, however, dropt his deſign; but left a Shakſpeare, with ſome abuſive remarks on Warburton in the margin of the firſt volume, and a very few attempts at emendations; which ſir Edward Walpole, to whom he bequeathed all his books and papers, lent to Dr. Johnſon when he was preparing his valuable edition of "Shakſpeare" for the preſs; and the name of Thirlby appears in it as a commentator. He died Dec. 19, 1753.

As the edition of "Juſtin Martyr" was the *magnum opus* of Dr. Thirlby, and he is a writer of whom little has ever hitherto been ſaid, this article ſhall be enlarged with the opinions of ſome eminent ſcholars on that performance.

"The learned Mr. Thirlby, fellow of Jeſus college, is publiſhing a new edition of 'Juſtin Martyr's two Apologies,' and his 'Dialogue with Trypho the Jew.' The Greek text will be printed exactly according to R. Stephens's edition. The verſion is Langius's, corrected in innumerable places. On the ſame page with the text and verſion are printed the notes and emendations of the Editor, with ſelect notes of all the former editors,

[E] See Dr. Johnſon's Life of Pope, firſt edition, p. 65; and ſee alſo a Letter of Fenton, in the "Additions to Pope." Vol. II. p. 116.

and of Scaliger, Causabon, Salmasius, Capellus, Valesius, and other learned men. The most selected places have been collated with the MS. from which R. Stephens's edition was taken, and the variations are inserted in their proper places. At the end are bishop Pearson's notes from the margin of his book, and Dr. Davis's notes upon the first 'Apology,' both now first printed." Mr. BOWYER, in "Bibliotheca Literaria," N° I. p. 47.

"You are much mistaken in thinking Thirlby wants some money from you (though in truth he wants): you are only taken in to adorn his triumph by a letter of applause, though I think you may spare that too; for he is set forth in his coach, with great ostentation, to visit his patron. I have not had the patience to read all his dedication, but have seen enough to observe, that it is stuffed with self-conceit, and an insolent contempt of others, Bentley especially, whom he again points out in p. 18 [F]. He sticks not to fling scorn upon Justin himself, as a trifling writer, beneath his dignity to consider, and so absurd a reasoner as only *pessimæ lituræ* can mend. I have read about sixty pages of his performance, and am really ashamed to find so much self-sufficiency, and insufficiency. I am almost provoked to turn critick myself, and let me tempt you to a little laughter, by promising to shew you some conceits upon Justin; which are under no name in Thirlby's edition." *Dr. Charles Ashton to Dean Moss, 1723, MS.*

"I think somebody has told me, that 'Justin Martyr's Apology' has been lately published from Dr. Ashton's papers; by whom I know not. His 'Hierocles' shews, that Needham was not equal to that work: has this the same view with regard to Thirlby? That man was lost to the republick of letters very

[F] He treats Dr. Bentley in that page with the highest contempt, as he had done before in his preface. He treats Meric Casaubon and Isaac Vossius in a manner not much different; and of the learned Dr. Grabe he speaks in his Preface as follows: "Grabius vir bonus, nec indoctus fuit, et in scriptis patrum apprime versatus, criticus non fuit, neque esse potuit, utpote neque ingenio, neque judicio, neque si verum dicere liket doctrinâ, satis ad eam rem instructus." How different is this from the character given him by that learned and truly good man Mr. Nelson, in his "Life of bishop Bull," p. 402. "But who can mention Dr. Grabe without a deep and particular concern for so great a man, in the very prime of his age, when we expected to reap the fruits of his indefatigable studies, which were chiefly conversant about Christian antiquities, and who, by an eminent author (Dr. Hickes), is very aptly compared to a great and mighty prince, who dying, leaves behind him many plans of noble and curious buildings, foundations of others; others erected above ground, some half, others almost, and others prefectly finished. Such are the remains left us by this great master-builder, as may appear by the catalogue of his Manuscripts. Still the learned, who could best judge of his great talents, readily offer him that incense of praise, which is justly due to his profound erudition; whereby he was qualified to enlighten the dark and obscure parts of ecclesiastical history, to trace the original frame and state of the Christian church, and to restore the sacred volumes, the pillars of our faith, to their primitive perfection." Dr. ASHTON, *MS. Letter, as above.*

surprizingly;

ſurprizingly; he went off, and returned no more." *Mr. Clarke of Chicheſter to Mr. Bowyer, March* 10, 1768.

THOMAS (WILLIAM), D. D. biſhop of Worceſter, was ſon of Mr. John Thomas, a linen-draper in the city of Briſtol [c], who lived in a houſe of his own on the bridge in that town, where the biſhop was born on Thurſday, February 2, 1613, and baptized there in St. Nicholas's church, on the Friday following. He was of a very ancient and noble family, as appears by a pedigree taken out of the Heralds-office by William Thomas lord biſhop of Worceſter in 1688, to prove his right to the Herbert arms. His mother was Elizabeth Blount, deſcended from the Blounts of Eldersfield, in the county of Worceſter. His grandfather, William Thomas, was recorder of Caermarthen, where he and his family had for a long time lived in great credit; and the earl of Northampton, then lord preſident of Wales, gave him this character, "that he was the wiſeſt and moſt prudent perſon he ever knew member of a corporation:" this gentleman, after the death of their ſon, undertook the care of his grandſon; which truſt he executed with the greateſt care and attention, placing him under the tuition of Mr. Morgan Owen, maſter of the public ſchool at Caermarthen, afterwards biſhop of Landaff: here he continued till he went to St. John's College, Oxford, in the ſixteenth year of his age, in Michaelmas term 1629; from hence he removed to Jeſus College, where he took his degree of B. A. 1632, and ſoon after was choſen fellow of the college, and appointed tutor by the principal: here, according to the faſhion of the times, he ſtudied much ſchool philoſophy and divinity, epitomizing with his own hand all the works of Ariſtotle: he took his degree of M. A. Feb. 12, 1634, was ordained deacon by John Bancroft, biſhop of Oxford, at Chriſt Church, June 4; 1637, and prieſt in the year following at the ſame place, and by the ſame biſhop. Soon after he was appointed vicar of Penbryn, in Cardiganſhire, and chaplain to the earl of Northumberland, who preſented him to the vicarage of Laugharn, with the rectory of Lanſedurnen annexed. This preſentation being diſputed, he determined to give it up; but the earl encouraged him to perſevere, aſſuring him that he would be at all the expence and trouble: in conſequence of which, the diſpute was ſoon ended, and Mr. Thomas inſtituted: here he determined to reſide, having no other thoughts or deſigns but how beſt to perform his duty; and that he might be more fixed, and finding the inconveniences of a ſolitary ſingle life, he reſolved to marry. The perſon he choſe was Blanch Samyne, daughter of Mr. Peter Samyne, a Dutch merchant in Lyme-ſtreet, London, of an ancient and good family, by whom he had

[c] Hiſtory of Worceſterſhire, by Dr. Naſh, vol. II. p. clviii.

eight children, William, who died young, Peter, John, Blanch, Bridget, William, Sarah, and Elizabeth. Here he religiouſly performed every duty of a pariſh prieſt, eſteeming his employment not a trade, but a truſt, till about the year 1644, a party of the parliament horſe came to Laugharn, and enquired whether that Popiſh prieſt Mr. Thomas was ſtill there, and whether he continued reading the liturgy, and praying for the queen; and one of them adding, that he ſhould go to church next Sunday, and if Mr. Thomas perſevered in praying for that drab of the whore of Babylon, he would certainly piſtol him. Upon this Mr. Thomas's friends earneſtly preſſed him to abſent himſelf; but he refuſed, thinking it would be a neglect of duty. He no ſooner began the ſervice, than the ſoldiers came and placed themſelves in the next pew to him, and when he prayed for the queen, one of them ſnatched the book out of his hand, and threw it at his head, ſaying, "What do you mean by praying for a whore and a rogue?" The preacher bore it with patience and compoſure; but the ſoldier who had committed the affront was inſtantly ſeized with ſuch anxiety and compunction, that his companions were forced to carry him away. Mr. Thomas continued the ſervice, and delivered the ſermon with his uſual emphaſis and propriety; and when he returned to his houſe, he there found the ſoldiers ready to beg his pardon, and deſiring his prayers to God for them. When this happened, he was about thirty-three years old. Soon after, the parliament committee deprived him of the living of Laugharn; and though a principal member of that body had been his pupil and particular friend, yet he refuſed to ſhew him any favour, ſaying, "If he was his father, he would do him no ſervice unleſs he would take the covenant." From this time till the reſtoration, Mr. Thomas endured great hardſhips, being a ſufferer to the amount of above fifteen hundred pounds, and, for the ſupport of his family, obliged to teach a private ſchool in the country; and though his friends often made him liberal preſents, yet his wife and numerous family were frequently in want of common neceſſaries.

At the Reſtoration Mr. Thomas was re-inſtated in his living, and by the king's letters patent made chanter of St. David's. In this year he took his doctor's degree in divinity, carrying with him a letter from the chancellor, who ſaid thus of him: "I have heard of his great worth and deſerts, as well in reſpect of his learning and orthodox judgement, as of his moſt exemplary life and converſation." In the year 1661, he was preſented to the rectory of Llanbeder in the Valley, in the county of Pembroke, by lord chancellor Hyde, and made chaplain to the duke of York, whom he attended in his voyage to Dunkirk, in whoſe family he continued ſome time, and with whom he was in one

one of the ſea engagements againſt the Dutch. By the intereſt of the duke and the chancellor he was promoted to the deanery of Worceſter, Nov. 25, 1665, in the room of Dr. Thomas Warmeſtry, deceaſed. Here, though a ſtranger, he behaved himſelf in ſuch a manner as to gain the affections of all the gentlemen of the county, particularly the duke of Beaufort, lord Windſor, afterwards created earl of Plymouth, and ſir John Pakington: the laſt, that he might enjoy more of his company, preſented him to the rectory of Hampton Lovet in the beginning of the year 1670. Upon this he quitted his living at Laugharn, and removed his family to Hampton. Here he enjoyed an eaſy and pleaſant retirement, and he was often heard to ſay that this was the pleaſanteſt part of his life; and that here he had more quiet and ſatisfaction within himſelf than when he was afterwards in the higheſt order of the church. Here alſo he found time to ſearch into antiquity, to enlarge his mind, and to enrich it with fruitful knowledge: but his pleaſures were not without alloy, for, during his reſidence here in the year 1677, his beloved wife died, and was buried in one of the ſide aiſles of the cathedral church of Worceſter. In this year alſo he was promoted to the ſee of St. David's, and held the deanery of Worceſter in commendam. He was very acceptable to the gentry and clergy of that dioceſe; he had been bred up among them, ſpoke their language, and had been a fellow-ſufferer with many of them in the late troubleſome times. His behaviour confirmed their expectations, his generous temper agreed with their: but his chief concern was not ſo much to pleaſe their humours, as to correct their morals, and ſave their ſouls; to promote true piety and goodneſs, and to ſow the ſeeds of holineſs among them. He began to repair the palaces at Brecknock and Aberguilly; he preached frequently in ſeveral parts of his dioceſe in the language of the country, and was very inſtrumental in promoting the tranſlation of the Bible into Welſh. He endeavoured all he could to remove the cathedral ſervice from St. David's to Caermarthen; the former being a place of no trade, little frequented, ſituated in a corner of the kingdom, twelve long miles from any market town, the cathedral ruinous, the biſhop's palace quite demoliſhed, no reſidence kept, the canons never attending, except to receive their revenues, and not one ſhilling laid out in repairing the cathedral after the Reſtoration. On the contrary, Caermarthen he knew to be a rich, and populous, town; the great church capable of being made decent and handſome, and the epiſcopal houſe of Aberguilly very near, where the biſhop conſtantly reſided [H]. On thoſe motives he

[H] See Heylin's Hiſtory of the Reformation, p. 54, ſecond edition.

ſet about the work very heartily, but met with the ſame ſucceſs as biſhop Barlow had done before.

Having been biſhop of St. David's ſix years, he was tranſlated to the ſee of Worceſter, in the place of biſhop Fleetwood. As ſoon as he knew of this appointment, his lordſhip, who never was a lover of money, deſiſted from any further treaty with ſeveral tenants of the biſhoprick of St. David's, and refuſed very conſiderable fines, afterwards received by biſhop Womack. He went to Worceſter in Auguſt, 1683, and was conducted to his palace by the gentry and clergy of his dioceſe, where they were entertained very handſomely, and ever after found a plentiful table and hearty welcome; he being always of opinion that, in order to amend the morals of the people, the firſt ſtep was to gain their acquaintance and affection. Upon this principle, he was a great lover of hoſpitality and charity, the poor of the neighbourhood were daily fed at his door, and he ſent proviſions twice a week to the common priſon, beſides very large ſums given where he ſaw occaſion. Some may think that he carried this matter to exceſs; for though he frequently was heard to ſay, "he dreaded debt as a ſin," through his extenſive charity, and the neceſſary calls of a numerous family, he ſometimes brought himſelf to the verge of it, he laid not up for himſelf or his children; and, when charged by ſeveral for not providing for his own houſehold, his anſwer always was, "that no biſhop or prieſt was to enrich himſelf with, or raiſe his family out of the revenues of the church; that the ſacred canons forbade it; and that for his part he was reſolved that none of his ſhould be the richer for them, as he was only God's ſteward, and bound to diſpenſe them to his glory in works of charity and piety." He was extremely careful what perſons he ordained; his cenſures were alſo expreſſed in the ſofteſt words, and with an humble air of ſuch tenderneſs and brotherly compaſſion as always gained the more ingenuous, and left the incorrigible without excuſe. He conſtantly attended ſix o'clock prayers in the cathedral, ſo long as his health would permit; and upon complaint from archbiſhop Sheldon, date June 4, 1670, that the duties of reading the church ſervice and adminiſtering the ſacraments were too much neglected by dignified perſons, "the deans and canons, as if it were an office below them, and left for the moſt part to be performed by their vicars or petty canons, to the offence of the church's friends, and the advantage of ſectaries, and their own juſt reproach;" he, together with the prebendaries, ſo ordered the reſidence, that one or two of them generally officiated at the communion. The biſhop, at his firſt viſitation of the dean and chapter, by his own authority, and their concurrence, procured a chapter act to be made, to oblige the prebendaries to be reſident two at a time in every month; this being done

done with the concurrence of Dr. Hickes, then dean, and Dr. Hopkins, a worthy prebendary of the church, paſſed without the leaſt appearance of uneaſineſs in any one member of the ſociety. The money, which at former viſitations was uſually expended in entertaining the biſhops, he ordered to be laid out in books for the library, and entertained the church at his own charge; he was beſides a conſiderable benefactor to the library, the books about this time being brought from an inconvenient room on the ſouth ſide of the church, and placed in the chapter-houſe, a very elegant room capable of containing a noble collection of books [I]. The biſhop was often preſent in the Conſiſtory court, whereby he much prevented the frivolous ſuits, and expedited the dilatory proceedings, which at that time were much complained of. In the year 1683, Archbiſhop Sancroft wrote a letter to the biſhop, complaining of a cuſtom which then and for many years after continued, of preaching the ſermon in the body of the cathedral, the prayers being read in the choir: the origin of this cuſtom was, that as there was no ſermon in the pariſh churches, the ſeveral pariſhioners might, after their own prayers, attend the ſermon of ſome eminent preacher in the cathedral. He was a great patron of the French Proteſtants, and contributed largely to their ſupport.—In the year 1687, when the king made his progreſs through part of England, the biſhop ſent his ſervant to Bath, to invite his majeſty to his palace at Worceſter, where he had the honour of entertaining him an the 23d day of Auguſt, the eve of St. Bartholomew. He met him at the gate of his palace, attended by his clergy, and in a ſhort Latin ſpeech welcomed him to the city. His majeſty walked upon a large piece of white broad cloth of the manufacture of the city, all ſtrewed with flowers, which reached from the palace gate to the ſtairs leading up to the great hall: as he went along, he ſaid, "My lord, this looks like Whitehall." Having refreſhed himſelf after his journey, he went to ſee the cathedral, the dean attending his majeſty to the college gate, from whence he went to ſee the curioſities of the town, and among the reſt, was ſhewn where the battle was fought between Oliver and his royal brother [K].

The next morning being the feaſt of St. Bartholomew, the king went to hear maſs at the Popiſh chapel, built at his acceſſion to the crown, on the eaſt ſide of Foregate-ſtreet, attended by the mayor and aldermen, whom, when they came to the

[I] See Dr. Hopkins's Life prefixed to his ſermons.

[K] The king's eſcape after the defeat in this battle is thus related; his majeſty being forced to alight from his horſe to get into Sidbury-gate, and a cry being made for a horſe to remount the king, a Mr. William Bagnal, who then lived in Sidbury, turned out his own horſe ready ſaddled, upon which his majeſty fled through St. Martin's gate, and ſo to Boſcobel. Dr. Thomas, when dean of Worceſter, married his eldeſt ſon to a daughter of this Mr. Bagnal.

gate

gate of the chapel, his majeſty aſked if they would not go in with him; to which the mayor with a becoming ſpirit replied, "I think we have attended your majeſty too far already." This worthy magiſtrate, who preferred his religion, and duty to his country, to every other conſideration, ſhould have his name recorded in letters of gold: Dr. Naſh took pains to find out who it was, and believed it to be either Thomas Bearcroft or Thomas Sherwin; the former was elected by the new charter, the latter by the old charter reſtored. Upon this anſwer made by the mayor, the king went into the Popiſh chapel, and the mayor, with all the Proteſtants who attended him, went to the college church, where, when divine ſervice was ended, the biſhop waited on his majeſty till dinner came in, and the meat being ſet on the table, he offered to ſay grace; but the king was pleaſed to ſay, that he would ſpare him that trouble, for he had a chaplain of his own, upon which the good old man withdrew, not without tears in his eyes. As ſoon as the dinner was over, his majeſty proceeded in his progreſs to Ludlow, having expreſſed himſelf well pleaſed with the attendance of the gentlemen of the county, and his entertainment by the biſhop, which, his lordſhip ſays in a private letter to a friend, though very chargeable to him, yet he did not grudge it, as he hoped he had done the church ſome credit by it. The white broad cloth on which his majeſty walked from the palace gate to the ſtairs leading to the great hall, coſt his lordſhip 27l. it was rolled up after his majeſty, and taken away by his attendants as belonging to his wardrobe.

While the king was at Worceſter, the neighbouring Diſſenters of all denominations ſent their addreſſes to him, which the earl of Plymouth, being lord-lieutenant, was to receive, and to deliver to the king. When he brought the two firſt, the king aſked him what religion the men who brought them were of. "Indeed, Sir," replied the lord-lieutenant, "I did not aſk them; but I know by their looks they are neither of your religion, nor mine." But now the good biſhop's troubles drew on apace: the penal laws againſt Non-conformiſts were ſuſpended; and May 4, 1688, the king ordered the biſhops to take care that his declaration ſhould be read in the neighbourhood of London, on the 20th and 27th of the ſaid month, and in all other churches and chapels the third and tenth of June. The archbiſhop and ſix biſhops preſented a petition againſt it; the conſequence of which was, that they were ſent to the Tower; this was a great grief to the biſhop, not that he was concerned for any fault or miſbehaviour of his brethren, or for the calamity that had befallen them, for he often wiſhed that he had been with them, to bear his teſtimony in ſo good a cauſe, and to have a ſhare with them in their honourable ſufferings,

ferings, but he was troubled to think on that impending ſtorm which he foreſaw might fall on the church: however, both he and the dean (Dr. Hickes) reſolved not to diſperſe the declaration, and ſignified to all the clergy his utter diſlike of it. Soon after he received a letter from court, containing a reprimand for not obeying the king's orders; the anſwer to which, as he himſelf ſays, without any tincture of colluſion, but declaratory of his firm reſolution not to comply. Upon king William's acceſſion, his ill health would not allow him to attend the convention; and indeed he never approved of the prince of Orange's being declared king, and much leſs of that act which obliged all perſons to take oaths of allegiance to king William and queen Mary, or to forfeit their offices, their livings, and their temporal ſubſiſtence. For his own part, he was reſolved to forſake all, rather than act contrary to his former oaths, and homage, which he had paid to king James; and although he writes to Kettlewell, and ſays, "If my heart do not deceive me, and God's grace do not fail me, I think I could ſuffer at a ſtake rather than take this oath," yet it does not appear that he uſed any perſuaſions to prevent others from taking it, only freely gave his opinion, and adviſed them ſincerely to conſult their own conſciences. This was what he ſaid to the clergy; and when a grandſon of his, Dr. William Thomas, of whom we ſhall ſpeak hereafter, then a ſtudent in Trinity-college, Cambridge, conſulted him on this critical point, he left him to his own liberty, and the feelings of his own conſcience. In one of his ſermons he ſays, "An humble man ſubmits, ſuſpects his own judgement, hath a venerable eſteem for his ſuperiors; if ſtartled by any conſtitutions in church and ſtate, he frequently prays, ſeriouſly diſcourſes, modeſtly counſels with others; if after all expedients he remains diſſatisfied, if he cannot ſwim with the ſtream, he will not trouble the waters."

The limited time for taking the oaths drawing near, he prepared himſelf for leaving the palace, and vacating the ſee. He had agreed with Mr. Martin, then vicar of Wolverly, to come and live with him; and he wrote to Dr. Stillingfleet, telling him that he would uſe all his intereſt that he might ſucceed him. While he was thus preparing all things for his retirement, God was pleaſed to prepare better for him, for, about the 20th of June, after a very ſevere fit of the gout, he grew continually weaker and weaker, though his friends did not think him in any immediate danger. The biſhop, however, perceiving himſelf decaying, on Sunday the 23d, received the ſacrament in his own chapel; on Monday all his ſervants were called in, and he gave every one of them his bleſſing; that night he endeavoured to ſleep, but in vain; his daughter-in-law

Mrs.

Mrs. Anne Thomas, sat up with him, and was much edified by him, for the most part of that restless night he spent in ejaculations, and prayer to God, that he would be pleased to release him from his miseries, and the troubles of this vain world: there was no weight or clog on his conscience; death did not appear at all troublesome to him, the sting was gone, his earnest desire was to depart, and be with Christ. Thus he passed the few remaining hours of his life, being sensible to the last; but, growing still weaker and weaker, about three o'clock the next day, being the 25th, he patiently submitted to the stroke of death, and resigned his spirit into the hands of God that gave it.

He died in the seventy-sixth year of his age, and according to his own appointment lies buried at the north-east corner of the cloisters of Worcester cathedral, at the bottom of the steps as you enter the south door; being used to say that the church was for the living, and not for the dead. His funeral was ordered by himself, as many old men going before his corpse clothed in black as corresponded with the years of his age when he died. The inscription ordered by himself, was agreeable to his extraordinary humility, "Depositum Gulielmi Thomas, S. T. P. olim Decani Wigornienſis indigni, postea Episcopi Minevenſis indignioris, tandem Episcopi Wigornienſis indigniſſimi, meritis tamen Christi resurrectionis ad vitam æternam candidati." Something further was added afterwards by dean Hickes, and a marble monument was placed within the church by his youngest son, Mr. William Thomas of Hackney.

His whole estate amounted to but 800l. He left behind him two sons, John and William; and five grand-children, four by his daughter Elizabeth, who married Mr. Jonathan Andrews, of Barnes-hall near Worcester, and one by his son John, who was the Worcestershire antiquary, of whom we shall presently speak.

He published in his life-time, "An Apology for the Church of England, 1678-9," 8vo. "A Sermon preached at Caermarthen Assizes," printed in 1657. "The Mammon of Unrighteousness," a sermon preached at the cathedral church of Worcester when he was in a very languishing state of health. His "Letter to the Clergy," and an imperfect work, entitled, "Roman Oracles silenced," were published after his death. All these shew him to have been a good bishop and industrious divine, but not a writer of parts or genius; his style is harder and more antiquated than that of most writers of his time; but his matter shews the simplicity, the humility, the goodness of his heart; for meekness and unaffected humility were the chief ornaments of his soul. These rendered him peaceable and quiet, patient of contradiction, and contented in all conditions, the same

ſame eaſy man when ſequeſtered as when biſhop; and with the ſame eaſy tranquillity and cheerfulneſs of mind he prepared to lay down his biſhoprick, as in his younger years he had done his vicarage. He was never known to have been in a paſſion. When he was dean of Worceſter, one of the prebendaries in chapter fell into a ſudden and violent emotion upon no great provocation, which made the dean ſay to him, "Brother, brother, God give you more patience." To which the angry gentleman replied, "Mr. Dean, Mr. Dean, God give you more paſſion." The good man made no reply, but by a ſmile. His memory was very good, for though he penned his ſermons with great accuracy, yet he always delivered them *memoriter*. He was of a ſtature ſomewhat tall and ſlender, of a long viſage, his forehead large, his countenance graceful, and his aſpect venerable. The conſtitution of his body in his younger years was ſtrong and healthful, though afterwards much broken by frequent infirmities, particularly the gout; to frequent and violent fits of which he was ſubject for upwards of four and twenty years: and that diſorder would much ſooner have brought him to an end, if it had not been checked by his great temperance and repeated abſtinence.

THOMAS (WILLIAM), born in the year 1670, was grandſon to the biſhop [L], and only ſon of John Thomas and Mary Bagnall; which Mary was daughter to Mr. Bagnall, mentioned in a former note. William inherited but little from his grandfather. He was educated at Weſtminſter-ſchool, from whence he was elected to Trinity-college, Cambridge, June 25, 1688, being then ſeventeen years old, as appears by the accounts of admiſſions in that college. Here he took his maſter's degree, and ſoon after went into orders: he had the living of Exal in Warwickſhire, given him by the intereſt of lord Somers, to whom he was diſtantly related: at Atherſton in the ſame county, he had a conſiderable eſtate, as he had likewiſe at the Grange near Toddington in Glouceſterſhire; the former came to him by his wife, the latter by his uncle William Thomas.

Queen Anne was well diſpoſed to him, and made many enquiries after him, his grandfather the biſhop having been formerly her preceptor; but he declined preferment or attendance at court. He married Elizabeth Carter, only daughter of George Carter, eſq; of Brill in the county of Bucks, with whom he had a conſiderable fortune. By her he had a numerous family, nine daughters and five ſons; of the latter one only ſurvived him about eight years, and died unmarried. For the education of this numerous family, Dr. Thomas wiſhed to go to Worceſter, which he accordingly did in 1721, and

[L] Hiſtory of Worceſterſhire, by Dr. Naſh, vol. ii. p. 158.

in the year 1723 was preſented to the rectory of St. Nicholas in that city by biſhop Hough, to whom he dedicated "Antiquitates Prioratus majoris Malverne," printed in 1725; his edition of "Dugdale's Warwickſhire in 1730;" and likewiſe his "Survey of the cathedral church of Worceſter," printed in 1736; to Dugdale he made many large and valuable additions, and it is now deſervedly a book of great price [M].

In his younger years, namely in 1700, he travelled to France and Italy, where he contracted a particular intimacy with ſir John Pakington; he was well ſkilled in the Greek and Latin languages, to which he added the French and Italian. He likewiſe made himſelf maſter of the Saxon, a taſk at that time not ſo eaſy as at preſent, when we have a good dictionary, and a good grammar; the former would have ſaved him great labour, as Dr. Naſh ſaw one he made himſelf for his own uſe, which coſt him great pains: his induſtry, indeed, was amazing; as he hardly allowed himſelf time for ſleep, meats, or amuſement. He fully intended, if Providence had ſpared his life, to have publiſhed the Hiſtory of Worceſterſhire, and with this view had carefully examined and tranſcribed many of the regiſters of the biſhops, and the church of Worceſter. To theſe labours Dr. Naſh owns himſelf indebted, and ſays, he ſhould be highly ungrateful if he did not take every opportunity of acknowledging his obligations. He viſited likewiſe every

[M] One reaſon of the high price of ſir William Dugdale's works, may be learned from the following letter.

"For my much honoured friend ſir Thomas Delvis, at Dodington, Cheſhire.

"Honoured Sir, Your ſervant Mr. Rope this day enquiring of me from you when I ſhould go towards London, intimating your inclinations to come into thoſe parts: I thought it fit to acquaint you hereby, that I ſhall go upon this day ſevennight, but I think not to make above ten days ſtay there, my chief buſineſs being to ſettle my books and papers, with what elſe was ſaved from the late dreadful fire at Mr. Aſhmole's chamber in Middle Temple-lane, where I ſhall lodge during my ſtay there. I intend to bring down with me all thoſe tranſcripts from your old evidences, and upon my return to perfect that buſineſs before Chriſtmas, wiſhing heartily that you were here, if it were but one day and two nights, that I might confer with you and conſult about it. When I return, I will advertiſe you thereof by a letter. I have had a very grievous loſſe there by this woeful fire in my own particular; for though my ſtudy was ſaved, as were the books of our public office; I loſt about 300 of my books of the 'Hiſtory of Fenns,' and ſome of the 'Monaſticons;' all which were in the rooms above my lodgings; beſides ſome conſiderable houſhold goods and furniture. But my greateſt loſſe was in Foſter-lane at my printer's, where the whole impreſſion, within a very few that were ſent for and given to my friends, and delivered to ſome bookſellers, of my laſt book intituled, 'Origines Judiciales,'(whereof I ſent Mr. Crow of Utchinton one) as alſo the greateſt part of ſir Henry Spelman's 'Gloſſary and Councells,' which are unſold, and wherein I was to have had my ſhare in regard of my extraordinary paynes in perfecting the latter and care of the preſs, was conſumed by fire. This is a ſad ſtory! but there is no help but patience. Sir, I beſeech you to preſent my beſt ſervice to my worthy friends and good neighbours, I mean ſir Thomas Mainwaring and Mr. Crew: and if you ſhall pleaſe to take a journey hither upon my return from London, I ſhall take it for a high favour, reſting Your much obliged ſervant, W. DUGDALE. Blythe-hall, near Coleſhill, 15th Oct. 1669."

church

church in the county about fifty years ago, which, together with the church gatherings of old Habingdon, were of great ſervice to Dr. Naſh, by explaining defaced arms and obliterated inſcriptions: indeed the account of the painted glaſs is chiefly taken from their MSS. as it is now, by time and other accidents, almoſt all broken, or rendered unintelligible, by the glaziers. He died July 26, 1738, aged ſixty-eight, and is buried in the cloiſters of Worceſter cathedral, near his grandfather.

THOMAS (Mrs.), known to the world by the name of Corinna, was born in 1675; and, after a life of ill health and misfortunes, died Feb. 3, 1730, in her fifty-ſixth year, and was buried in the church of St. Bride [N]. Among her other misfortunes, ſhe laboured under the diſpleaſure of Pope, whom ſhe had offended, and who took care to place her in his "Dunciad." He once paid her a viſit, in company with Henry Cromwell, eſq; whoſe letters, by ſome accident, fell into her hands, with ſome of Pope's anſwers. As ſoon as that gentleman died, Curll found means to wheedle them from her, and immediately committed them to the preſs; which ſo enraged Pope, that he never forgave her. Corinna, conſidered as an author, is of the ſecond rate: ſhe had not ſo much wit as Mrs. Behn, or Mrs. Manley, nor ſo happy a gift at intellectual painting; but her poetry is ſoft and delicate, her letters ſprightly and entertaining. Her poems were publiſhed after her death, by Curll; and two volumes of letters which paſſed between her and Mr. Gwynnet, who was to have been her huſband, but died before matters could be accompliſhed.

THOMAS (ANTONY, LEONARD[O]), a member of the French academy, was born in 1732, at Clermont in Auvergne, the country of the celebrated Paſcal. He received from his mother a ſevere, and almoſt a Spartan education. The three children of that eſtimable woman were brought up chiefly under her own eyes. His two elder brothers died, the one in 1748, the other in 1755, both young men, and both having ſignalized themſelves in literature. Joſeph, the eldeſt, had produced a comedy; and John, the ſecond, excelled in Latin poetry. The death of his ſecond brother, impreſſed Antony very early with a ſtrong ſenſe of the vanity of worldly cares; and with a profound piety, which enhanced the value of his character. He had a decided taſte for poetry, but was deſigned for the bar. In obedience to the wiſh of his mother, he

[N] Memoirs of Mrs. Thomas's life, prefixed to a volume of letters between her and Mr. Gwynnet. Cibber's Lives, vol. iv.

[O] The Diction. Hiſt. gives him only the name of *Antoine*. We follow an article in the European Magazine for Auguſt, 1792, which ſeems to have been taken from a more detailed account; perhaps from his eulogium in the French academy,

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went to Clermont, to follow a ſtudy repugnant to his taſte; but going with her to Paris, when John was at the point of death, his friends offered him a profeſſorſhip in the college of Beauvais. This, therefore, he accepted, as more congenial to his feelings, though leſs ſplendid in appearance, than the profeſſion for which he had been deſigned. He was ſoon in high eſtimation for his talents as a poet and an orator; and M. Watelet, a rich man, and a man of letters, offered him a penſion as a tribute to his merit; but he choſe, with becoming pride, to owe his ſubſiſtence to his own talents, rather than to the generoſity of any one. He was afterwards ſecretary to the duke de Praſlin, miniſter for foreign affairs; ſecretary to the Swiſs cantons (an independent place in the government); and finally ſecretary to the duke of Orleans. He was alſo a member of the academy, though it is ſaid that he once refuſed to be choſen, when he found that he was propoſed chiefly out of pique to another candidate, M. Marmontel. Without any fortune but his penſion from the court, and the trifling reward he received for his aſſiduous attendance at the academy, he continued to reſide at Paris; and latterly, with a ſiſter who ſuperintended his domeſtic concerns. But, his health being impaired by exceſſive application, he was obliged to ſeek the more favourable climate of Nice, where for a time he recovered the uſe of all his powers. But his lungs had always been weak, and being ſeized alſo with a fever, he died September 17, 1785, in the houſe of the archbiſhop of Lyons, and was buried at the neighbouring village of Oulins. At the time of his death he was employed in writing a poem on the czar Peter the Great, ſtyled the "Pétréade," which has never been publiſhed.

The perſonal character of M. Thomas, was held ſtill higher than even the merit of his works could claim. He had that amiable ſimplicity of manners which prevents a man of genins from offending others by his ſuperiority. He was juſt, moderate, gentle, an enemy to noiſe and oſtentation, a good friend, and an affectionate ſon. He was not indifferent to commendation or cenſure, but received the one without vanity, and the other without anger. It was in 1756, that he firſt appeared as an author, by publiſhing, 1. "Reflexions hiſtoriques et litéraires ſur le Poeme de la Religion naturelle de Voltaire," 12mo. In this able tract he defended revelation without bigotry; and, allowing the great talents of his antagoniſt, lamented his errors, and treated him with politeneſs. 2. In 1759, he wrote and pronounced his "Eloge du Mareſchal de Saxe," a performance which gained him the crown from the academy, and the credit of uniting the preciſion of Tacitus with the elevation of Boſſuet. He produced afterwards ſimilar orations in praiſe of d'Agueſſeau, du Guai Trouin, Sully, and Deſcartes, which

which were equally admired; and with an additional eulogium on Marcus Aurelius, published together by himself, with very valuable notes. 3. In 1772, he produced his "Eſſai ſur le caractere, les mœurs, et l'eſprit des Femmes," 8vo. This is not eſteemed equally judicious. 4. "Eſſai ſur les Eloges," 2 vols. 8vo, 1773. This is a work of great genius and eloquence; and contains many able portraits of illuſtrious perſons. He produced alſo, 5. Several poems; as, "Epitre au Peuple," "Ode ſur les temps," and "Jumonville," with ſome others. 6. A ballet in three acts, called "Amphion;" but this is not reckoned one of the beſt flowers in his crown. It was played in 1767. His proſe works were publiſhed collectively in 1773; and form 4 vols. 12mo.

THOMSON (JAMES), an excellent Britiſh poet, was the ſon of a miniſter in Scotland, and born at Ednam in the ſhire of Roxburgh, Sept. the 11th, 1700[P]. He gave early marks of genius, which was diſcoverable through the rudeneſs of his puerile eſſays; and, after the uſual courſe of ſchool education at Jedburgh, was ſent to the univerſity of Edinburgh. In the ſecond year of his admiſſion, his ſtudies were for ſome time interrupted by the death of his father; but his mother ſoon after repaired with her family, which was very numerous, to Edinburgh, where ſhe lived in a decent and frugal manner, till her favourite ſon had not only finiſhed his academical courſe, but was even diſtinguiſhed and patronized as a man of genius. Though the ſtudy of poetry was about this time become general in Scotland, the beſt Engliſh authors being univerſally read, and imitations of them attempted, yet taſte had made little progreſs; the major part criticized according to rules and forms, and thus were very able to diſcern the inaccuracies of a poet, while all his fire and enthuſiaſm eſcaped their notice. Thomſon believed that he deſerved better judges than theſe, and therefore began to turn his views towards London, to which an accident ſoon after entirely determined him.

The divinity-chair at Edinburgh was then filled by Mr. Hamilton, whoſe lectures Thomſon attended for about a year, when there was preſcribed to him, for the ſubject of an exerciſe, a pſalm, in which the power and majeſty of God are celebrated. Of this pſalm he gave a paraphraſe and illuſtration, as the nature of the exerciſe required, but in a ſtyle ſo highly poetical, that it ſurpriſed the whole audience. Mr. Hamilton complimented him upon the performance; but at the ſame time told him, ſmiling, that if he thought of being uſeful in the miniſtry, he muſt keep a ſtricter reign upon his imagina-

[P] The Life of Mr. James Thomſon, by Patrick Murdoch, printed before his works in 1762.

tion, and expreſs himſelf in language more intelligible to an ordinary congregation. Thomſon concluded from this, that his expectations from the ſtudy of theology might be very precarious, even though the church had been more his free choice than it probably was: ſo that, having ſoon after received ſome encouragement from a lady of quality, a friend of his mother, then in London, he quickly prepared himſelf for his journey: and although this encouragement ended in nothing beneficial, it ſerved then for a good pretext, to cover the imprudence of committing himſelf to the wide world, unfriended and unpatronized, and with the ſlender ſtock of money he poſſeſſed.

But his merit did not lie long concealed. Mr. Forbes, afterwards lord-preſident of the ſeſſion, received him very kindly, and recommended him to ſome of his friends, particularly to Mr. Aikman, whoſe premature death he has with great affection commemorated, in a copy of verſes written on that occaſion. The good reception he experienced wherever he was introduced, emboldened him to riſque the publication of his "Winter," in March, 1726, which was no ſooner read than univerſally admired; and from that time his acquaintance was courted by all men of taſte. Dr. Rundle, afterwards biſhop of Derry, received him into his intimate confidence and friendſhip; promoted his reputation every where; introduced him to his great friend the lord chancellor Talbot; and ſome years after, when the eldeſt ſon of that nobleman was to make his tour of travelling, recommended Mr. Thomſon as a proper companion for him. His affection and gratitude to Dr. Rundle are finely expreſſed in his poem to the memory of lord Talbot. Mean while, the poet's chief care had been, in return for the public favour, to finiſh the plan which their wiſhes laid out for him; and the expectations which his "Winter" had raiſed were fully ſatisfied by the ſucceſſive publication of the other ſeaſons; of "Summer," in 1727; of "Spring," in 1728; and of "Autumn," in a 4to edition of his works, in 1730.

Beſides theſe, and his tragedy of "Sophoniſba," written and acted with applauſe in 1729, Thomſon had in 1727, publiſhed his "Poem to the Memory of Sir Iſaac Newton," then lately deceaſed. The ſame year, the reſentment of our merchants, for the interruption of their trade by the Spaniards in America, running very high, Thomſon zealouſly took part in it, and wrote his poem named "Britannia," to rouze the nation to revenge. His poetical purſuits were now to be interrupted by his attendance on the honourable Mr. Charles Talbot in his travels, with whom he viſited moſt of the courts and capital cities of Europe. How particular and judicious his obſervations abroad were, appears from his poem on "Liberty," in

five parts, thus entitled, "Ancient and modern Italy compared;" "Greece;" "Rome;" "Britain;" "The Proſpect." While he was writing the firſt part of "Liberty," he received a ſevere ſhock, by the death of his noble friend and fellow-traveller; and this was ſoon followed by another ſtill more ſevere, and of more general concern, the death of lord Talbot himſelf; which Thomſon ſo pathetically laments, in the poem dedicated to his memory. At the ſame time, he found himſelf from an eaſy competency reduced to a ſtate of precarious dependence, in which he paſſed the remainder of his life, excepting only the two laſt years of it; during which he enjoyed the place of ſurveyor-general of the Leeward iſlands, procured for him by the generous friendſhip of lord Lyttelton. Immediately upon his return to England with Mr. Talbot, the chancellor had made him his ſecretary of briefs, a place of little attendance, ſuiting his retired indolent way of life, and equal to all his wants. This place fell with his patron; yet could not his genius be depreſſed, or his temper hurt, by this reverſe of fortune. He reſumed, in time, his uſual chearfulneſs, and never abated one article in his way of living, which, though ſimple, was genial and elegant. The profits ariſing from his works were not inconſiderable; his "Tragedy of Agamemnon," acted in 1738, yielded a good ſum.

But his chief dependence, during this long interval, was on the protection and bounty of his royal highneſs Frederic prince of Wales, who, upon the recommendation of lord Lyttelton, then his chief favourite, ſettled on him an handſome allowance, and always received him very graciouſly. It happened, however, that the favour of his royal highneſs was, in one inſtance, of ſome diſadvantage to Mr. Thomſon, in the refuſal of a licence for his "Tragedy of Edward and Eleonora," which he had prepared for the ſtage in 1739. This proceeded from the miſunderſtandings, which then ſubſiſted between the court of the prince of Wales and that of the king his father. His next dramatic performance was the Maſque of Alfred, written jointly with Mr. Mallet, who was his good friend on many occaſions, by command of the prince of Wales, for the entertainment of his royal highneſs's court at his ſummer reſidence. In 1745, his "Tancred and Sigiſmunda," taken from the novel in Gil Blas, was performed with applauſe. He had, in the mean time, been finiſhing his "Caſtle of Indolence," an allegorical poem, in two cantos; the ſtanza which he uſes in this work is that of Spenſer, borrowed from the Italian poets. This was the laſt piece Thomſon himſelf publiſhed, his tragedy of "Coriolanus" being only prepared for the theatre, when a fever ſeized him, and deprived the world of a very good man, as well as of an admirable poet. His death happened

pened Aug. the 27th, 1748. His executors were lord Lyttelton and Mr. Mitchel; and by their intereſt, the orphan play, "Coriolanus," was brought on the ſtage to the beſt advantage: from the profits of which, and from the ſale of his manuſcripts and other effects, all demands were duly ſatisfied, and a handſome ſum remitted to his ſiſters. His remains were depoſited in the church of Richmond in Surry, under a plain ſtone, without any inſcription.

Thomſon himſelf hints, ſomewhere in his works, that his exterior was not the moſt promiſing, his make being rather robuſt than graceful. His worſt appearance was, when he was ſeen walking alone, in a thoughtful mood; but when a friend accoſted him, and entered into converſation, he would inſtantly brighten into a moſt amiable aſpect, his features no longer the ſame, and his eye darting a peculiarly animated fire. He had improved his taſte upon the beſt originals, ancient and modern, but could not bear to write what was not ſtrictly his own. What he borrows from the ancients, he gives us in an avowed and faithful paraphraſe, or tranſlation, as we ſee in a few paſſages taken from Virgil; and in that beautiful picture from the elder Pliny, where the courſe and gradual increaſe of the Nile, are figured by the ſtages of a man's life. The autumn was his favourite ſeaſon for poetical compoſition, and the deep ſilence of the night the time he commonly choſe for ſuch ſtudies: ſo that he would often be heard walking in his ſtudy till near morning, humming over, in his way, what he was to correct and write out the next day. The amuſements of his leiſure hours were civil and natural hiſtory, voyages, and the beſt relations of travellers; and, had his ſituation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exerciſe. Although he did not perform on any inſtrument, he was paſſionately fond of muſic, and would ſometimes liſten a full hour at his window to the nightingales in Richmond-gardens. Nor was his taſte leſs exquiſite in the arts of painting, ſculpture, and architecture. In his travels, he had ſeen all the moſt celebrated monuments of antiquity, and the beſt productions of modern art, and had ſtudied them ſo minutely, and with ſo true a judgement, that, in ſome of his deſcriptions in the poem of "Liberty," we have the maſterpieces there mentioned, placed in a ſtronger light, than many viſitors can ſee them with their own eyes. As for the more diſtinguiſhing qualities of his mind and heart, they are better repreſented in his writings, than they can be by the pen of any biographer. There his love of mankind, of his country and friends; his devotion to the Supreme Being, founded on the moſt elevated and juſt conceptions of his operations and providence, ſhine out in every page. So unbounded was his tender-

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neſs of heart, that it took in even the brute creation: he was extremely tender towards his own ſpecies. He is not indeed known, through his whole life, to have given any perſon one moment's pain by his writings, or otherwiſe. He took no part in the poetical ſquabbles of his time, and ſo was reſpected and left undiſturbed by both ſides. Theſe amiable virtues, this divine temper of mind, did not fail to receive their due reward. The beſt and greateſt men of his time honoured him with their friendſhip and protection; the applauſe of the public attended all his productions; his friends loved him with an enthuſiaſtic ardour, and ſincerely lamented his untimely death.

As a writer, he is intitled to one praiſe of the higheſt kind; his mode of thinking, and of expreſſing his thoughts, is original. His blank verſe is no more the blank verſe of Milton, or of any other poet, than the rhymes of Prior are the rhymes of Cowley. His numbers, his pauſes, his diction, are of his own growth, without tranſcription, without imitation. He thinks in a peculiar train, and he thinks always as a man of genius; he looks round on Nature and on Life with the eye which Nature beſtows only on a poet; the eye that diſtinguiſhes, in every thing repreſented to its view, whatever there is on which imagination can delight to be detained, and with a mind that at once comprehends the vaſt, and attends to the minute. The reader of the "Seaſons" wonders that he never ſaw before what Thomſon ſhews him, and that he never yet has felt what Thomſon impreſſes. His is one of the works in which blank verſe ſeems properly uſed; Thomſon's wide expanſion of general views, and his enumeration of circumſtantial varieties, would have been obſtructed and embarraſſed by the frequent interruptions of the ſenſe, which are the neceſſary effects of rhyme. His deſcriptions of extended ſcenes and general effects bring before us the whole magnificence of Nature, whether pleaſing or dreadful. The gaiety of Spring, the ſplendor of Summer, the tranquillity of Autumn, and the horror of Winter, take in their turns poſſeſſion of the mind. The poet leads us through the appearances of things as they are ſucceſſively varied by the viciſſitudes of the year, and imparts to us ſo much of his own enthuſiaſm, that our thoughts expand with his imagery, and kindle with his ſentiments. Nor is the naturaliſt without his part in the entertainment; for he is aſſiſted to recollect and to combine, to arrange his diſcoveries, and to amplify the ſphere of his contemplation. The great defect of the "Seaſons" is want of method; but for this, perhaps, there was not any remedy. Of many appearances ſubſiſting all at once, no rule can be given why one ſhould be mentioned before another; yet the memory wants the help of order, and the curioſity is not excited by ſuſpenſe or expectation. His diction is in the higheſt degree

florid and luxuriant, such as may be said to be to his images and thoughts both their luſtre and their ſhade; ſuch as inveſts them with ſplendour, through which, perhaps, they are not always eaſily diſcerned. It is too exuberant, and ſometimes may be charged with filling the ear more than the mind.

THORESBY (RALPH), an eminent antiquary, was born at Leeds in Yorkſhire, 1658, and was the ſon of a reputable merchant there[Q]. The father poſſeſſed a good ſhare of learning, and had a peculiar turn for the knowlege of antiquities; which being inherited by the ſon, he employed his leiſure hours in viſiting remarkable places, copying monumental inſcriptions, ſtudying their hiſtory, and particularly collecting accounts of Proteſtant benefactions. His father, deſigning him for his own buſineſs, ſent him in 1678 to Rotterdam, in order to learn the Dutch and French languages, and to be perfected in mercantile accompliſhments: but he was obliged to return the year following, on account of his health. On the death of his father, in 1680, he entered on his buſineſs: and, though merchandiſe was his profeſſion, yet learning and antiquities were his great delight; and they took ſo firm a poſſeſſion of his heart, that, contenting himſelf with a moderate patrimony, he made thoſe reſearches the great employment of his life. There is a circumſtance relating to him, in the unhappy times under James II, which we cannot paſs over. He had been bred among the Preſbyterians; but, never imbibing any of their rigid principles, had always occaſionally conformed to the eſtabliſhed church: and now, when Popery began to threaten the nation, he more frequently attended its worſhip, with a view of promoting an union among the Proteſtants for their mutual preſervation. His Preſbyterian paſtor was highly diſpleaſed with his compliance, and treated him with a very indiſcreet zeal. This prompted Thoreſby to examine more cloſely the arguments on both ſides, and apply to his dioceſan and friend archbiſhop Sharp, (who by the way had a good taſte for coins and medals, and collected a curious cabinet of them), who treated him very affectionately, and by letters and perſonal converſation ſettled him in full communion with the eſtabliſhed church.

Thoreſby was well reſpected by the clergy and gentry of his town and neighbourhood, and by all the eminent virtuoſos and men of learning of his time. It would be almoſt endleſs to enumerate the aſſiſtances which he gave in one way or other to the works of the learned. When Gibſon publiſhed his new edition of Camden's Britannia, Mr. Thoreſby wrote notes and additional obſervations on the Weſt-riding of Yorkſhire, for the uſe of

[Q] Biographia Britannica.

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it; and tranſmitted above a hundred of his coins to Mr. Obadiah Walker, who undertook that province which related to the Roman, Britiſh, and Saxon monies. Hearne often acknowledged in print the favour of his correſpondence. He communicated to Strype ſome original letters in his collection. He imparted to Calamy memoirs of ſeveral northern divines for his abridgment of "Baxter's Life and Times;" as he did alſo of the worthy royaliſts to Walker, for his "Sufferings of the Clergy," which was publiſhed as an antidote to Calamy's book, eſteeming good men of all parties worthy to have their names and characters tranſmitted to poſterity. His ſkill in heraldry and genealogy rendered him a very ſerviceable correſpondent to Collins in his "Peerage of England." By theſe kindneſſes, ſweetened with the eaſineſs of acceſs to his own cabinet, he always found the like eaſy admiſſion to thoſe of others; which gave him frequent opportunities of enlarging his collection, far beyond what could have been expected from a private perſon, not wealthy. He commenced an early friendſhip with the celebrated naturaliſt Dr. Martin Liſter. To this friend he ſent an account of ſome Roman antiquities he had diſcovered in Yorkſhire, which being communicated by him and Dr. Gale, dean of York, to the Royal Society, obtained him a fellowſhip of that learned body in 1697: and the great number of his papers, in their Tranſactions, relating to ancient Roman and Saxon monuments in the North of England, with notes upon them, and the inſcriptions of coins, &c. ſhew how deſerving he was of that honour.

He died, 1725, in his 68th year, and was interred among his anceſtors in St. Peter's church at Leeds. His character for learning is beſt ſeen in the books he publiſhed, which ſhew him to have been a great maſter of the hiſtory and antiquities of his own country; to attain which, it became neceſſary for him to be ſkilled, as he was, in genealogy and heraldry. He appears from theſe books to have been alſo an induſtrious biographer: but that which ſets his reputation the higheſt as a ſcholar, was his uncommon knowledge of coins and medals. He had long formed a deſign of doing honour to his native town and its environs, by writing the hiſtory of them; and had accumulated a vaſt quantity of materials for the work, which was publiſhed in 1714, under the title of "Ducatus Leodienſis; or, The Topography of Leeds and the Parts adjacent." To which is ſubjoined, "Muſeum Thoreſbeianum; or, a Catalogue of the Antiquities, &c. in the Repoſitory of Ralph Thoreſby, Gent. &c." In the former piece, he frequently refers to the hiſtorical part, intended for giving a view of the ſtate of the northern parts of the kingdom during the dark ages of the Britons and the Romans; and of the alterations afterwards made by the

Saxons, Danes, and Normans: and he proceeded ſo far, as to bring his narration in a fair copy nearly to the end of the ſixth century, illuſtrating and confirming his hiſtory by his coins. This curious unfiniſhed manuſcript is inſerted in the Biographia Britannica, in order to excite ſome able writer to carry it on, and complete the noble deſign of the author. His advancement in years hindering him from completing this work, he contented himſelf with committing to the preſs his "Vicaria Leodienſis: or, The Hiſtory of the Church of Leeds, &c." which was publiſhed, in 1724, 8vo. The ſubject of this work being narrow and confined, he has enriched it with obſervations on the original of parochial churches, and the ancient manner of building them; as alſo on the old way of paſſing eſtates by delivery of pledges, ſubſcription of golden croſſes, pendent ſeals, &c: and, beſides the memoirs of many worthy divines ſucceſſively vicars of Leeds, he has added the lives of the doctors, Matthew Hutton, Edwyn Sandys, Tobie Matthews, John Thoreſby, archbiſhops of York, and of Henry earl of Huntingdon.

THORIUS (RAPHAEL), a phyſician, admired in the reign of James I. for his knowledge rather than his character, being much addicted to wine. It is related of him, that being in company with Peireſc, whom he ſtrongly preſſed to drink a large glaſs of wine, the latter at length conſented upon condition, that he would promiſe to pledge him in return. When it came to the turn of Peireſc he filled a large glaſs of water, and drinking it off, inſiſted that Thorius ſhould do the ſame. This, with much heſitation, and after pouring out execrations againſt the vile liquor, and citing a multitude of claſſical invectives againſt it, he at length performed. The ſtory reached king James I, and much amuſed him. Thorius died in London, of the plague, in 1629. He publiſhed, 1. a Poem on Tobacco, 12mo, Utrecht, 1644. 2. A letter, "De cauſa morbi et mortis Iſaaci Caſauboni."

THORNHILL (ſir JAMES), an eminent Engliſh painter, was born in 1676[R]. He was the ſon of a gentleman of an ancient family and eſtate in Dorſetſhire; but the father's ill conduct having reduced him to ſell his eſtate, the ſon was under the neceſſity of ſeeking for a profeſſion which might ſupport him. He came to London, where the famous phyſician Sydenham, who was his uncle, ſupplied him with the neceſſary aſſiſtances for ſtudying under a middling painter. Such a maſter, however, doing but little for him, he was driven to truſt to his own judgement and application; and having naturally genius and taſte, he made, by the ſtrength of theſe, a ſurpriſing progreſs

[R] Lives of painters who have lived ſince, or were omitted by De Piles, by J. B.

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in the art of painting. He travelled through Holland and Flanders, whence he went into France, and there bought ſeveral good pictures; among others, a Virgin of Annibal Carrache, and the hiſtory of Tancred by Pouſſin. If he had ſeen Italy, his works would have had more delicacy and correctneſs. His only view in travelling ſeemed to be, acquiring a knowledge of the taſtes of different nations, and buying up good pictures, in which he was very curious. Thornhill's merit ſoon ſpread his character, and raiſed his reputation to the greateſt height. Queen Anne appointed him to paint, in the dome of St. Paul's church, the hiſtory of that ſaint, which he executed in a grand and beautiful manner, on eight pannels, in two colours, relieved with gold: her majeſty alſo nominated him her firſt hiſtory-painter. He afterwards executed ſeveral public works, particularly at Hampton-court, where he painted an apartment, in which the queen and prince George of Denmark her huſband are repreſented allegorically; as alſo another piece painted entirely on the wall, where the ſame ſubject is treated in a different manner. The other parts of the paintings there are done by Antonio Verrio, a Neapolitan.

Theſe great works, having eſtabliſhed his reputation, procured him much employment among people of quality and fortune. His maſter-piece is the refectory and ſaloon of the ſailors hoſpital at Greenwich. The paſſage to this refectory is through a veſtibule, where ſir James has repreſented, in two colours, the winds in the cupola; and, on the walls, boys who ſuſtain pannels to receive the inſcription of the names of the benefactors. From thence you aſcend into the refectory, which is a fine gallery, very lofty, in the middle of which king William and queen Mary are allegorically repreſented ſitting, and attended by the Virtues and Love, who ſupport the ſceptre; the monarch appears giving peace to Europe. The twelve ſigns of the zodiac ſurround the great oval in which he is painted; the four ſeaſons are ſeen above: laſtly, Apollo drawn by his four horſes, making his tour through the zodiac. The painter has repreſented in the angles the four elements, and the coloſſal figures that ſupport the baluſtrade are the portraits of thoſe able mathematicians, that have perfected the art of navigation, are painted, ſuch as Tycho Brahe, Copernicus, and Newton. The cieling is all by his own hand; but he employed a Polander to aſſiſt him in painting the walls, which he has adorned with allegorical figures ſuitable to the intention of the fabric, ſuch as Liberality, Hoſpitality, and Charity. The ſaloon above is not ſo beautiful as the refectory; you aſcend to it by ſeveral ſteps. The cieling repreſents queen Anne and prince George of Denmark, ſurrounded by heroic virtues; Neptune and his train bringing their marine preſents, and the four quarters of the world preſenting themſelves,

ſelves, in various attitudes, to admire them. George I. is painted on the wall facing the entry, ſitting with all his family around him. On the left hand is the landing of king William, on the right that of king George I. at Greenwich. Theſe great works would have been certainly more eſteemed, if they had all been done by ſir James Thornhill's own hand, they are entirely from his deſigns; but one cannot help, in looking at them, criticizing their incorrectneſs; it may even be wiſhed that there were fewer figures. They diſplay, however, a true genius in their author, and a great judgement and knowledge in treating the allegory, talents which muſt neceſſarily produce great and rich compoſitions.

As ſir James had acquired a conſiderable fortune, he laid out part of it profitably, in buying back the eſtate his father had ſold, and in rebuilding a beautiful houſe, where he uſed to live in ſummer-time. He was knighted by king George the Second; but, with great injuſtice, was turned out of his public employment, in company with the great ſir Chriſtopher Wren, to make room for perſons of far inferior abilities: after which, to amuſe himſelf, he continued to paint eaſel pictures. The ill treatment he met with was thought to have impaired his health; and at laſt, after a year's ſickneſs, he died, in 1732, aged 56, in the ſame place where he was born. By his marriage he left a ſon, and a daughter married to the celebrated Hogarth.

This painter was well made, and of an agreeable humour. He was ſeveral years in parliament, and was alſo choſen fellow of the Royal Society. He deſigned a great deal from practice, with much facility of pencil. His genius, ſo well turned for hiſtory and allegory, was no leſs ſo for portrait, landſcape, and architecture; he even practiſed the laſt ſcience as a man of buſineſs, having built ſeveral houſes. He had a fine collection of deſigns of great maſters, which he had got together with diligence, and which did honour to his taſte; theſe he ſhewed very readily to ſtrangers. There is a ſet of prints engraved after the paintings on the cupola of St. Paul's.

THORNTON (BONNEL), a modern poet, the intimate friend of Lloyd and Colman, and juſtly claſſed with them in point of talents, was born in Maiden-lane, London, in the year 1724. He was the ſon of an apothecary, and, being educated at Weſtminſter ſchool, was elected to Chriſt Church Oxford, in the ſame year, 1743. He was thus eight years ſenior to Colman, who was elected off in 1751. The firſt publication in which he was concerned was "The Student, or Oxford and Cambridge Miſcellany," which appeared in monthly numbers; and was collected in two volumes, 8vo, in 1748. Smart was the chief conductor of the work; but Thornton, and other wits of both univerſities, aſſiſted in it. He took his degree of Maſter

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of Arts in 1750, and, as his father wiſhed him to make phyſic his profeſſion, he took the degree of Bachelor of that faculty in 1754. In the ſame year, he undertook the periodical paper called "The Connoiſſeur," in conjunction with Colman, which they continued weekly to the 30th of September, 1756. In the concluding paper the different ages and purſuits of the two authors are thus jocularly pointed out, in the deſcription of the double author, Mr. Town. "Mr. Town is a fair, black, middle-ſized, very ſhort man. He wears his own hair and a periwig. He is about thirty years of age, (literally thirty-two,) and not more than four-and-twenty. He is a ſtudent of the law, and a bachelor of phyſic. He was bred at the univerſity of Oxford, where, having taken no leſs than three degrees, he looks down on many learned profeſſors as his inferiors: yet having been there but little longer than to take the firſt degree of Bachelor of Arts, it has more than once happened that the cenſor-general of all England has been reprimanded by the cenſor of his college, for neglecting to furniſh the uſual eſſay, or, in the collegiate phraſe, the theme of the week." Engaged in purſuits of this kind, Bonnel Thornton did not very cloſely follow the profeſſion to which his father deſtined him, but lived rather a literary life, employing his pen on various ſubjects. To the daily paper called the Public Advertiſer, then in high reputation, he was a frequent contributor; and he once had it in contemplation to treat with Mr. Rich for the patent of Covent Garden theatre. In 1764, Mr. Thornton married Miſs Sylvia Brathwaite, youngeſt daughter of colonel Brathwaite, who had been governor of a fort in Africa. In 1766, encouraged, as he ſays himſelf, by the ſucceſs of his friend Colman's Terence, he publiſhed two volumes of a tranſlation of Plautus in blank verſe; propoſing to complete the whole, if that ſpecimen ſhould be approved. Theſe volumes contained ſeven plays, of which the "Captive" was tranſlated by Mr. Warner, who afterwards completed all that Thornton had left unfiniſhed; and the "Mercator" by Mr. Colman. The remaining five are the "Amphitryon," "Miles glorioſus," "Trinummus," "Aulularia," "Rudens." Some parts of the remaining plays which Thornton had tranſlated, are preſerved by his continuator. There can be no doubt that this is the beſt way of tranſlating the old comedies, and that Thornton was well qualified for the taſk; but the work has never been in high favour with the public. Yet Warburton ſaid of it, that "he never read ſo juſt a tranſlation, in ſo pure and elegant a ſtyle." Thornton publiſhed in 1767, "The Battle of the Wigs," as an additional canto to Garth's Diſpenſary; the ſubject of which was the diſputes then ſubſiſting between the fellows and licentiates.

The life of Thornton was not deſtined to attain any great extenſion: in the prime of his days, while he was ſurrounded by

by domeſtic felicity, the comforts of fortune, and the reſpect of ſociety, ill-health came upon him, and medical aid proving ineffcient, he died, of the gout in his ſtomach, May 9, 1768; at only forty-four years of age. His wife, a daughter, and two ſons, ſurvived him. Beſides the productions already mentioned, he wrote the papers in the Adventurer marked A; "An Ode to St. Cæcilia's day, adapted to the ancient Britiſh Muſic," a burleſque performance; "The Oxford Barber;" with many detached eſſays in the public papers. A few letters addreſſed to his Sylvia before they were married diſplay great tenderneſs, expreſſed with frankneſs and eaſe. A ſmall edition of his works might with much propriety be preſented to the public, before it ſhall be too late to aſcertain them all. His character may be taken from his epitaph, written in Latin by his friend Dr. Warton, and placed on his monument in Weſtminſter Abbey. It is to this effect. "His genius, cultivated moſt happily by every kind of polite literature, was accompanied and recommended by manners open, ſincere, and candid. In his writings and converſation he had a wonderful livelineſs, with a vein of pleaſantry peculiarly his own. In ridiculing the failings of men, without bitterneſs, and with much humour, he was ſingularly happy; as a companion he was delightful."

THUANUS (Jacobus Augustus), or Jaques-Auguste de Thou, an illuſtrious hiſtorian of France, was ſon of a firſt preſident of the parliament of Paris, and born there the 9th of October 1553 [*]. He was ſo exceedingly weak and infirm in his infancy, that there was no hope of rearing him for the firſt five years of his life; and to this it is owing, that abundantly more care was taken to preſerve his body, than to cultivate his mind, although he then appeared to be a boy of uncommon talents; for he was not addicted to the amuſements of childhood, but aimed at ſomething higher, and would divert himſelf with drawing and painting, for which he had always a very good taſte. When he was ten years old, he was put to books, and placed in the college of Bourgogne; but in leſs than a year he was attacked with a violent fever, and taken home. The phyſicians gave him over for many months; but he recovered, and applied again to books, though with great moderation; for his conſtitution was not able to undergo the leaſt fatigue. He was afterwards placed under the care of private tutors; and regard ſeems to have been had, in the choice of them, to the weakneſs of his nature, as well as to the improvement of his underſtanding; for they were phyſicians, and ſucceſſively four of them. Then he ſtudied under the famous Dionyſius Lambi-

[*] Thuanus de vita ſua, at the end of his Hiſtory.—Niceron, Memoires, &c. tom. ix.

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nus, and Joannes Pellerinus, who was profeſſor of the Greek language in the College-royal.

In 1570, he went to Orleans, to purſue the law; and there the writings of Cujacius inſpired him with ſuch an eſteem for that celebrated profeſſor, that he quitted Orleans, and repaired to him into Dauphiny. He ſtopped upon the road at Bourges ſix months, for the ſake of hearing the famous civilian Hotomannus; and then proceeded to Valence, where Cujacius was reading lectures. Here he met with Joſeph Scaliger, who was then upon a viſit to Cujacius; and made a friendſhip with him, which he cultivated ever after with the greateſt care. His father, unwilling to have him long at a diſtance from him, recalled him in about a year; and he returned to Paris ſome time before that terrible maſſacre of the Proteſtants, which was perpetrated on St. Bartholomew's day in 1572. As he was deſigned for the church, he went to live with his uncle Nicholas de Thou, who, being juſt made biſhop of Chartres, reſigned to him a canonry of Notre Dame. He began now to collect that library, which afterwards became ſo famous. In 1573, he accompanied Paul de Foix into Italy, and viſited the principal towns, cultivating acquaintance with the learned as he paſſed. On his return to Paris, he applied himſelf to reading, for four years; yet this, he uſed to ſay, was not ſo much uſe to him as converſing with learned men, which he did daily. About the end of 1576, when civil tumults threatened the ſtate, M. de Thou was employed in certain negotiations, which he executed ſo well, as to eſtabliſh the reputation of a man fit for buſineſs. He afterwards went into the Low-Countries, and in 1578 was made counſellor-clerk to the parliament; an honourable poſt, but accepted by him with reluctance, on account of his great love for retirement and ſtudy. In 1579, he accompanied his eldeſt brother to the baths of Plombieres in Lorrain; and this gentleman dying, he ſoon after quitted the eccleſiaſtical ſtate.

The plague beginning at Paris in 1580, he retired to Touraine, and took an opportunity of ſeeing Normandy and Britany; and on his return to Paris, after the plague ſtopped, was ſent, with other counſellors in parliament, to adminiſter juſtice in Guyenne. He came again to Paris in 1582, and had the misfortune not to arrive till the day after his father was buried. To make amends, however, for not being able to pay his laſt devoirs to him, he erected a moſt noble monument to his memory, and adorned it with eulogiums written by the firſt wits of the age. In 1584, he was made maſter of the requeſts; and at that time, late as it may ſeem, entered upon a new courſe of ſtudy. He took into his houſe Breſſieu, the profeſſor royal of mathematics; and under his direction applied, this year and the following, to read the Greek Euclid with the notes of Proclus.

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The affection which the cardinal de Vendome had conceived for him induced him to ſpend ſome time at court; but this affection abating, he withdrew from a place he did not at all like, and devoted himſelf intirely to the compoſing his Hiſtory, which he had begun two years before. In 1587, he took a wife, having firſt by the official of Paris been thoroughly abſolved from all eccleſiaſtical engagements; for he had taken the four leſſer orders. He loſt his mother in 1588; and other troubles of a more public kind exerciſed him this year. The ſpirit of the league had ſeized Paris, and obliged Henry III. to quit the city. Thuanus followed this prince, and went by his order into Normandy, to ſound the governors and magiſtrates; to acquaint them with what had happened at Paris; to confirm them in their duty; and to make known his intentions of aſſembling the ſtates. Upon his return, he was made a counſellor of ſtate.

During the holding of the ſtates at Blois, he returned to Paris, where he was in danger of loſing his life; for the news of the duke of Guiſe's death arriving, all who were of known attachment to the king were obliged to hide themſelves. Thuanus was among them, but happily eſcaped under the diſguiſe of a ſoldier. He repaired to the king, who, being removed to Tours, reſolved to eſtabliſh a parliament there, to oppoſe that of the league; and De Thou would have been made the firſt preſident of it, if he had not been fixed againſt accepting that office. He afterwards accompanied Mr. de Schomberg into Germany, to aſſiſt in raiſing forces for the king and drawing ſuccours from the German princes: he paſſed by Italy, and was at Venice, when the news of Henry IIId's death made him immediately return to France. Henry IV. received him very kindly, to whom he gave an exact account of all that had been done, and continued very faithfully in his ſervice; while the king placed the greateſt confidence in him, and employed him in many important negotiations. After the battle of Yvry, which Henry IV. gained in 1590, De Thou obtained leave to viſit his wife at Senlis, whom he had not ſeen above a year; and at Senlis he arrived, after having been detained ſome time upon the road by a fever. His purpoſe was to ſettle at Tours; and he was one evening upon the road thither, when a party of the enemy carried off his wife and equipage, while himſelf eſcaped by the ſwiftneſs of his horſe, and found means ſoon after to recover his lady. In 1592, he had the plague, and deſpaired of life, but was happily cured by the infuſion of bezoar-ſtone into ſtrong waters. The year after, the king made him his firſt librarian, which place became vacant by the death of the learned James Amyot, famous for his tranſlation of Plutarch and other ancient Greek authors. In 1592, the duke of Guiſe having made his peace with the king, Thuanus was one of the perſons appointed to regulate the

the conditions of the treaty: he became the same year president *à mortier* by the death of his uncle Augustin de Thou, which honour had long been promised him. He was afterwards concerned in many negotiations with the Protestant party, and was greatly instrumental in bringing on the edict of Nantes, which was signed in April 1598, and afterwards revoked, as is well known, by Louis XIV. in 1685. In 1601, he lost his wife, whom he immortalized by elegies; but soon after recovered so far from his grief, great as it was, as to take another. During the regency of queen Mary of Medicis, Thuanus was one of the general directors of the finances; and was, to the end of his life, engaged more or less in the service of the state. He died the 17th of May 1617, and was interred with his family in the chapel of St. Andrew of the Arches.

He left behind him a general history of the world, from 1545 to 1608, written in very clear and excellent Latin. "Among many things," says Grotius to him[t], "which posterity will admire, this above all astonishes me, how you, always as it should seem engaged in business, should find leisure and indefatigable force of mind to know so many and so great things as you have known, and to write them in such a manner as you have written them." And in another place[u], "You have comprised a history of the whole world in such a manner, as could not have been expected from a man of the most leisure: such is the plenty of your matter, such the elegance of your language." Isaac Casaubon says[x], "that Thuanus seems to him to have been providentially given for an example to the age in which he lived of piety, sincerity, probity, and in short of all virtue and goodness." Thuanus has acquired immortal glory by his History, which is written with an exactness and fidelity beyond example. This is the judgement of Perrault[y], who adds, that he "never disguised or concealed the truth; but had a noble and generous boldness, for which he has been praised by all the great men of his time.—This work," he continues "is worthy of the ancients, and perhaps would have exceeded a great part of what the ancient Romans have left us in the way of history, if he had not affected to imitate them too closely; for this has put him upon Latinizing the proper names of men, towns, countries, and other things, in so strange a manner, as to make a glossary necessary, in order to know frequently what he means."

Part of this History was first printed at Paris in 1604, with a dedication to Henry IV. which is thought to be as masterly a composition in its kind, as the dedication of Casaubon's Poly-

[t] In Epist. xvi. non Jun. anno 1615, Roter. [u] Epist. xi. Apr. 1610.
[x] Epist. cciv. [y] Perrault's Hommes illustres, tom. i.

bius

bius to the ſame monarch, and that of the Inſtitutiones Chriſtianæ of Calvin to Francis I. The publication of the hiſtory, in ſeparate parts, was afterwards continued by the author, who, however, does not ſeem to have publiſhed it all in his life-time; or any part of it, except the volume juſt mentioned, in a manner conformable to his original copy, which, therefore, he depoſited in the hands of a friend, that it might be printed after his death, juſt as he wrote it. Long was it, however, before this could be effected. Thuanus was an honeſt hiſtorian, and with reſpect to things and perſons boldly delivered the truth. There would of courſe be many exceptionable paſſages in his work, many that would highly offend particulars in church and ſtate; and this was the reaſon why, though printed frequently and in different countries, it never came out free from caſtrations, and agreeable to the author's original copy, till 1733. Then it was handſomely printed, and publiſhed under the direction, and chiefly at the expence, of the excellent Dr. Mead, in ſeven volumes folio; to which are prefixed four Latin letters, inſcribed to that celebrated patron of letters, and giving an account of the various changes and chances this Hiſtory has undergone; of the different editions; what each of them contain, and how they vary; and by what materials and aſſiſtances the editors have at length been enabled to give a very complete and perfect copy of it.

Thuanus excelled in poetry as well as hiſtory, and publiſhed ſeveral productions of that kind, as "Metaphraſis poetica librorum ſacrorum aliquot, 1581," in 8vo. Theſe paraphraſes are upon the books of Job, Eccleſiaſtes, the Lamentations of Jeremiah, and the ſix leſſer prophets. "De re accipitraria," Paris, 1514, 4to. Voſſius and others have much commended this work, and have not ſcrupled, on the merit of it, to rank Thuanus with the beſt poets of his age. "Crambe, Viola, Lilium, Phlogis, Terpſinoe, Paris, 1611," in 4to; a miſcellaneous collection. There are are alſo "Thuana;" but it may be ſaid of them, as of the Anas in general, that they contain little that is worthy of the name of their ſuppoſed author.

Thuanus had no children by his firſt wife; but three ſons by the ſecond, the eldeſt of whom, Francis Auguſtus Thuanus, a very excellent man, was beheaded at Lyons in 1642, for not revealing a conſpiracy, with which the marquis d'Effiat had entruſted him, againſt cardinal Richelieu. The cardinal was ſuppoſed not to be ſorry for the opportunity that offered of revenging, upon the ſon, what the father had ſaid of his great uncle Antony Dupleſſis de Richelieu, in the following paſſage of his Hiſtory: "Antonius Pleſſianus Richelius, vulgo dictus Monachus, quod eam vitam profeſſus fuiſſet; dein, voto ejurato, omni ſe licentiæ ac libidinis genere contaminaſſet." This unfortunate gentleman was thirty-five years of age.

THUCYDIDES

THUCYDIDES, an ancient Greek hiſtorian, was a citizen of Athens, and born in the ſecond year of the 77th Olympiad, or before Chriſt 469 [R]. He was of noble, nay royal extraction; for all writers relate, that his father Olorus was deſcended from Olorus, king of Thrace. He was educated in a manner ſuitable to his quality, that is, in the ſtudy of philoſophy and eloquence. His maſter in the former was Anaxagoras, "whoſe opinions, being of a ſtrain above the apprehenſion of the vulgar, procured him the eſtimation of an atheiſt; which name," ſays Mr. Hobbes, no doubt very feelingly, "they beſtowed upon all men that thought not as they did of their ridiculous religion:—it is not therefore to be much regarded," adds he, "if Thucydides were by ſome reputed an atheiſt too." In eloquence he was the diſciple of Antiphon, one, by his deſcription in the eighth book of his Hiſtory, for power of ſpeech almoſt a miracle, and feared by the people on that account. Suidas and Photius relate a circumſtance, which ſhews, that he entertained from his youth the ſtrongeſt paſſion for letters: they write, that when Herodotus recited his Hiſtory in public, a practice in uſe then and many ages after, Thucydides felt ſo great a ſting of emulation, that it drew tears from him; inſomuch that Herodotus himſelf took notice of it, and congratulated his father on having a ſon who ſhewed ſo wonderful an affection to the Muſes. Herodotus was then twenty-nine years of age; Thucydides about ſixteen.

When the Peloponneſian war began to break out, Thucydides conjectured truly, that it would prove an argument worthy of his labour; and it no ſooner commenced than he began his Hiſtory, purſuing the work, not in that perfect manner in which we ſee it now, but by way of commentary, and in writing down plain actions or circumſtances, as from time to time they happened, and came to his knowledge. We know nothing with certainty of Thucydides, but what he himſelf has delivered in his Hiſtory. He was a lover of contemplation and retirement, yet did not decline the ſervice of the ſtate, and accepted accordingly a command in the army. This, however, proved unfortunate to him; for while he reſided in the Iſle of Thaſus, it happened that Braſidas, the Lacedemonian, beſieged Amphipolis, a city belonging to the Athenians, about half a day's ſail from Thaſus. Thucydides being one of the ſtrategi, or of thoſe who had authority to raiſe forces in thoſe parts for the ſervice of the Commonwealth, the Athenian captain ſent to him to levy a power, and haſten to his relief. Thucydides did ſo; but not arriving till too late, and when the city was already yielded up,

[z] Fabric. Bibl. Græc. vol. i. Hobbes, Of the life and hiſtory of Thucydides, prefixed to his tranſlation of this hiſtorian.

he was afterwards punished, as if he had done this either through negligence or fear of the enemy; which however there was no just reason to suspect, for he put himself into the city of Eion, and preserved it to the Athenians, with the repulse of Brasidas, who came down the next morning from Amphipolis, and besieged it.

After his banishment, which happened in his forty-eighth year, he lived in Scapte-Hyle, a city of Thrace, from whence he had married a very wealthy wife; and he had large possessions and rich mines of gold, as he himself professes in his fourth book. He was not however so affected with his disgrace, as to shut himself up from the world, and drag, as many have done, a life embittered with spleen and disappointment: on the contrary, he went abroad, and was present at the actions of the rest of the war. This appears from his own words, in the fifth book of his History; where he says, that he was present at the actions of both parties, and by reason of his exile no less at those of the Peloponnesians, than those of the Athenians. During this time he perfected his History, so far as is now to be seen. He was very nice and curious concerning a perfect insight into affairs; in order to obtain which, he employed great sums of money in procuring authentic memorials, not only from the Athenians, but the Lacedemonians also; that out of his collections from both the great transactions of that time might be better and more impartially set forth, as a monument to instruct the ages to come: for he intitles his History, Κτημα ες αει," which signifies, "A possession for everlasting." It comprehends the Peloponnesian war, which lasted one and twenty years; for though some writers make it continue six years longer, yet others more rightly judge what followed to be rather the consequences of the war, than truly a part of it. Some critics have imagined, from the difference of style and manner, that the eighth book, according to the ordinary division, was not written by Thucydides, but added afterwards by somebody else; but this notion has not prevailed; and, as Hobbes says, it is very probable, that it is left the same as it was when he first wrote it, that is, in the way of commentary, neither beautified with orations, nor so well cemented in the transitions as the former seven books are. Xenophon's Hellenica are a supplement to Thucydides's History.

It does not appear, that after his exile Thucydides ever again enjoyed his country; nor is it clear from any author, where, or when, or in what year of his age, he died. Most agree, that he died in banishment; yet some have related, that, after the defeat in Sicily, the Athenians decreed a general revocation of all banished persons, and that he then returned, and was afterwards put to death at Athens. This is not likely; and many other

other things are related which have no more probability. Hobbes thinks, that in this variety of conjectures there is nothing more probable than that which is written by Pauſanias, where he deſcribes the monuments of the Athenian city, and ſays thus: "The worthy act of Oenobius, in the behalf of Thucydides, is not without honour, for Oenobius obtained to have a decree paſſed for his return: who returning was ſlain by treachery, and his ſepulchre is near the gate called Melirides." He is reckoned to have been not leſs than ſixty-eight years of age when he died. He left a ſon, whoſe name is hardly known, but ſuppoſed to have been Timotheus.

He excelled in the two great points which form a juſt hiſtorian, truth and eloquence. The faith of his Hiſtory has never been called into queſtion. He wanted no opportunities of knowing the truth, and he does not appear to have miſrepreſented it; and though ſome have fancied him a little malevolent towards his country, becauſe the uſage he had received would have made moſt people ſo, yet he has not written any thing that diſcovers ſuch a paſſion. His manner of writing is coherent, perſpicuous, and perſuaſive, yet cloſe, ſtrong and pithy. The ancients have ſpoken of him in the higheſt terms; and if Herodotus, as his ſenior, obtained the title of the "Father of Hiſtory," yet the greater part have allowed that Thucydides is the better hiſtorian. Plutarch ſays, in his treatiſe De Gloria Athenienſium, that Thucydides "aimeth always at this, to make his auditor a ſpectator, and to caſt his reader into the ſame paſſions with thoſe who were beholders." Then enumerating ſome examples, "theſe things," he ſays, "are ſo deſcribed, and ſo evidently ſet before our eyes, that the mind of the reader is no leſs affected therewith, than if he had been preſent in the actions." And it was probably for his ſkill in painting [A], certainly not for his eloquence (for, as Cicero ſays, "what great rhetorician ever borrowed any thing of Thucydides?") that the famous orator Demoſthenes wrote over his Hiſtory, according to Lucian, eight times with his own hand. The ſame Lucian, in his book "How a hiſtory ought to be written," continually exemplifies the virtues required in an hiſtoriographer by Thucydides; and it ſeems as if the image of Thucydides's Hiſtory, preconceived in Lucian's mind, ſuggeſted to him all the precepts he there delivers. As to his ſtyle, Cicero ſpeaks of it thus: "Thucydides in the art of ſpeaking, in my opinion, hath far exceeded them all [B]. For he is ſo full of matter, that the number of his ſentences doth almoſt equal the number of his words; and in his words he is ſo apt, and ſo cloſe, that it is hard to ſay, whether his words do more illuſtrate his ſentences, or his ſentences his words." The Romans thought highly of Thucy-

[A] De orat. lib. ii. [B] De orator. lib. ii.

dides's work[C]; and Salluſt, as Quintilian ſays, and as indeed is manifeſt to all, took him for his model.

It is remarkable, that Dionyſius Halicarnaſſenſis entertained unreaſonable prejudices againſt this hiſtorian, in favour, doubtleſs, of his countryman Herodotus, whom he was deſirous to have conſidered as ſuperior to him, and had raiſed accordingly many objections to his work. One of them ſhall ſerve as a ſpecimen: "The principal and moſt neceſſary office of any man that intendeth to write an hiſtory," ſays he, "is to chuſe a noble argument, and grateful to ſuch as ſhall read it; and this Herodotus hath done, in my opinion, better than Thucydides. For Herodotus hath written the joint hiſtory both of the Greeks and Barbarians; but Thucydides writeth only one war." Mr. Hobbes has replied very ſolidly to this, as well as to Dionyſius's other objections: "Let any man conſider, whether it be not more reaſonable to ſay, that the principal and moſt neceſſary office of him that will write an hiſtory is to take ſuch an argument as is both within his power well to handle, and profitable to poſterity that ſhall read it; which Thucydides, in the opinion of all men, hath done better than Herodotus. For Herodotus undertook to write of thoſe things, of which it was impoſſible for him to know the truth, and which delight more the ear with fabulous narrations, than ſatisfy the mind with truth; but Thucydides writeth one war, which, how it was carried on from the begining to the end, he was able certainly to inform himſelf." The ſingle circumſtance here urged in favour of Thucydides, gives lord Clarendon's Hiſtory of our civil wars, perhaps, the preference to any hiſtory that is extant in any language. The moderns have not failed to pay him all due honour, and to conſider him in the light he deſerves to be placed in. The following words of Lipſius ſpeak the ſenſe of them all: "Thucydides [D]," ſays he, "who hath written not many, nor very great matters, hath perhaps yet won the garland from all that have written of matters, both many and great. Every where for elocution grave; ſhort and thick with ſenſe: found in his judgment; every where ſecretly inſtructing and directing a man's life and actions. In his orations and excurſions almoſt divine, whom the oftener you read, the more you ſhall carry away, yet never diſmiſſed without appetite. Next to him is Polybius, &c." The emperor Charles V. is ſaid to have been ſo fond of this hiſtorian [E], that he always carried him with him into the camp, and uſed to talk of him with wonderful pleaſure to thoſe about him.

The beſt editions of Thucydides are, 1. That printed by Henry Stephens, with a Latin verſion of "Laurentius Valla,

[C] Inſtitut. orat. lib. x. [D] Lipſ. not. ad polit. lib. i. [E] Camerarii hiſtor. ſubſecivar. cent. iii. c. 67.

Paris, 1588." 2. That of Oxford, " Greek and Latin, cum notis variorum & Joh. Hudſoni, 1696." 3. " Græcè & Latinè, cum notis variorum & Joſ. Waſſe." Accedunt emendationes Car. And. Dukeri, Amſt. 1732;" all in folio. 4. An elegant and correct edition in 8vo. was printed in 1788, at Deux-ponts, from the edition of Duker. It is compriſed in ſix volumes.

We have a good Engliſh tranſlation of this author by Hobbes, whoſe account of Thucydides has been of ſervice to us in the courſe of this memoir. But a tranſlation now more in uſe and eſtimation is that of Dr. Smith, dean of Cheſter, which was publiſhed in quarto, in 1753; and in 8vo, in 1781.

THURLOE (JOHN, eſq;), ſecretary of ſtate to the two protectors [F], Oliver and Richard Cromwell, was ſon of Thomas Thurloe, rector of Abbots-Roding, Eſſex, where he was born in 1616. He was educated to the law, and afterwards recommended to the patronage of Oliver St. John, eſq; a perſon of great eminence in that profeſſion, and ſucceſſively ſolicitor-general to Charles I, and lord chief juſtice of the common pleas; by whoſe intereſt, Jan. 1645, he was appointed one of the ſecretaries to the parliament commiſſioners at the treaty of Uxbridge. In 1647, he was admitted of Lincoln's-Inn; and, March 1648, made receiver or clerk of the curſitor fines, under the earl of Kent, lord Grey of Werke, ſir Thomas Widdrington, and Bulſtrode Whitelock, eſq; commiſſioners of the great ſeal. Though his attachments were entirely on the ſide of the parliament, yet, with regard to the death of king Charles, he declares himſelf, that he was altogether a ſtranger to the fact, and to all the counſels about it [G]; having not had the leaſt communication with any perſon whatſoever therein. However, after that extraordinary event, and the eſtabliſhment of the new commonwealth, he was diverted from his employments in the law, and engaged in public buſineſs. March 1651, he attended the lord chief juſtice St. John, and Walter Strickland, eſq; ambaſſadors to the ſtates of the United Provinces, as their ſecretary, with whom he returned to England in 1651; April 1652, was preferred to the office of ſecretary to the council of ſtate; and, upon Cromwell's aſſuming the protectorſhip in 1653, became ſecretary of ſtate. Feb. 1654, he was choſen one of the maſters of the upper bench of the ſociety of Lincoln's-Inn; and, Aug. 1655, had the care and charge of the poſtage, both foreign and inland, committed to him by the protector. Sept. 1656, he was choſen member of parliament for the Iſle of Ely; and, April 1657, received the thanks of the parliament, for his vigilance in detecting the plot of Harriſon

[F] Birch's heads and characters. Whitelocke's Memorials, p. 127. [G] State papers, v. 7. p. 914.

and other fifth-monarchy-men, and for many great ſervices to the public. On July 13, of the ſame year, he was ſworn one of the privy-council to the protector, according to the "humble petition and advice;" and in Nov. was elected one of the governors of the Charter-houſe; Feb. 4, 1658, he was made chancellor of the univerſity of Glaſgow; and, in June following, concurred with Whitelocke in adviſing the protector to leave the perſons who had been detected in a plot, to be proceeded againſt in the ordinary courſe of trials at the common law, and not by an high court of juſtice; it being always his opinion, that the forms and rules of the old conſtitution ſhould, on every occaſion, be inviolably preſerved, eſpecially in the adminiſtration of juſtice. Upon the death of Oliver, he was continued in the poſt of ſecretary and privy counſellor to his ſucceſſor Richard; though he was very obnoxious to the principal perſons of the army, to whoſe intereſts, whenever they interfered with thoſe of the civil government, he was a declared enemy: and their reſentments againſt him on that account were carried to ſo great a height, that they accuſed him as an evil counſellor, and one who was juſtly formidable by the aſcendant he had gained over the new protector. For this reaſon, Nov. 1558, he deſired leave to retire from public buſineſs [H]; in hopes that this might tend to quiet things, and facilitate the protector's affairs with the army: but he was induced ſtill to continue in his employment; and, December 31, was choſen member of parliament for the univerſity of Cambridge. He was returned likewiſe for the town and borough of Wiſbech, and for the borough of Huntingdon; but made his election for Cambridge. April 1659, he uſed his utmoſt efforts to diſſuade the protector from diſſolving the parliament; a ſtep which proved fatal to his authority, though, upon his quitting it, Thurloe ſtill continued in his office of ſecretary till Jan. 14, 1660. It was then conferred on Thomas Scott, eſq; but, Feb. 27, upon a report of the council of ſtate, the parliament reſolved, that Thurloe ſhould be again one of the ſecretaries of ſtate, and John Thomſon, eſq; the other. April 1660, he made an offer of his ſervice for the reſtoration of Charles II. as appears from a letter of chancellor Hyde to ſir John Grenville [I], wherein his lordſhip obſerves, that Mr. Thurloe's offers were very frank, and accompanied with many great profeſſions of reſolving to ſerve his majeſty, not only in his own endeavours, but likewiſe by the ſervices of his friends; but that theſe offers were mixed with ſomewhat of curioſity in Mr. Thurloe, who was very inquiſitive to know whether his majeſty had any confidence in general Monk, or had approached him in the right way: which he deſired to know,

[H] State Papers, p. 490. [I] State Papers, p. 897.

only

only to finish what was left undone, or be able the better to advise his majesty. The king returned such answers as were proper, and desired to see some effects of his good affection; and that then he would find his services more acceptable. However, in May 15 following, he was committed by the house of commons to the custody of their serjeant at arms, upon a charge of high treason; though it was not long before he was released, and retired to Great Milton in Oxfordshire, where he generally resided, except in term-time, when he came to his chambers at Lincoln's-Inn. He was of great use occasionally to the chancellor Clarendon, by the instructions he gave him with respect to the state of foreign affairs [K]; of which there is a very remarkable instance among his state-papers, in the recapitulation he drew up of all the negociations between England, France, and Spain, from the time of Cromwell's taking upon him the protectorship till the Restoration. He was likewise often solicited by king Charles to engage in the administration of public business, but thought proper to decline those offers. He died suddenly, at his chambers in Lincoln's-Inn, Feb. 21, 1668, aged 51; and was interred under the chapel there with an inscripton over his grave. He was twice married, and by his second wife left four sons and two daughters.

He was a man of a very amiable character in private life; and in the height of his power exercised all possible moderation towards persons of every party. In his manner of writing he is remarkable above most of his contemporaries for conciseness, perspicuity, and strength. But the most authentic testimony of his abilities is that vast collection of his "State-papers," in 7 vols. folio, now in the hands of the public; which places the history of Europe in general, as well as that of Great Britain and its dominions, during that remarkable period, in the clearest light; and shews at the same time his astonishing industry and application in the management of so great a variety of important affairs, which passed entirely through his hands, with secrecy and success not to be paralleled under any other government.

THYSIUS (Antony), a celebrated Dutch philologer, born about 1603, at Harderwyck, was professor of poetry and eloquence at Leyden, and librarian to that university. He died in 1670. Besides being an excellent commentator on ancient authors, he published several other productions, as 1. "Historia Navalis;" a history of the naval wars between the Dutch and the Spaniards, 4to, 1657. 2. "Compendium Historiæ Batavicæ," 1645. 3. "Exercitationes Miscellaneæ," these are dissertations on sacred history, and on mythology, 12mo. 1639. 4. Two tracts on the government and on the laws of Athens,

[K] Appendix, vol. I.

ſubjoined to "Poſtellus de Republica, ſeu Magiſtratibus Athenienſium;" and publiſhed alſo in Gronovius's collection. 5. Editions of many claſſic authors, as Paterculus, 1668; Salluſt, 1665; Valerius Maximus, Seneca's tragedie, 1651, and Lactantius, 1652; Aulus Gellius, 1661, all at Leyden. 6. An edition of Polydore Virgil's Hiſtory of England.

TIBULLUS (Albius), a Latin poet, was born at Rome, under the conſulſhip of Hirtius and Panſa, much about the ſame time with Ovid [L]. His father was of the equeſtrian order; and he himſelf ſet out into the world with all the advantages of fortune, and the greateſt accompliſhments of mind and perſon. Among the great men of his age, he ſingled out Meſſala Corvinus for his patron; who was a very brave and polite Roman, admired by Cicero, mentioned with great reſpect by Horace, and ranked by Quintilian among the maſters of oratory. He was to Tibullus, what Mæcenas was to Horace. This poet had a country ſeat at Pedum, a town in Latium not far from Rome. He was a great ſufferer in the civil wars, yet does not ſeem to have been concerned in any party. He was, like Ovid, a man devoted to eaſe and pleaſure; and his time was divided between the Muſes and his miſtreſſes. He ſeems indeed to have abandoned himſelf entirely to the paſſion of love, even to the neglect of his affairs; for there is no doubt that he might have retrieved the loſſes he had ſuſtained, if he had been a man of the leaſt application to buſineſs. His love for Meſſala, however, made him forget his love of eaſe and pleaſure, and follow that nobleman into Gaul, who was there victorious, and had a triumph decreed him upon his return to Rome. In this expedition he ſaw, as he tells us, a man at Arupinum above one hundred years of age, and even then a vigorous active ſoldier. He was attending Meſſala on a ſecond expedition to Syria, when he fell ſick by the way, and was forced to ſtay in the iſland of Phæacia or Corcyra. On this occaſion he compoſed the third elegy of the fourth book, and deſired that if he ſhould die of his illneſs, he might have this epitaph engraven on his monument:

"Hic jacet immiti conſumptus morte Tibullus,
"Meſſalam terra dum ſequiturque mari."

Though he recovered from this attack, death did not ſpare him much longer, but carried him off in the flower of his age.

As to his character, Horace, with whom he was intimately acquainted, as well as with the other wits of the Auguſtan age, gives him that of a fine writer and good critic:

"Albi, noſtrorum ſermonum candide judex,
"Quid nunc te dicam facere in regione Pedana?
"Scribere quod Caſſi Parmenſis opuſcula vincat."
Epiſt. iv. lib. iii.

[L] Tibulli vita operibus prefixa.—Cruſius's Lives of Roman poets, vol. I.

Nor

Nor is Ovid ſparing of his praiſes of Tibullus; the ninth elegy of the third book is written to bewail his death. There Ovid finely deſcribes the ſweetneſs and elegance of this poet's elegies, by introducing Cupid and Venus to mourn over him; after which he places him in the Elyſian fields, in company with Calvus, Catullus, and Gallus. The beſt critics have preferred Tibullus even to Ovid himſelf, for elegance and correctneſs of ſtyle; and Quintilian ſets him at the head of all the writers in elegy. "In elegy," ſays he, "we challenge alſo the Greeks, in which way of writing, Tibullus, according to my judgment, is by far the moſt neat and elegant. Some indeed give Propertius the preference; Ovid is more laſcivious than either of them, as Gallus is more harſh and unpoliſhed." He has left four books of "Elegies." His panegyric upon Meſſala is cenſured by Scaliger, and ſuſpected not to be his; and the ſmall pieces at the end of the fourth book, which Scaliger calls "hard, languid, and rough," either do not belong to Tibullus, or never received his laſt corrections.

This author has uſually been printed in the ſame volume with Catullus and Propertius; and one of the beſt editions of him in conjunction with them is that by Grævius, "cum notis variorum, Leyden 1589," in 2 vols. 8vo. But he was afterwards, in 1708, publiſhed ſeparately at Amſterdam, in one volume 4to. by Janus Broukkhuſius, a very polite and elegant critic, who corrected many places from the beſt manuſcripts, and added his own to the notes variorum. This edition is very neat, and adorned with copper plates. An excellent edition in quarto was publiſhed by Vulpius, a profeſſor at Padua (who alſo publiſhed Catullus and Propertius), in 1749. This was long eſteemed the beſt, and is ſo ſtill if we take ſplendor into the account; but two editions in 8vo, have ſince been publiſhed by the celebrated profeſſor Heyne, of which the ſecond of 1777, is for uſe, one of the beſt editions of a claſſic author that has ever appeared.

TICKELL (THOMAS), ſon of the reverend Richard Tickell, was born in 1686 at Bridekirk in Cumberland [M]; and in April 1701 became a member of Queen's College in Oxford; in 1708 he was made M. A. and two years afterwards was choſen fellow; for which, as he did not comply with the ſtatutes by taking orders, he obtained a diſpenſation from the crown. He held his fellowſhip till 1726, and then vacated it, by marrying, in that year, at Dublin. Tickell was not one of thoſe ſcholars who wear away their lives in cloſets; he entered early into the world, and was long buſy in public affairs; in which he was initiated under the patronage of Addiſon, whoſe notice he is ſaid to have gained by his verſes in praiſe of "Roſamond."

[M] Principally from Dr. Johnſon.

He

He produced another piece of the fame kind at the appearance of "Cato," with equal ſkill, but not equal happineſs. When the miniſters of queen Anne were negociating with France, Tickell publiſhed "The Proſpect of Peace," a poem, of which the tendency was to reclaim the nation from the pride of conqueſt to the pleaſures of tranquillity. Mr. Addiſon, however he hated the men then in power, ſuffered his friendſhip to prevail over the public ſpirit, and gave in the "Spectator" ſuch praiſes of Tickell's poem, that when, after having long wiſhed to peruſe it, Dr. Johnſon laid hold on it at laſt, he thought it unequal to the honours which it had received, and found it a piece to be approved rather than admired. But the hope excited by a work of genius, being general and indefinite, is rarely gratified. It was read at that time with ſo much favour, that ſix editions were ſold. At the arrival of king George he ſung "The Royal Progreſs;" which, being inſerted in the "Spectator," is well known. The poetical incident of moſt importance in Tickell's life was his publication of the firſt book of the "Iliad," as tranſlated by himſelf, in apparent oppoſition to Pope's "Homer," of which the firſt part made its entrance into the world at the ſame time. Addiſon declared that the rival verſions were both good; but that Tickell's was the beſt that ever was made, and with Addiſon thoſe wits who were his adherents and followers, were certain to concur. Pope does not appear to have been much diſmayed; "for," ſays he, "I have the town, that is, the mob, on my ſide." But he remarks, that "it is common for the ſmaller party to make up in diligence what they want in numbers;" he "appeals to the people as his proper judges; and if they are not inclined to condemn him, he is in little care about the high-flyers at Button's." Pope did not long think Addiſon an impartial judge; for he conſidered him as the writer of Tickell's verſion. The reaſons for his ſuſpicion we ſhall literally tranſcribe from Mr. Spencer's collection. "There had been a coldneſs between Mr. Addiſon and me for ſome time; and we had not been in company together for a good while, any where but at Button's coffee-houſe, where I uſed to ſee him almoſt every day.—On his meeting me there, one day in particular, he took me aſide, and ſaid he ſhould be glad to dine with me, at ſuch a tavern, if I ſtayed till thoſe people were gone (Budgell and Philips). We went accordingly; and after dinner Mr. Addiſon ſaid, 'That he had wanted for ſome time to talk with me; that his friend Tickell had formerly, whilſt at Oxford, tranſlated the firſt book of the Iliad; that he deſigned to print it, and had deſired him to look it over; that he muſt therefore beg that I would not deſire him to look over my firſt book, becauſe, if he did, it would have the air of double-dealing.' I aſſured him, that 'I did not at all take it ill of Mr. Tickell

Tickell that he was going to publiſh his tranſlation; that he certainly had as much right to tranſlate any author as myſelf; and that publiſhing both was entering on a fair ſtage. I then added, that I would not deſire him to look over my firſt book of the 'Iliad,' becauſe he had looked over Mr. Tickell's; but could wiſh to have the benefit of his obſervations on my ſecond, which I had then finiſhed, and which Mr. Tickell had not touched upon.' Accordingly I ſent him the ſecond book the next morning; and Mr. Addiſon a few days after returned it, with very high commendations.—Soon after it was generally known that Mr. Tickell was publiſhing the firſt book of the 'Iliad,' I met Dr. Young in the ſtreet; and, upon our falling into that ſubject, the Doctor expreſſed a great deal of ſurpriſe at Tickell's having had ſuch a tranſlation ſo long by him. He ſaid, that 'it was inconceivable to him, and that there muſt be ſome miſtake in the matter; that each uſed to communicate to the other whatever verſes they wrote, even to the leaſt things; that Tickell could not have been buſied in ſo long a work there without his knowing ſomething of the matter; and that he had never heard a ſingle word of it till on this occaſion.' This ſurpriſe of Dr. Young, together with what Steel had ſaid againſt Tickell in relation to this affair, makes it highly probable that there was ſome underhand dealing in that buſineſs; and indeed Tickell himſelf, who is a very fair worthy man, has ſince, in a manner, as good as owned it to me.—[When it was introduced into a converſation between Mr. Tickell and Mr. Pope by a third perſon, Tickell did not deny it; which, conſidering his honour and zeal for his departed friend, was the ſame as owning it.] Upon theſe ſuſpicions, with which Dr. Warburton hints that other circumſtances concurred, Pope always in his "Art of Sinking" quotes this book as the work of Addiſon. When the Hanover ſucceſſion was diſputed, Tickell gave what aſſiſtance his pen would ſupply. His "Letter to Avignon" ſtands high among party-poems; it expreſſes contempt without coarſeneſs, and ſuperiority without inſolence. It had the ſucceſs which it deſerved, being five times printed. He was now intimately united to Mr. Addiſon, who, when he went into Ireland as ſecretary to the lord Sunderland, took him thither, and employed him in public buſineſs; and, when (1717) afterwards he roſe to be ſecretary of ſtate, made him under-ſecretary. Their friendſhip ſeems to have continued without abatement; for when Addiſon died, he left him the charge of publiſhing his works, with a ſolemn recommendation to the patronage of Craggs. To theſe works he prefixed an elegy on the author, which could owe none of its beauties to the aſſiſtance which might be ſuſpected to have ſtrengthened or embelliſhed his earlier compoſitions; but neither he nor Addiſon ever produced nobler lines

lines than are contained in the third and fourth paragraphs, nor is a more ſublime or more elegant funeral poem to be found in the whole compaſs of Engliſh literature. He was afterwards (in June, 1724) made ſecretary to the lords Juſtices of Ireland, a place of great honour[N]; in which he continued till 1740, when he died, April 23, at Bath. To Tickell, cannot be refuſed a high place among the minor poets; nor ſhould it be forgotten that he was one of the contributors to the "Spectator." With reſpect to his perſonal character, he is ſaid to have been a man of gay converſation, at leaſt a temperate lover of wine and company, and in his domeſtic relations without cenſure.

TICKELL (RICHARD), an ingenious writer, who firſt appeared as an author about 1778, in a poem entitled, "The Project." His "Wreath of Faſhion," was publiſhed ſoon after, and was allowed to have conſiderable merit. But that which raiſed him to immediate celebrity, was his admirable political pamphlet, called "Anticipation;" in which, with the moſt ſucceſsful humour, he imitated the manner of the principal ſpeakers then in parliament, and defeated the force of the argument of Oppoſition, by preoccupying them. This appeared in 1778. Two other political pamphlets are attributed to him; namely, "The Engliſh Green-box," 1779, and "Common-place Arguments," in 1780. He produced alſo for the theatre, an alteration of Allan Ramſay's "Gentle Shepherd," which was acted at Drury-lane, in 1781; and "The Carnival of Venice," a comic opera, written by himſelf, and acted the ſame year; but of theſe two pieces only the ſongs were printed.

Mr. Tickell was twice married, firſt to miſs Mary Linley, ſiſter to Mrs. Sheridan, by whom he had three children. After her death he married a daughter of captain Leigh, of the Berrington Eaſt-Indiaman, who ſurvived him. His death, which happened Nov. 4, 1793, was occaſioned by a fall from the window of his apartments at Hampton-court; in conſequence of which he expired, even before Mrs. Tickell could reach the ſpot, though ſhe had left him only for a moment. He had been for ſome time one of the commiſſioners of the ſtamp-office.

TILLEMANS (PETER), a landſcape-painter, was a native of Antwerp, and came to England with his brother-in-law, Caſteels, in 1708. He was patronized by the great, and drew views of their ſeats, huntings, races, and horſes, in perfection. He had the honour, ſays Mr. Walpole, to teach the late lord Biron, who did much credit to his maſter. He drew ſe-

[N] His brother, Richard Tickell, eſq; was appointed ſecretary at war in that kingdom, in October, 1724.

veral

veral proſpects for Mr. Bridges's Hiſtory of Northamptonſhire, which was publiſhed in 1791. His view of Chatſworth, hangs among ſeveral fine pictures at Devonſhire-houſe. He died of an aſthma, at Norton in Suffolk, Dec. 5, 1734, aged about fifty [o].

TILLEMONT (SEBASTIAN LE NAIN DE), a French writer, was the ſon of a maſter of the Requeſts, and born at Paris in 1637. At ten years old, he went to ſchool at Port Royal, and became one of the beſt writers of that inſtitution. His "Hiſtoire des Empereurs," and "Hiſtoire Eccleſiaſtique," are deduced from the original ſources, and written with the utmoſt fidelity and exactneſs. Sacy, his intimate friend and counſellor, prevailed with him, in 1676, to receive the prieſthood; which, it ſeems, his great humility would not before ſuffer him to aſpire to. His humility was ſo great, that Boſſuet, ſeeing one of his letters to father Dami, with whom he had ſome little diſpute, beſought him, merrily, "not to be always upon his knees before his adverſary, but raiſe himſelf now and then up." He was ſolicited to puſh himſelf in the church, and Buzanval, biſhop of Beavois, wiſhed to have him for his ſucceſſor: but Tillemont, regardleſs of dignities, wiſhed for nothing but retirement. In this he did indeed moſt effectually bury himſelf; and thus, joining the mortifications of a religious life to an indefatigable purſuit of letters, he wore himſelf entirely out, ſo as to die in 1698, aged ſixty-one, though he appeared to be formed for a longer life.

TILLOTSON (JOHN), archbiſhop of Canterbury, was deſcended of a family anciently of the name of Tillſton, of Tillſton in Cheſhire, and born at Sowerby in Yorkſhire, in Oct. 1630 [p]. His father, Mr. Robert Tillotſon, was a conſiderable clothier there, a man of good underſtanding, and uncommon knowledge of the Scriptures; but ſo zealouſly attached to the ſyſtem of Calvin, that his prejudices for it were ſcarce to be moderated by the reaſonings of his ſon, whom he lived to ſee dean of Canterbury. He gave his ſon, however, a liberal education, who, after paſſing through a ſchool, was ſent in 1647 to Cambridge, being then ſeventeen; and admitted a penſioner of Clare-hall. He took his bachelor of arts degree in 1650, and his maſter's in 1654, having been choſen fellow of his college in 1651.

Thus his firſt education and impreſſions were among Puritans; yet, before his mind was opened, he felt ſomewhat within him, which diſpoſed him to larger notions and a better temper. The books then put into the hands of youth were generally

[o] Walpole's Anecdotes of Painting.
[p] Extracted from the Life of Tillotſon, by Dr. Thomas Birch, Lond. 1752, 8vo.

heavy,

heavy, and he could scarcely bear them, even before he knew better things. But when he met with the immortal work of Mr. Chillingworth, which gave his mind a new turn, he was soon freed from his prejudices, if indeed he was ever under the power of them. As he got into a new method of study, so he entered into friendship with some great men, which contributed not a little to his improvement; and there was then at Cambridge a set of as extraordinary men, as perhaps any age has produced; as Dr. Cudworth, master of Christ's-college; Dr. More, and Dr. Rust, afterwards bishop of Dromore in Ireland, fellows of the same; Dr. Whichcot, provost of King's; Dr. Worthington, master of Jesus; and Mr. John Smith, author of the "Select discourses," fellow of Queen's. But that which gave him his last finishing, was his close and long friendship with Dr. Wilkins, afterwards bishop of Chester; he went into all the best studies of this great man, but so as to perfect every one of them; for, though Wilkins had more general knowledge, yet Tillotson was the greater divine.

In 1656, Tillotson left his college, and went upon invitation to Edmund Prideaux, esq; of Ford-Abbey in Devonshire, to be tutor to his son; which gentleman had been commissioner of the great seal under the long parliament, and was then attorney-general to the protector Cromwell. How long he continued in this station does not appear; but he was in London at the time of Cromwell's death, Sept. the 3d, 1658; and was present about a week after at a very remarkable scene in Whitehall palace, which we have already related from Burnet in our account of Dr. Owen. The time of his going into orders, and by whom he was ordained, are particulars not known. Some have supposed, that he was curate to Dr. Wilkins at St. Lawrence Jewry, before the Restoration; but that was certainly otherwise, since Wilkins was not admitted to that vicarage till 1662. The first sermon of his that appeared in print was in Sept. 1661: it was preached at the morning exercise at Cripplegate, on "Matth. vii. 12." and published among a collection with that title, but not admitted among his works till the edition of 1752. At the time of preaching this sermon he was still among the Presbyterians, whose commissioners he attended, though as an auditor only, at the conference held at the Savoy for the review of the Liturgy, in July, 1661; but he immediately submitted to the act of uniformity, which commenced on St. Bartholomew's-day, the year following. Upon thus becoming a preacher in the church, he was very little disposed to follow the patterns then set him, or indeed of former times; and therefore formed one to himself, which has been justly esteemed as the best model for succeeding ages. He began his course of divinity with the true foundation of it,

it, an exact ſtudy of the Scriptures, on which he ſpent four or five years. He then applied himſelf to the reading of all the ancient philoſophers and writers upon ethics, and among the fathers chiefly to St. Baſil and St. Chryſoſtom; not to forget Epiſcopius among the moderns, whom he made the pattern both of his principles and eloquence. With theſe preparations, he ſet himſelf to compoſe the greateſt variety of ſermons that any divine has yet undertaken.

His firſt office in the church was the curacy of Cheſhunt in Hertfordſhire, in 1661 and 1662; where he is ſaid, by his mild and gentle behaviour, which was natural to him, and perſuaſive eloquence, to have prevailed with an old Oliverian ſoldier, who preached among the Anabaptiſts there in a red coat, and was much followed, to deſiſt from that, and betake himſelf to ſome other employment. The ſhort diſtance of Cheſhunt from London allowing him often to viſit his friends there, he was frequently invited into their pulpits. Accordingly we find that his ſermon on Eccleſ. xii. 1. "Upon the advantages of an early piety," was preached at St. Lawrence Jewry in 1662; Dec. the 16th of which year, he was elected miniſter of the adjoining pariſh of St. Mary Aldermanbury, upon the deprivation of Mr. Edmund Calamy. He declined this, but did not continue long without the offer of another benefice, which he accepted, being preſented in June, 1663, to the rectory of Keddington in Suffolk. His reſidence there, however, was but ſhort, being called to London by the ſociety of Lincoln's-Inn, who choſe him their preacher the 26th following: his election was owing to his being accidentally heard at St. Lawrence Jewry, by Mr. Atkyns, one of the benchers of that Inn, and afterwards lord chief baron of the Exchequer. He determined to live among them, and therefore immediately reſigned his living in Suffolk; but his preaching was ſo little liked there at firſt, that he for ſome time entertained thoughts of leaving them. They had been ſo accuſtomed to puritanical cant and fanaticiſm, that they could not reliſh that rational and genuine Chriſtianity which he inculcated; they held the ſame language then as the enthuſiaſts do now, and ſaid, that "ſince Mr. Tillotſon came, Jeſus Chriſt had not been preached among them." To this incident, which is very well atteſted, he ſeems clearly to allude in his ſermon againſt evil-ſpeaking, preached near thirty years after; towards the cloſe of which he has this paſſage: "I foreſee what will be ſaid, becauſe I have heard it ſo often ſaid in the like caſe, that there is not one word of Jeſus Chriſt in all this; no more is there in the text: and yet I hope that Jeſus Chriſt is truly preached, when his will and laws, and the duties enjoined by the Chriſtian religion, are inculcated upon us."

The year after, 1664, he was chosen Tuesday lecturer at St. Lawrence Jewry: and being now thoroughly fixed in town, and having established the character of an excellent preacher, he set himself to oppose the two growing evils of Charles the Second's reign, Atheism and Popery. He preached a sermon before the lord-mayor and court of aldermen at St. Paul's, in 1663, "On the Wisdom of being religious;" which was published in 1664, much enlarged, and is one of the most elegant, perspicuous, and convincing defences of religion, in our own or any other language. In 1664, one Sargeant, alias Smith, for that was his real name, who had deserted from the church of England to that of Rome, published a book, called "Sure footing in Christianity: or, Rational discourses on the rule of Faith." This being cried up as a mighty production by the abettors of Popery, Tillotson answered it, in a piece entitled, "The rule of Faith," which was printed in 1666, and inscribed to Dr. Stillingfleet, with whom he was intimately acquainted. Sargeant replied to this, and also in another piece attacked a passage in Tillotson's sermon, "On the Wisdom of being religious;" which sermon, as well as his "Rule of Faith," Tillotson defended in the preface to the first volume of his sermons, printed in 1671, 8vo.

The same year, 1666, he took a doctor of divinity's degree; and in 1668 preached the sermon at the consecration of Wilkins to the bishopric of Chester. He was related to Wilkins, by having, Feb. 23, 1664, married his daughter-in-law, Elizabeth French, who was niece to Oliver Cromwell; for she was the daughter of Dr. Peter French, canon of Christ-church in Oxford, by Robina, sister to Cromwell; which Robina was re-married, about 1656, to Dr. Wilkins, then warden of Wadham-college. In 1670, he was made a prebendary of Canterbury; and, in 1672, advanced to the deanery of that church: he had some time before been preferred to a prebend in the church of St. Paul [q]. He had now been some years chaplain to the king, who is yet supposed, by Burnet and others, to have had no kindness for him; his zeal against Popery was too great for him to be any favourite at court. When a declaration for liberty of conscience was published in 1672, with a view to indulge the Papists, the bishops were alarmed, and directed their clergy to preach against Popery; the king complained to archbishop Sheldon of this, as done on purpose to inflame the people, and alienate them from himself and his government; upon which that prelate called together some of the clergy, to consider what he should say to his majesty, if he pressed him any farther on that head; when Dr. Tillotson sug-

[q] Tillotson's funeral sermon by Burnet.

gested

gested this answer, that, "since his majesty professed the Protestant religion, it would be a thing without precedent, that he should forbid his clergy to preach in defence of it." In the mean time, he observed great moderation towards the Protestant dissenters, and, early in 1668, had joined in a treaty for a comprehension of such as could be brought into the communion of the church; but this attempt proved abortive, as did another made in 1674. In 1675, he published, "The Principles of Natural Religion, by bishop Wilkins," who had died at his house in 1672, and committed all his papers to him, to dispose of as he pleased. The twelve first chapters only having been transcribed by Wilkins for the press, he finished the remainder out of the bishop's papers, and wrote a preface. In 1680, he published, "The Treatise of the Pope's Supremacy, by Dr. Barrow," who dying in 1677, left all his manuscripts to the care of Dr. Tillotson. He had the year before converted Charles earl of Shrewsbury, afterwards created a duke by king William, to whom he was secretary of state, from Popery to the Protestant religion.

On the 2d of April, 1680, he preached before the king at Whitehall, a sermon on Josh. xxiv. 15. which was soon after published by his majesty's special command, under the title of, "The Protestant Religion vindicated from the Charge of singularity and novelty." But this discourse, though excellent, as all his sermons are, contained some incidental assertions, which offended all parties, particularly the following passage: "I cannot think, till I be better informed, which I am always ready to be, that any pretence of conscience warrants any man, that is not extraordinarily commissioned, as the apostles and first publishers of the Gospel were, and cannot justify that commission by miracles as they did, to affront the established religion of a nation, though it be false; and openly to draw men off from the profession of it, in contempt of the magistrate and the law. All that persons of a different religion can in such a case reasonably pretend to, is to enjoy the private liberty and exercise of their own conscience and religion; for which they ought to be very thankful, and to forbear the open making of proselytes to their own religion, though they be never so sure that they are in the right, till they have either an extraordinary commission from God to that purpose, or the providence of God makes way for it by the permission of the magistrate [R]." Dr. Hickes, who wrote a virulent libel against this worthy man after his death, styles this down-

[R] Some discourses upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral sermon of the former upon the latter, p. 48, 1695, 4to.—Memoirs of the Life of Mr. John Howe, p. 75, &c. 1724, 8vo.

right Hobbiſm; and tells us, that a witty lord ſtanding at the king's elbow when it was delivered, ſaid, "Sir, do you hear Mr. Hobbes in the pulpit?" Dr. Calamy's account is, that the king having ſlept the moſt part of the time while the ſermon was delivered, a certain nobleman ſtepped up to him, as ſoon as it was over, and ſaid, "It is pity your majeſty ſlept, for we have had the rareſt piece of Hobbiſm that ever you heard in your life." To which the king anſwered, "Odds fiſh, he ſhall print it then;" and immediately gave orders to that purpoſe. Some animadverſions were made upon it, and printed; but it does not appear that the dean took any further notice, except only to apologize privately among his friends, for having advanced an aſſertion which he ſaw could not be maintained. He excuſed himſelf by the hurry he was in, being called unexpectedly, and out of turn, to preach; yet it is a little to be wondered, that a man of Tillotſon's calm, mild, conſidering nature, ſhould be hurried, by his zeal againſt Popery, to advance againſt the Papiſts what equally ſtruck at our firſt reformers.

In 1682, the dean gave the public, from the manuſcripts of biſhop Wilkins, a volume in octavo, of fifteen ſermons; which he introduced with a preface, in defence of that prelate's character, againſt the reflections caſt upon it in the "Hiſtoria & antiquitates univerſitatis Oxonienſis." This was printed in 1674, under the inſpection of biſhop Fell; who is ſuppoſed to have made the alterations and additions, which are ſeen in that edition of Mr. Anthony Wood's work. The taſk of preparing "Dr. Barrow's ſermons" for the preſs, which had employed the dean for ſeveral years, and coſt him as much pains as would have produced many more of his own, was now finiſhed; and the edition publiſhed at London in 1683, folio. The laborious office of an editor of ſuch voluminous writings as thoſe of Barrow, undertaken by one who had many years before appeared to ſo much advantage as an original writer, was as clear an evidence of modeſty, as it was of ſincere friendſhip, in Dr. Tillotſon. The diſcovery of the Rye-houſe plot the ſame year opened a melancholy ſcene, in which he had a large ſhare of diſtreſs, on account of his friendſhip for lord Ruſſel. He and Dr. Burnet were ſent for by that lord, and both attended him till his death: and it is remarkable, that they both urged him to diſown the principle of reſiſting the powers above, for which they were ſeverely cenſured, and doubtleſs afterwards felt reaſon to cenſure themſelves. He publiſhed a diſcourſe againſt "tranſubſtantiation," in the latter end of king Charles's reign, and another againſt "purgatory" in the beginning of king James's. The former began to debate upon that doctrine, and gave occaſion to ſeveral tracts on both ſides of the queſtion, publiſhed

publiſhed during the controverſy with the Papiſts, which ſubſiſted through king James's reign; and which produced ſo many pieces, that the vaſt collection, in three volumes, folio, publiſhed a few years ſince under the direction of Gibſon, biſhop of London, is only a part of thoſe written by Proteſtants.

During the debate in parliament concerning the ſettlement of the crown on king William for life, the dean was adviſed with upon that point by the princeſs Anne of Denmark; who was preſſed by the Jacobites to form an oppoſition; and who, till lady Ruſſel and Dr. Tillotſon had diſcourſed with and ſettled her, had refuſed to give her conſent to it, as prejudicial to her own right. He was afterwards admitted into an high degree of confidence with king William and queen Mary; and their majeſties had the greateſt reaſon to confide in him, for he was a true friend to their eſtabliſhment on the throne of England. The vacancies of ſome biſhoprics ſoon turned the thoughts of his majeſty and his miniſters upon the dean; but a biſhopric was ſo far from being agreeable to his humour, that he uſed all poſſible ſolicitations to avoid it. He had been appointed clerk of the cloſet to the king, the 27th of March, 1689; in Auguſt he was appointed by the chapter of his cathedral, to exerciſe the archiepiſcopal juriſdiction of the province of Canterbury, devolved to himſelf and that body, on the 1ſt of that month, by the ſuſpenſion of Sancroft, for refuſing the new oaths; and the king ſoon fixed upon him to ſucceed him. Tillotſon's deſires and ambition had never extended further than to the exchange of his deanery of Canterbury for that of St. Paul's, which was granted him in September, upon the promotion of Stillingfleet to the biſhopric of Worceſter: but at the very time that he kiſſed the king's hand for this, his majeſty named the archbiſhopric to him. There is a letter of his to lady Ruſſel, dated April 19, 1689 [s], which ſhews how he ſtood affected to this propoſal, and alſo clears biſhop Burnet from many a grievous cenſure, as if he himſelf had had a view to the archbiſhopric. After acquainting her ladyſhip with the diſpoſal of ſeveral church preferments, he proceeds: "but now begins my trouble. After I had kiſſed the king's hand for the deanery of St. Paul's, I gave his majeſty my moſt humble thanks, and told him, that now he had ſet me at eaſe for the remainder of my life. He replied, No ſuch matter, I aſſure you, and ſpoke plainly about a great place, which I dread to think of; and ſaid, it was neceſſary for his ſervice, and he muſt charge it upon my conſcience. Juſt as he had ſaid this, he was called to ſupper, and I had only time to ſay, that when his majeſty was at leiſure, I did believe I could ſatisfy him,

[s] Life of Tillotſon, p. 220.

that it would be moſt for his ſervice that I ſhould continue in the ſtation in which he had now placed me. This hath brought me into a real difficulty; for, on the one hand, it is hard to decline his majeſty's commands, and much harder yet to ſtand out againſt ſo much goodneſs as his majeſty is pleaſed to uſe towards me: on the other, I can neither bring my inclination nor my judgement to it. This I owe to the biſhop of Saliſbury, one of the beſt and worſt friends I know: beſt for his ſingular good opinion of me, and the worſt for directing the king to this method, which I know he did; as if his lordſhip and I had concerted the matter, how to finiſh this fooliſh piece of diſſimulation, in running away from a biſhopric, to catch an archbiſhopric. This fine device hath thrown me ſo far into the briars, that, without his majeſty's great goodneſs, I ſhall never get off without a ſcratched face. And now I will tell your ladyſhip the bottom of my heart. I have of a long time, I thank God for it, devoted myſelf to the public ſervice, without any regard for myſelf, and to that end have done the beſt I could, in the beſt manner I was able; of late God hath been pleaſed, by very ſevere ways, but in great goodneſs to me, to wean me perfectly from the love of this world;" (N. B. He alludes here, not only to the death of his friend lord Ruſſel, but to the loſs of two daughters, which were all his children;) "ſo that worldly greatneſs is now not only undeſirable, but diſtaſteful to me. And I do verily believe, that I ſhall be able to do as much or more good in my preſent ſtation, than in a higher, and ſhall not have one jot leſs intereſt or influence upon any others to any good purpoſe: for the people naturally love a man that will take great pains and little preferment. But, on the other hand, if I could force my inclination to take this great place, I foreſee that I ſhould ſink under it, grow melancholy and good for nothing, and, after a little while, die as a fool dies."

A man of Dr. Tillotſon's diſpoſition and temper, which was mild, gentle, and humane, had certainly the greateſt reaſon to dread the archbiſhopric; ſince whoever ſhould ſucceed Sancroft was ſure to be the butt of all the virulence and malice of the Nonjurors, who would of courſe deteſt and abhor him. Accordingly, he made all the ſtruggle and all the oppoſition to it, which a ſubject could make againſt his king; and, when all would not do, he accepted it with the greateſt reluctance. Of this we have the following account, in another letter to lady Ruſſel, dated October the 25th, 1690; for there was ever a ſtrict intimacy and correſpondence between this lady and Dr. Tillotſon, after the death of lord Ruſſel, and there paſſed ſeveral letters between them upon this occaſion. "I waited upon the king at Kenſington, and he took me into his cloſet, where I told him, that I could not but have a deep ſenſe of his majeſty's

majeſty's great grace and favour to me, not only to offer me the beſt thing he had to give, but to preſs it ſo earneſtly upon me. I ſaid, I would not preſume to argue the matter any farther, but I hoped he would give me leave to be ſtill his humble and earneſt petitioner to ſpare me in that thing. He anſwered, he would do ſo if he could, but he knew not what to do if I refuſed him. Upon that I told him, that I tendered my life to him, and did humbly d vote it to be diſpoſed of as he thought fit: he was graciouſly pleaſed to ſay, it was the beſt news had come to him this great while. I did not kneel down to kiſs his hand, for, without that, I doubt I am too ſure of it, but requeſted of him, that he would defer the declaration of it, and let it be a ſecret for ſome time. He ſaid, he thought it might not be amiſs to defer it till the parliament was up. I begged farther of him, that he would not make me a wedge to drive out the preſent archbiſhop; that ſome time before I was nominated, his majeſty would be pleaſed to declare in council, that, ſince his lenity had not had any better effect, he would wait no more, but would diſpoſe of their places. This I told him I humbly deſired, that I might not be thought to do any thing harſh, or which might reflect upon me: for now that his majeſty had thought fit to advance me to this ſtation, my reputation was become his intereſt. He ſaid he was ſenſible of it, and thought it reaſonable to do as I deſired. I craved leave of him to mention one thing more, which in juſtice to my family, eſpecially my wife, I ought to do, that I ſhould be more than undone by the great and neceſſary charge of coming into this place, and muſt therefore be an humble petitioner to his majeſty, that, if it ſhould pleaſe God to take me out of the world, that I muſt unavoidably leave my wife a beggar, he would not ſuffer her to be ſo; and that he would graciouſly be pleaſed to conſider, that the widow of an archbiſhop of Canterbury, which would now be an odd figure in England, could not decently be ſupported by ſo little as would have contented her very well if I had died a dean. To this he gave a very gracious anſwer, I promiſe you to take care of her."—His remark to the king, that "the widow of an archbiſhop would now be an odd figure in England," was founded upon this fact, that only two, who had filled the ſee of Canterbury, had hitherto been married, Cranmer and Parker.

The king's nomination of him to the archbiſhopric was agreed between them, as it appears, to be poſtponed till after the breaking up of the ſeſſion of parliament, which was prorogued the 5th of January, 1691; and then it was thought proper to defer it ſtill longer, till the king ſhould return from Holland, whither he was then going. He arrived at Whitehall the 13th of April, and nominated Tillotſon to the council on the 23d,

who was conſecrated the 31ſt of May, being Whitſunday, in Bow-church, by Mews biſhop of Wincheſter, Lloyd biſhop of St. Aſaph, Burnet biſhop of Sarum, Stillingfleet biſhop of Worceſter, Ironſide biſhop of Briſtol, and Hough biſhop of Oxford, in the preſence of the duke of Norfolk, the marquis of Carmarthen lord-preſident of the council, the earl of Devonſhire, the earl of Dorſet, the earl of Macclesfield, the earl of Fauconberg, and other perſons of rank; and, four days after his conſecration was ſworn of the privy-council. His promotion was attended with the uſual compliments of congratulation, out of reſpect either to himſelf or his ſtation, which, however, were ſoon followed by a very oppoſite treatment from the Nonjuring party; the greateſt part of whom, from the moment of his acceptance of the archbiſhopric, purſued him with an unrelenting rage, which laſted during his life, and was by no means appeaſed after his death. Before his conſecration, the learned Mr. Dodwell [T], who was afterwards deprived of Camden's hiſtorical lecture at Oxford, wrote him a letter, dated the 12th of May, to diſſuade him from being, ſays he, "the aggreſſor in the new deſigned ſchiſm, in erecting another altar againſt the hitherto acknowledged altar of your deprived fathers and brethren. If their places be not vacant, the new conſecration muſt, by the nature of the ſpiritual monarchy, be null and invalid, and ſchiſmatical." This letter of Mr. Dodwell was written with much greater mildneſs and moderation than another, which was ſent to the archbiſhop's lady for him, and a copy of it to the counteſs of Derby, for the queen; and printed ſoon after. It called upon him to reconcile his acting ſince the Revolution with the principles either of natural or revealed religion, or with thoſe of his own letter to lord Ruſſel, which was reprinted upon this occaſion. The writer of it is ſaid, by Dr. Hickes [U], to be a perſon of great candour and judgement, and once a great admirer of the archbiſhop, though he became ſo much prejudiced againſt him as to declare after his death to Dr. Hickes, that he thought him "an atheiſt, as much as a man could be, though the graveſt certainly," ſaid he, "that ever was." But theſe and other libels were ſo far from exaſperating the archbiſhop againſt thoſe who were concerned in diſperſing them, that when ſome were ſeized on that account, he uſed all his intereſt with the government to cover them from puniſhment.

After he had been ſettled about a year in his ſee, he found himſelf confirmed in the notion he had always entertained, that the circumſtances attending grandeur make it not near ſo eli-

[T] Life of Dodwell, by Brokeſby, p. 220.
[U] Some diſcourſes, &c. p. 40.

gible,

gible, with regard to the poſſeſſor's own eaſe and happineſs, as perſons at a diſtance from it are apt to imagine. To this purpoſe he entered reflections in ſhort-hand in his common-place book, under the title of, "Some ſcattered thoughts of my own upon ſeveral ſubjects and occaſions, begun this 15th of March, 1691-2, to be tranſcribed:" and his remarks concerning a public and ſplendid way of living, compared with a private and retired life, deſerve to be inſerted, as they did not reſult from ſpleen and diſappointment, but from the experience of one who, at the time, actually poſſeſſed the higheſt honours of his country, in his own profeſſion. "One would be apt to wonder," ſays he [x], "that Nehemiah ſhould reckon a huge bill of fare, and a vaſt number of promiſcuous gueſts, among his virtues and good deeds, for which he deſires God to remember him; but, upon better conſideration, beſides the bounty, and ſometimes charity of a great table, provided there be nothing of vanity or oſtentation in it, there may be exerciſed two very conſiderable virtues: one in temperance, and the other ſelf-denial, in a man's being contented, for the ſake of the public, to deny himſelf ſo much, as to ſit down every day to a feaſt, and to eat continually in a croud, and almoſt never to be alone, eſpecially when, as it often happens, a great part of the company that a man muſt have is the company that a man would not have. I doubt it will prove but a melancholy buſineſs when a man comes to die, to have made a great noiſe and buſtle in the world, and to have been known far and near, but all this while to have been hid and concealed from himſelf. It is a very odd and fantaſtical ſort of life, for a man to be continually from home, and moſt of all a ſtranger at his own houſe. It is ſurely an uneaſy thing to ſit always in a frame, and to be perpetually upon a man's guard, not to be able to ſpeak a careleſs word, or to uſe a negligent poſture, without obſervation and cenſure. Men are apt to think, that they who are in the higheſt places, and have the moſt power, have moſt liberty to ſay and do what they pleaſe; but it is quite otherwiſe, for they have the leaſt liberty, becauſe they are moſt obſerved. It is not mine own obſervation: a much wiſer man, I mean Tully, ſays, 'In maximâ quâque fortunâ minimum licere;' that is, they that are in the higheſt and greateſt condition have, of all others, the leaſt liberty." All theſe, and many more, are the evils which attend on greatneſs; and the envy that purſues it is the reſult of ignorance, and vanity.

Dr. Tillotſon from his firſt advancement to the archiepiſcopal ſee, had begun to form ſeveral deſigns for the good of the church and religion in general: and in theſe he was encou-

[x] Chap. v. ver. 16—18.

raged by their majeſties. With this view he joined with the queen, in engaging the biſhop of Saliſbury to draw up his "Diſcourſe of the Paſtoral Care," in order to prepare the way for perfecting ſome parts of our eccleſiaſtical conſtitution. This was biſhop Burnet's favourite tract, and it was publiſhed in the year 1692. In the few moments of his leiſure, he reviſed his own ſermons; and, in 1693, publiſhed four of them, concerning the divinity and incarnation of our bleſſed Saviour. His chief deſign in this was to remove the imputation of Socinianiſm, which had long been, and was then more than ever, fixed upon him by thoſe who did not love his principles; but for which there ſeems to have been no reaſon at all, unleſs defending religion upon rational grounds, and holding friendſhip and correſpondence with Locke, Limborch, Le Clerc, and others who did the ſame, may be thought reaſons. Of this he indirectly complains, in one of his ſermons[y]: "I know not how it comes to paſs, but ſo it is," ſays he, "that every one that offers to give a reaſonable account of his faith, and to eſtabliſh religion upon rational principles, is preſently branded for a Socinian; of which we have a ſad inſtance in that incomparable perſon Mr. Chillingworth, the glory of this age and nation, who for no other cauſe that I know of, but his worthy and ſucceſsful attempts to make Chriſtian religion reaſonable, and to diſcover thoſe firm and ſolid foundations upon which our faith is built, hath been requited with this black and odious character. But if this be Socinianiſm, for a man to enquire into the grounds and reaſons of the Chriſtian religion, and to endeavour to give a ſatisfactory account why he believes it, I know no way but that all conſiderate inquiſitive men, that are above fancy and enthuſiaſm, muſt be either Socinians or Atheiſts."

The good of the church, and the reformation of all abuſes among the clergy, were the conſtant object of the archbiſhop's thoughts, and, among other reſolutions and projects for this purpoſe, one was, to oblige the clergy to a more ſtrict reſidence upon their cures: but there was ſuch an evil and active ſpirit at work againſt him, that fault was found with every thing he ſaid or did, and all opportunities were taken to blaſt and defame him; which made a conſiderable impreſſion on his ſpirits, ſo that he grew very uneaſy in his high poſt. The malice and party rage, which he had felt in ſome meaſure before, broke out, after his advancement, in all forms of open inſult. One day, while a gentleman was with him, who came to pay his compliments, a packet was brought in, ſealed and directed to him, upon opening which there appeared a maſk, but nothing

[y] Poſthumous ſermons in 8vo, vol. xii. ſerm. vi.

written.

written. The archbishop, without any signs of emotion, threw it carelessly among his papers on the table; but on the gentleman's expressing great surprise at the affront, he only smiled, and said, that "this was a gentle rebuke, compared with some others, that lay there in black and white," pointing to the papers upon the table. Yet all this injurious treatment, and all the calumnies spread against him, though the falsest that malice could invent, could never provoke this gentle, humane, good-natured prelate to the least temper of revenge; nor did he ever indulge himself in any of those liberties of speaking about others, which were to so immeasurable a degree made use of against himself: and upon a bundle of libels found among his papers after his death, he put no other inscription than this, "These are libels, I pray God forgive them, I do."

He concurred again with the queen, in engaging the bishop of Salisbury to undertake his "Exposition of the thirty-nine articles of the church of England;" which that indefatigable prelate performed in less than a year, though it was not published till the year 1699. He sent the manuscript to the archbishop, who, having revised and altered it in several places, returned it, with his judgement, in the following letter:

"My Lord, Lambeth-house, October 23, 1694.

"I have, with great pleasure and satisfaction, read over the great volume you sent me, and am astonished to see so vast a work begun and finished in so short a time. In the article of the Trinity you have said all that, I think, can be said upon so obscure and difficult an argument. The Socinians have just now published an answer to us all, but I have not had a sight of it. The negative articles against the church of Rome you have very fully explained, and with great learning and judgement: concerning these you will meet with no opposition among ourselves. The greatest danger was to be apprehended from the points in difference between the Calvinists and Remonstrants, in which you have shewn not only great skill and moderation, but great prudence, in contenting yourself to represent both sides impartially, without any positive declaration of your own judgement. The account given of Athanasius's creed seems to me no wise satisfactory; I wish we were well rid of it. I pray God to preserve your lordship, to do more such services to the church. I am, my Lord,

"Your's most affectionately,

"Jo. Cant."

He did not long survive the writing of this letter; for, Nov. 18th following, he was suddenly seized with an illness, which, turning to a dead palsy, put an end to his life on the 24th, in the sixty-fifth year of his age. He was attended the two last nights

nights of his illneſs by his dear friend Mr. Nelſon, in whoſe arms he expired. The ſorrow for his death was more univerſal than ever was known for a ſubject; and his funeral was attended by a numerous train of coaches, filled with perſons of the firſt quality, who went voluntarily to aſſiſt at the ſolemnity. His funeral-ſermon was preached by the biſhop of Saliſbury; and, being ſoon after publiſhed, was remarked on by Dr. Hickes, in a piece entitled, "Some Diſcourſes upon Dr. Burnet and Dr. Tillotſon, &c." The acrimony of this piece is ſcarce to be matched among the invectives of any age or language: biſhop Burnet, however, gave a ſtrong and clear anſwer to theſe Diſcourſes, in ſome Reflections on them; and ſhewed them to be, what they really are, a malicious and ſcurrilous libel. But whatever attempts were made againſt archbiſhop Tillotſon, his character may ſafely be truſted to poſterity; for his life was not only free from blemiſhes, but exemplary in all parts of it, as appears from facts founded on indiſputable authority. In his domeſtic relations, friendſhips, and the whole commerce of buſineſs, he was eaſy and humble, frank and open, tender-hearted and bountiful to ſuch an extent, that, while he was in a private ſtation, he laid aſide two tenths of his income for charitable uſes. He deſpiſed money too much, inſomuch that if the king had not forgiven his firſt-fruits, his debts could not have been paid; and he left nothing to his family but the copy of his poſthumous ſermons, which were ſold for 2500 guineas; a poor maintenance for the widow of an archbiſhop, if the king had not increaſed it by an annuity of 400l. in 1695, and the addition of 200l. more in 1698.

The death of the archbiſhop was lamented by Mr. Locke, in a letter to Limborch [z], not only as a conſiderable loſs to himſelf of a zealous and candid enquirer after truth, whom he conſulted freely upon all doubts in theological ſubjects, and of a friend, whoſe ſincerity he had experienced for many years, but likewiſe as a very important one to the Engliſh nation, and the whole body of the Reformed churches. He had publiſhed in his life-time as many ſermons as, with his "Rule of Faith," amounted to one volume in folio: and as many were publiſhed after his death, by his chaplain, Dr. Barker, as amounted to two more. They have been often printed, and much read, as they continue to be at preſent; and muſt ever be, ſo long as any regard is paid to ſound divinity, built upon good ſenſe. They have been tranſlated into ſeveral languages; and the reputation of them in foreign countries was partly owing to M. Le Clerc, who, in his "Bibliotheque Choiſée for the year 1705 [A]," gave an account of the ſecond edition, in 1699,

[z] Locke's works, vol. iii. [A] Tom. vii. art. 8.

folio, of thoſe that were publiſhed in his life-time. He declares there, that "the archbiſhop's merit was above any commendation which he could give; that it was formed from the union of an extraordinary clearneſs of head, a great penetration, an exquiſite talent of reaſoning, a profound knowledge of true divinity, a ſolid piety, a moſt ſingular perſpicuity and unaffected elegance of ſtyle, with every other quality that could be deſired in a man of his order; and that, whereas compoſitions of this kind are commonly merely rhetorical and popular declamation, and much better to be heard from the pulpit, than to be read in print, his are for the moſt part exact diſſertations, and capable of bearing the teſt of a moſt rigorous examination."

As good ſenſe, ſound reaſoning, and profound knowledge, juſtly entitled archbiſhop Tillotſon to the character of a great and excellent divine, ſo copiouſneſs of ſtyle, and eaſe of compoſition, have made him alſo eſteemed and admired as an illuſtrious orator. Yet a polite writer of our own country [B] cannot allow this to him, but, on the contrary, "thinks that no man had ever leſs pretenſions to genuine oratory, than this celebrated preacher. One cannot indeed but regret," ſays he, "that Dr. Tillotſon, who abounds with ſuch noble and generous ſentiments, ſhould want the art of ſetting them off with all the advantage they deſerve; that the ſublime in morals ſhould not be attended with a ſuitable elevation of language. The truth, however, is, his words are frequently ill choſen, and almoſt always ill placed; his periods are both tedious and unharmonious; as his metaphors are generally mean, and often ridiculous." He imputes this chiefly to his "having had no ſort of notion of rhetorical numbers," which ſeems, indeed, to have been in ſome meaſure the caſe; and, as far as this can detract from the character of a complete orator, it is neceſſary to make ſome abatement: yet there is certainly great copiouſneſs, and, as this gentleman allows, "a noble ſimplicity," in his diſcourſes. As for his language, notwithſtanding ſome exceptionable paſſages with regard to the uſe of metaphors, incident to the beſt authors, Dryden frequently owned with pleaſure, that, if he had any talent for Engliſh proſe, as certainly he had a very great one, it was owing to his having often read the writings of archbiſhop Tillotſon [C]. Addiſon likewiſe, for we will not mention writers of inferior note, conſidered Tillotſon's writings as the chief ſtandard of our language; and accordingly marked the particular phraſes in the ſermons publiſhed during his life-time, as the ground-work of an Engliſh dictionary, which he had projected.

[B] Fitzoſborne's Letters, let. xiv. [C] Congreve's Dedication of Dryden's Dramatic Works to the Duke of Newcaſtle, 1717, in 12mo.

Tillotſon's

Tillotſon's ſermons have been often reprinted in folio and 16mo: to the laſt edition in folio is prefixed a good life of him, compiled with care and judgement, by the Rev. Dr. Birch, from which we have extracted the preſent account.

TINDAL (Dr. MATTHEW), an Engliſh deiſtical writer, was the ſon of a clergyman of Beer-ferres in Devonſhire, and born about 1657. He became a commoner of Lincoln-college in Oxford in 1672, where he had the famous Dr. Hickes for his tutor, and thence removed to Exeter-college. In 1676, he took the degree of bachelor of arts, and was afterwards elected fellow of All-ſouls-college. In 1679, he took a bachelor of laws degree; and in July 1685, became a doctor in that faculty. In the reign of James II. he declared himſelf a Roman Catholic, but afterwards renounced that religion. Wood ſays, that he did not return to the Proteſtant religion till after that king had left the nation; but according to his own account, as we ſhall cite it by and by, he returned to it before that memorable epocha.

He was greatly diſtinguiſhed in his time by two very extraordinary books which he publiſhed; one written againſt the power of the church; the other, againſt revealed religion. The former came out in 1706, with this title, "The rights of the Chriſtian church aſſerted, againſt the Romiſh and all other prieſts, who claim an independent power over it; with a preface concerning the government of the church of England, as by law eſtabliſhed," 8vo. Tindal was, doubtleſs, aware of the diſturbance this work would give, and it ſeems as if he took ſome pleaſure in it: for, as Dr. Hickes relates, he told a gentleman, who found him at it with pen in hand, that "he was writing a book which would make the clergy mad." Perhaps few books were ever publiſhed which they more reſented; and, accordingly, numbers among them immediately wrote againſt it, and did not ſcruple to brand it with the ſevereſt and fouleſt imputations. One of them intitles his anſwer, "Spinoza revived: or, A treatiſe proving the book called 'The rights of the Chriſtian church,' &c. in the moſt notorious parts of it, to be the ſame with 'Spinoza's rights of the Chriſtian clergy,'" &c. and that both of them are grounded upon downright atheiſm. To which is added, "A preliminary diſcourſe relating to the ſaid books, by Dr. Hickes, 1609," 8vo: it is from this preliminary diſcourſe, that the above-mentioned anecdote is taken. But whatever diſturbance this work might create at home, and whatever prejudices it might raiſe againſt its author, among the clergy of the church of England, ſome of the Proteſtants abroad judged very differently, and even ſpoke of it in terms of approbation and applauſe. Le Clerc gave an account of it, in his "Bibliotheque choiſée [D]," which begins in the following manner; "We

[D] Tom. X. p. 305. 1706.

hear

hear that this book has made a great noiſe in England, and it is not at all ſurpriſing, ſince the author attacks, with all his might, the pretenſions of thoſe who are called high-churchmen; that is, of thoſe who carry the rights of biſhops ſo far, as to make them independent in eccleſiaſtical affairs of prince and people, and who conſider every thing that has been done, to prevent the dependence of the laity on biſhops, as an uſurpation of the laics againſt divine right.—I am far from taking part in any particular diſputes, which the learned of England may have with one another, concerning the independent power and authority of their biſhops, and farther ſtill from deſiring to hurt in any way the church of England, which I reſpect and honour as the moſt illuſtrious of all Proteſtant churches; but I am perſuaded, that the wiſe and moderate members of this church can never be alarmed at ſuch a book as this, as if the church was actually in danger. I believe the author, as himſelf ſays, had no deſign againſt the preſent eſtabliſhment, which he approves, but only againſt ſome exceſſive pretenſions, which are even contrary to the laws of the land, and to the authority of the king and parliament. As I do not know, nor have any connection with him, I have no particular intereſt to ſerve by defending him, and I do not undertake it.—His book is too full of matter for me to give an exact abridgement of it, and they who underſtand Engliſh will do well to read the original: they have never read a book ſo ſtrong and ſo ſupported in favour of the principles, which Proteſtants on this ſide the water hold in common."

The lower houſe of convocation, in queen Anne's reign, thought that ſuch a character of "The rights of the Chriſtian church," &c. from a man of Le Clerc's reputation for parts and learning, muſt have no ſmall influence in recommending the book, and in ſuggeſting favourable notions of the principles advanced in it; and therefore, in their repreſentation of the preſent ſtate of religion, they judged it expedient to give it this turn, namely, "that thoſe infidels" (meaning Tindal and others) "have procured abſtracts and commendations of their own profane writings, and probably drawn up by themſelves, to be inſerted in foreign journals, and that they have tranſlated them into the Engliſh tongue, and publiſhed them here at home, in order to add the greater weight to their wicked opinions." Hence a notion prevailed in England, that Le Clerc had been paid for the favourable account he gave of Tindal's book; upon which he took occaſion to declare, in a ſubſequent journal [ε], that there never was a greater falſhood, and proteſts, as an honeſt man before God, "that, for making mention of that or any

[ε] Biblioth. choiſie, tom. xxiii. p. 235.

other

other book, he had never had either promiſe or reward."—It will eaſily be imagined that, in the courſe of this controverſy, Dr. Tindal's antagoniſts would object to him his variableneſs and mutability in matters of religion, and inſult him not a little upon his firſt apoſtatizing to the church of Rome, upon the proſpect of a national converſion to Popery, and then, at the Revolution, reverting to Proteſtantiſm. They did ſo; and the reply he made to them is as follows[r]; "Coming, as moſt boys do, a *raſa tabula* to the univerſity, and believing (his country education teaching him no better) that all human and divine knowledge was to be had there, he quickly fell into the then prevailing notions of the high and independent powers of the clergy; and meeting with none, during his long ſtay there, who queſtioned the truth of them, they by degrees became ſo fixed and riveted in him, that he no more doubted of them than of his own being: and he perceived not the conſequence of them, till the Roman emiſſaries (who were buſy in making proſelytes in the univerſity of king James's time, and knew how to turn the weapons of high church againſt them) cauſed him to ſee, that, upon theſe notions, a ſeparation from the church of Rome could not be juſtified; and that they who pretended to anſwer them as to thoſe points, did only ſhuffle, or talk backward and forward. This made him, for ſome ſmall time, go to the Popiſh maſs-houſe; till meeting, upon his going into the world, with people who treated that notion of the independent power as it deſerved, and finding the abſurdities of Popery to be much greater at hand than they appeared at a diſtance, he began to examine the whole matter with all the attention he was capable of; and then he quickly found, and was ſurpriſed at the diſcovery, that all his till then undoubted maxims were ſo far from having any ſolid foundation, that they were built on as great a contradiction as can be, that of two independent powers in the ſame ſociety. Upon this he returned, as he had good reaſon, to the church of England, which he found, by examining into her conſtitution, diſclaimed all that independent power he had been bred up in the belief of; Candlemas 1687-8 being the laſt time he ſaw any of the Popiſh tricks, the very next opportunity (namely, Eaſter) he publicly received the ſacrament (the warden giving it him firſt) in his college chapel, &c. And thus having made his eſcape from errors which prejudice of education had drawn him into, he reſolved to take nothing on truſt for the future; and, conſequently, his notions concerning our civil, as well as religious liberties, became very different from thoſe in which he was educated." What Dr. Tindal ſays here may be true; yet it is obſervable, that his converſion to Popery, and

[r] Second defence of The rights of the Chriſtian church, p. 79, 1708, in 8vo.

re-converſion

re-converſion to Proteſtantiſm, lay between February 1685, and February 1688, that is, between the twenty-ſeventh and thirtieth year of his age; and many will be ready to ſuſpect, that a man of his reaſoning and enquiring turn muſt, before then, have been too much fixed and ſettled in his principles, either to be a dupe of Popiſh miſſionaries, or then to diſcover firſt the abſurdity and falſhood of fundamental principles.

So much for Tindal's firſt famous work. His ſecond came out in London, 1730, in 4to, with this title, "Chriſtianity as old as the Creation, or the Goſpel a Republication of the Religion of Nature." The firſt was written againſt the church, this againſt revelation; ſo that if the author's principles and deſigns had taken place, his plan would have been completed by the deſtruction of both. It might have been expected from the title of this book, that his purpoſe was to prove the goſpel perfectly agreeable to the law of nature; to prove, that it has ſet the principles of natural religion in the cleareſt light, and was intended to publiſh and confirm it anew, after it had been very much obſcured and defaced through the corruption of mankind. We ſhould be further confirmed in this ſuppoſition from his acknowledging, that "Chriſtianity itſelf, ſtripped of the additions which policy, miſtake, and the circumſtances of time, have made to it, is a moſt holy religion, and that all its doctrines plainly ſpeak themſelves to be the will of an infinitely wiſe and good God:" for this, and ſeveral declarations of the like nature, he makes in his work; and accordingly diſtinguiſhes himſelf and his friends with the title of "Chriſtian Deiſts." Yet whoever examines his book attentively will find, that this is only plauſible appearance, intended to cover his real deſign; which was to ſet aſide all revealed religion, by ſhewing, that there neither is, nor can be, any external revelation at all, diſtinct from what he calls "the external revelation of the law of nature in the hearts of all mankind;" and accordingly his refuters, the moſt conſiderable of whom was Dr. Conybeare, afterwards biſhop of Briſtol, have very juſtly treated him as a Deiſt. It appears from a letter written by the Rev. Mr. Jonas Proaſt to Dr. Hickes, and printed in Hickes's "Preliminary Diſcourſe" cited above, that Tindal eſpouſed this principle very early in life; and that he was known to eſpouſe it long before even his "Rights of the Chriſtian church" was publiſhed. The letter bears date the 2d of July, 1708, and is in the following terms:

"Reverend Sir,

"It is now, as I gueſs, between eleven and twelve years ſince Dr. Tindal expreſſed himſelf to me at All-ſoul's-college in ſuch a manner as I related to Mr. F——, concerning religion. At which I was the leſs ſurpriſed, becauſe I knew at that time both

both his own inclination, and what ſort of company he frequented when at London, which was uſually a great part of the year: but not foreſeeing then any occaſion there might be for my remembering all that was then ſaid about that matter, I took no care to charge my memory with it. However, it could not be much, having paſſed in our walking but a very few turns in the college quadrangle juſt before dinner, where I then unexpectedly met with the doctor, newly returned after a pretty long abſence from the college. What occaſion the doctor took for ſo declaring himſelf, whether the mention of ſome book or pamphlet then newly come forth, or ſomewhat elſe, I am not able at this diſtance to recollect: but the ſubſtance and effect of what he ſaid I do very clearly and diſtinctly remember to have been, that there neither is nor can be any revealed religion; that God has given man reaſon for his guide; that this guide is ſufficient for man's directions without revelation; and that therefore, ſince God does nothing in vain, there can be no ſuch thing as revelation: to which he added, that he made no doubt but that within ſuch a number of years as he then mentioned, and I do not now diſtinctly remember, all men of ſenſe would ſettle in natural religion. Thus much I do ſo perfectly remember, that I can atteſt it, not with my hand only, as I now do, but upon my oath likewiſe, if required; which yet I ſhould not ſo forwardly offer againſt a perſon, who, for aught I know, never did any perſonal injury, were I not convinced of the need there is of it, in reſpect to ſome weak perſons, who, having entertained too favourable an opinion of the doctor and his principles, are upon that account the more apt to be miſled by him.

" I am, Reverend Sir,

" Your moſt humble ſervant,

" JONAS PROAST."

Beſides theſe two important works, he wrote a great number of ſmaller pieces or pamphlets, in defence of civil and religious liberty, according to their titles and pretenſions. He died in London, Auguſt 1733, fellow of All-ſouls-college, and it appears that the faculties of his mind wore well; for, although he was about ſeventy-three when he publiſhed his " Chriſtianity as old as the Creation," yet he left a ſecond volume of that work in manuſcript, by way of general reply to all his anſwerers, the publication of which was prevented by Gibſon biſhop of London. He was indiſputably a man of great reaſoning powers, and very ſufficient learning; and divines, as well as Chriſtians in general, might have wiſhed with reaſon, that he had been a Chriſtian.

TINDAL (NICHOLAS), nephew to Matthew Tindal abovementioned, from whom he had expectations of being provided for, but by the artifices of Euſtace Budgel was tricked and defrauded

frauded, was of Exeter-college, Oxford, where he took the degree of M. A. June 5, 1713[G]. He was preſented to the rectory of Alverſtoke in Hampſhire by the biſhop of Winchester, and to the vicarage of Great Waltham, near Chelmſford, Eſſex, 1722, by Trinity-college, Oxford, of which he had become a fellow. He quitted this laſt living 1740, on being preſented to the rectory of Colbourne in the Iſle of Wight; and became chaplain to Greenwich Hoſpital, where he died, at a very advanced age, June 27, 1774. In 1727 he tranſlated the text printed with Mr. Morant's Tranſlation of the Notes of Meſſ. de Beauſobre and L'Enfant on St. Matthew's Goſpel. On the diſcovery of the impoſition practiſed on his uncle, he entered into a controverſy with the perſon who had cheated him; and publiſhed, among other things, a pamphlet entitled, "A Copy of the Will of Dr. Matthew Tindal[H], with an Account of what paſſed concerning the ſame between Mrs. Lucy Price, Euſtace Budgell, Eſq. and Mr. Nicholas Tindal, 1733," 8vo. He began a "Hiſtory of Eſſex," of which he publiſhed a ſmall part in two quarto numbers, propoſing to include it in three quarto volumes, at one guinea each[I], and left it in 1726 for the tranſlation of Rapin's Hiſtory of England[K]; in which work, as well as in the "Continuation" of it, he was moſt materially aſſiſted by Mr. Morant; and the ſale of both ſo far exceeded the expectations of his bookſellers (J. J. and P. Knap-

[G] Anecdotes of Bowyer by Nichols, p. 552.

[H] By which 2000 guineas, and the MS. of a ſecond volume of "Chriſtianity as old as the Creation," were bequeathed to Mr. Budgell; and only a ſmall reſidue to his nephew, whom, by a regular will, he had not long before appointed his ſole heir. The tranſaction, which occaſioned ſome ſuſpicions of fraud, is thus alluded to by Pope:

"Let Budgell charge low Grub-ſtreet on my quill,
And write whate'er he pleaſe, except my Will."

[I] Brit. Top. I. p. 345. n.

[K] This tranſlation originally publiſhed in 8vo, 1726, and dedicated to Thomas lord Howard baron of Effingham, was reprinted in weekly numbers, in two volumes folio, 1732 and 1733; the firſt of which was inſcribed, in a manly dedication, to Frederick prince of Wales, who rewarded Mr. Tindal with a gold medal worth forty guineas. The ſecond volume of the 8vo edition had been inſcribed to ſir Charles Wager, when the tranſlator was chaplain on board the Torbay in the Bay of Revel in the Gulph of Finland. Vol. IV. is dedicated to the ſame, from the ſame place, 1727. Vol. VI. from Great Waltham, 1728, to the Engliſh factors at Liſbon, where the tranſlator officiated as chaplain five months in the abſence of Mr. Sims. The "Continuation" was likewiſe publiſhed in weekly numbers, which began in 1744, and was completed March 25, 1747, which is the date of the dedication to the late duke of Cumberland When the "Hiſtory" was publiſhed, Mr. Tindal was "Vicar of Great Waltham." In the "Continuation" he is called "Rector of Alverſtoke, and Chaplain to the Royal Hoſpital at Greenwich." This laſt was printed in two volumes, but is accompanied with a recommendation to bind it in three; vol. III. to contain the reign and medals of king William; vol. IV. the reign of queen Anne; and vol. V. the reign of king George I. with the medals of queen Anne and king George; a ſummary of the Hiſtory of England, and the Index. A ſecond edition of the "Continuation" appeared in 1751; and a new edition of the whole, in 21 volumes 8vo, 1757.

ton,) that they complimented him with a preſent of 200l. In 1734 he publiſhed a tranſlation of "Prince Cantemir's Hiſtory of the Othman Empire," folio. He was alſo editor of "A Guide to Claſſical Learning, or Polymetis abridged, for Schools;" a publication of much uſe, and which has paſſed through ſeveral editions. A portrait of him is prefixed to the ſecond volume of his tranſlation of Rapin.

TINTORETTO (GIACOMO), ſo called, becauſe he was a dyer's ſon, for his real name was ROBUSTI, a great Italian painter, was born at Venice in 1512. He was a diſciple of Titian, who, having obſerved ſomething extraordinary in his genius, diſmiſſed him from his family, for fear he ſhould become his rival. Yet he ſtill purſued Titian's manner of colouring, as the moſt natural, and ſtudied Michael Angelo's ſtyle of deſign, as the moſt correct. Venice was the place of his conſtant abode, where he was made a citizen, and wonderfully beloved. He was called the Furious Tintoret, for his bold manner of painting with ſtrong lights and deep ſhades; for the rapidity of his genius; and for his grand vivacity of ſpirit, which was ſo much admired by Paul Veroneſe. But then, on the other hand, he was blamed by him, and all others of his profeſſion, for undervaluing himſelf and his art, by undertaking all ſorts of buſineſs at any price; thereby making ſo great a difference in his ſeveral performances, that (as Hannibal Caro obſerved) he is ſometimes equal to Titian, and at other times inferior even to himſelf. He was extremely pleaſant and affable in his humour, and delighted ſo much in painting and muſic, his beloved ſtudies, that he would hardly ſuffer himſelf to taſte any other pleaſures. He died in 1594. Du Freſnoy's judgement of this painter is [1], "that he was great in the practical part of deſign, but ſometimes alſo ſufficiently extravagant. He had an admirable genius for painting," ſays he, "if he had had as great an affection to his art, and as much patience in undergoing the difficulties of it, as he had fire and vivacity of nature. He has made pictures not inferior in beauty to thoſe of Titian. His compoſition and his dreſſes are for the moſt part improper, and his outlines are not correct; but his colouring, and the dependencies of it, like that of his maſter, are moſt admirable."

Tintoret had a ſon and a daughter, who both excelled in the art of painting, Marietta the daughter, particularly. She was ſo well inſtructed by her father in his own profeſſion, as well as in muſic, that in both arts ſhe got great reputation; and was eſpecially eminent for an admirable ſtyle in portraits. She married a German, and died in 1590, aged thirty, equally lamented by her huſband and her father; and ſo much beloved by

[1] Freſnoy's Art of Painting, tranſlated by Dryden, edit. 1716. 8vo.

the

the latter, that he never would conſent ſhe ſhould leave him, though ſhe had been invited by the emperor Maximilian, by Philip II. king of Spain, and ſeveral other princes, to their courts.

Dominico his ſon, gave great hopes in his youth, that he would one day render the name of Tintoret yet more illuſtrious than his father had made it; but neglecting to cultivate by ſtudy the talent which nature had given him, he fell ſhort of thoſe mighty things that were expected from him. He was more conſiderable for portraits than hiſtorical compoſitions; and died in 1637, aged ſeventy-five.

TIRAQUEAU (ANDREW), or TIRAQUELLUS, a learned French lawyer of the ſixteenth century, was a native of Poitou; became a counſellor in the parliament of Bourdeaux, and afterwards in that of Paris. He laboured very diligently to drive chicanery from the bar, and being employed by Francis I. and Henry II. in many affairs of conſequence, approved himſelf in all things a man of ſtrict and ſingular integrity. Though he muſt have been much employed in public buſineſs, he was ſo diligent with his pen that his works amount to ſeven volumes in folio. Frank. 1597. Tiraqueau died, at a very advanced age, in 1574. Among his numerous works, thoſe particularly noticed are, 1. "Commentaries on Alexander ab Alexandro," publiſhed ſeparately, in two volumes folio, Leyden, 1673. 2. "Commentarius de Nobilitate et jure primogeniorum," folio, Leyden, 1617. He was a married man, and it is ſaid that he produced a book and a child every year, 'till there were twenty of each, or as ſome ſay thirty. This, with the circumſtance of his being a water-drinker, occaſioned the following jocular epitaph:—"Hic jacet, qui aquam bibendo viginti liberos ſuſcepit, viginti libros edidit. Si merum bibiſſet, totum orbem implevisſet."

Here lies a man who, drinking only water,
Wrote twenty books, with each had ſon or daughter;
Had he but uſed the juice of generous vats,
The world would ſcarce have held his books and brats.

TITIAN, or TITIANO, the moſt univerſal genius for painting of all the Lombard-ſchool, the beſt coloriſt of all the moderns, and the moſt eminent for hiſtories, landſkips, and portraits, was born at Cadore in Friuli, a province in the ſtate of Venice, in 1477, being deſcended from the ancient family of the Vacelli. At ten years of age, his parents ſent him to one of his uncles at Venice, who, obſerving in him an inclination to painting, put him to the ſchool of Giovanni Bellino; where he improved himſelf more by the emulation that aroſe between him and his fellow diſciple Giorgione, than by the inſtruction of his maſter. He was cenſured indeed by Michael Angelo Buonarrotta,

rotta, for want of correctneſs in deſign (a fault common to all the Lombard painters, who had not been acquainted with the antiques), yet that defect was abundantly ſupplied in all other parts of a moſt accomplithed artiſt. He made three ſeveral portraits of the emperor Charles V. who honoured him with knighthood, created him count palatine, made all his deſcendants gentlemen, and aſſigned him a conſiderable penſion out of the chamber at Naples. The love of Charles V. for Titian was as great as that of Francis I. for Leonardo da Vinci; and many particulars of it are recorded. It is ſaid, that the emperor one day took up a pencil, which fell from the hand of this artiſt, who was then drawing his picture; and that, upon the compliment which Titian made him on this occaſion, he replied, "Titian has merited to be ſerved by Cæſar." In ſhort, ſome lords of the emperor's court, not being able to conceal their jealouſy, upon the preference he gave of Titian's perſon and converſation to that of all his other courtiers, the emperor freely told them, "that he could never want a court of courtiers, but could not have Titian always with him." Accordingly, he heaped riches on him; and whenever he ſent him money, which was uſually a large ſum, he always did it with this obliging teſtimony, that "his deſign was not to pay him the value of his pictures, becauſe they were above any price." He painted alſo his ſon Philip II. Soliman emperor of the Turks, two popes, three kings, two empreſſes, ſeveral queens, and almoſt all the princes of Italy, together with the famous Arioſto and Peter Aretine, who were his intimate friends. Nay, ſo great was the name and reputation of Titian, that there was hardly a perſon of any eminence then living in Europe, from whom he did not receive ſome particular mark of eſteem: and beſides, being of a temper wonderfully obliging and generous, his houſe at Venice was the conſtant rendezvous of all the virtuoſi and people of the beſt quality. He was ſo happy in the conſtitution of his body, that he had never been ſick till the year 1576; and then he died of the plague, at the extraordinary age of ninety-nine [M]. The judgment given of him by du Freſnoy is this: "Titian was," ſays he, "one of the greateſt colouriſts who was ever known [N]. He deſigned with much more eaſe and practice than Giorgione. There are

[M] The writer of this life, in the preceding edition, had ſaid, "aged ninety-nine, a very uncommon age for a painter:" ſo alſo of Tintoret, who was eighty-two, "having lived much beyond the age of a painter." Similar remarks occurred elſewhere; founded on a notion that the art of painting is unfavourable to longevity. This does not ſeem to be true. Ninety is an extraordinary age for any man, but Spinello lived beyond it. Carlo Cignani died at ninety-one; Tiarino at the ſame age; M. Ang. Buonarotta at ninety; Leonardo da Vinci at ſeventy five; Calabreſe at eighty-ſix; Claude Lorraine at eighty-two; Carlo Maratti at eighty-eight, and prodigious numbers of eminent painters from ſixty upwards. So that the idea thrown out, about the lives of ſuch artiſts, ſeems perfectly erroneous.

[N] Art of Painting tranſlated by Dryden, 1716, 8vo.

to

to be ſeen women and children of his hand, which are admirable both for the deſign and colouring. The guſto of them is delicate, charming, and noble, with a certain pleaſing negligence of the head-dreſſes, the draperies and ornaments of habits, which are wholly peculiar to him. As for the figures of men, he has deſigned them but moderately well. There are even ſome of his draperies which are mean, and ſavour of a little guſto. His painting is wonderfully glowing, ſweet, and delicate. He made portraits which were extremely noble, the attitudes of them being very graceful, grave, diverſified, and adorned after a very becoming faſhion. No man ever painted landſkip with ſo great a manner, ſo good a colouring, and with ſuch a reſemblance of nature. For eight or ten years ſpace he copied with great labour and exactneſs whatſoever he undertook; thereby to make himſelf an eaſy way, and to eſtabliſh ſome general maxims for his future conduct. Beſides the excellent guſto which he had of colours, in which he excelled all mortal men, he perfectly underſtood how to give every thing the touches which were more ſuitable and proper to it, ſuch as diſtinguiſhed them from each other, and which gave the greateſt ſpirit and the moſt of truth. The pictures which he made in his beginning, and in the declenſion of his age, are of a dry and mean manner He lived ninety-nine years. His diſciples were Paulo Veroneſe, Giacomo Tintoret, Giacomo de Ponte Baſſano, and his ſons."

It would be beyond our purpoſe to enter into an enumeration of the performances of this celebrated artiſt; but it may be mentioned, that in the French king's collection is a picture of Titian and his miſtreſs; ſhe is repreſented as having been combing her hair, with a ſmall phial in her hand; and he in multiplying her portrait by the aſſiſtance of two mirrors, an expreſſion of fondneſs ſcarcely to be exceeded. Van Dyck has alſo given us a very capital etching after another picture of Titian and his miſtreſs: he appears in it very old, with his right-hand placed on her belly; and the lady, who is reſting her left arm on a box, in which is a death's head, ſeems by the verſes under the print [o], to have died in child-bed.

Titian left behind him two ſons and a brother, of whom Pomponio, the eldeſt, was a clergyman, and well preferred. Ho-

[o] Ecco il belvedere! ô che felice ſorte!
Che la fruttifera putto in ventre porte.
Ma ch'ella porte, ô me! vita et morte piano
Demoſtro l'arte del magico Titiano.
Al molte illuſtre, magnifico & oſſervandiſſimo Sig. il Sig. Luca van Uffel, in ſegno d'affectione et inclinatione autorevole, come Padrone eſtent ſingulariſſimo amico ſuo, dedica il vero ritratto del unico Titiano Ant. Van Dyck.

Under another copy of this, we have ſeen,
Ecce viro quæ grata ſuo eſt, nec pulchrior ulla;
Pignora conſigni ventre pudica gerit.
Sed tamen an vivens an mortua picta, tupella
Hæc magni Titiani arte parata refert.

ratio, the youngeſt, painted ſeveral portraits, which might ſtand in competition with thoſe of his father. He was famous alſo for many hiſtory pieces, which he made at Venice, in concurrence with Paul Veroneſe and Tintoret. But bewitched at laſt with chemiſtry, and the hopes of finding the philoſopher's ſtone, he laid aſide the pencil; and having reduced what he got by his father to nothing, died of the plague in the ſame year with him. Franceſco Vecelli, Titian's brother, was trained to arms in the Italian wars; but peace being reſtored, applied himſelf afterwards to painting. He became ſo great a proficient in it, that Titian grew jealous of him; and fearing, leſt in time he ſhould eclipſe his reputation, ſent him upon pretended buſineſs to Ferdinand king of the Romans. Afterwards he fell into another profeſſion, and made cabinets of ebony adorned with figures; which, however, did not hinder him from painting now and then a portrait for a friend.

TITLEY (Walter), Eſq; a polite ſcholar, received his education at Weſtminſter-ſchool, where he was much befriended by biſhop Atterbury, who choſe him for his ſon's tutor, in which capacity he reſided in the biſhop's family about the time of the ſuppoſed plot in 1722. From Weſtminſter Mr. Titley went off to Trinity college, Cambridge, in which he for many years held the lay-fellowſhip founded for a civilian. He was early in life ſent envoy extraordinary to the court of Copenhagen, where he died, after a long reſidence, very highly eſteemed on account of his many amiable qualities. Of his productions as an author, which were rather little elegant trifles than elaborate performances, a good ſpecimen may be ſeen in his celebrated "Imitation of Horace [p]," book IV. Ode 2. And ſome of his Latin verſes are in the "Reliquiæ Galeanæ." He bequeathed a ſum of money to the univerſity of Cambridge, part of which was to be applied to the public buildings. This ſum in 1768, when ſir James Marriot, maſter of Trinity Hall, was vice-chancellor, was voted to erect a muſic-room, of which a plan was engraved to ſolicit a further aid from contributions, but failed of ſucceſs. It would have given us pleaſure to have given more particular memoirs of this ingenious gentleman, of whom ſo little in the biographical way has yet been ſaid. His character ſhall be given in the words of an intelligent prelate: "Among the contemporaries with biſhop Newton at Weſtminſter were many who made afterwards a diſtinguiſhed figure in the world [q]. Among theſe the biſhop particularly notices Walter Titley, a very ingenious young man, at firſt ſecretary to the embaſſy at Turin, afterwards for many years his majeſty's envoy to the court of Denmark. During the time that

[p] Gent. Mag. 1740. p. 616. [q] Biſhop Newton's Life of himſelf.

he

he was a king's ſcholar, he lived with biſhop Atterbury as tutor to his ſon, and his taſte and learning were much improved by the biſhop's converſation. His plan of life, as laid down by himſelf, was, to proſecute his ſtudies at Cambridge till he ſhould be thirty, from thirty to ſixty to be employed in public buſineſs, at ſixty to retire and return to college, for which purpoſe he would keep his fellowſhip. This plan he nearly purſued; he kept his fellowſhip; he reſigned his public employment; but, inſtead of returning to college, where in a great meaſure there was a new ſociety, and few or none were left of his own age and ſtanding, he remained at Copenhagen, where, by his long reſidence, he was in a manner naturalized, and there lived and died, greatly reſpected and lamented by all ranks of people."

TIXIER (JOHN), generally known by his aſſumed name RAVISIUS TEXTOR, was lord of Raviſy, in the diſtrict of Nivernois, whence he took the former of his latinized names. He was eſteemed as a ſcholar in his own time, which was the commencement of the ſixteenth century, and taught polite literature in the college of Navarre, at Paris, with conſiderable ſucceſs. He died in 1522, and, as ſome ſay, in great poverty. His writings were chiefly, if not entirely, in Latin; and there are extant of them, 1. "Epiſtles, 8vo. Lyons, 1569." 2. "Dialogues" publiſhed alſo with the epiſtles, 12mo. Rott. 1651. 3. "Epigrams." 4. "Epithetorum Opus," 4to. Bas. 1592. There is an epitome of this work publiſhed at London, in 1657, 12mo. 5. "Expoſitio Nominum." 6. An edition of the "Opera Scriptorum de claris Mulieribus," fol. Paris, 1651. This, however, as is evident, muſt have been a republication from his edition.

TODD (HUGH), D. D. born at Blencow in Cumberland [R], became a poor ſcholar of Queen's college, Oxford, in 1672, afterwards a poor ſerving child, and when B. A. taberdar of that houſe. He was elected fellow of Univerſity college, Dec. 23, 1678; and proceeding M. A. July 2, 1679, became chaplain to Dr. Smith, biſhop of Carliſle, one of the four canon reſidentiaries of Carliſle, in 1685; and the ſame year obtained the vicarage of Stanwix. He accumulated the degrees of B. and D. D. Dec. 12, 1692. By a petition preſented to the Houſe of Commons by Dr. Todd, requeſting to be heard by counſel before the bill, "to avoid doubts and queſtions touching ſtatutes, &c." ſhould paſs, it appears that "the biſhop of Carliſle (Dr. Nicolſon) had cited the dean and chapter before him in his viſitation held at Carliſle in September 1707, and exhibited articles of enquiry againſt them; and the petitioner appeared, and entered his proteſt againſt the biſhop's power, being informed, the right of local viſitor was in the crown; but the

[R] Atterbury's Epiſtolary Correſpondence, vol. III. p. 287.

ſaid biſhop, in an illegal manner, ſuſpended the petitioner *ab officio et beneficio*, and afterwards excommunicated him." The apprehenſions of Dr. Todd were, that, if the bill ſhould paſs, it would "ſubject him to further enquiries and arbitrary cenſures of the biſhop in his viſitations." The bill paſſed the Commons, with ſome amendments, March 17, and received the royal aſſent March 20, 1708. His publications are, "The deſcripton of Sweden, 1680," folio; "An account of a Salt-ſpring and another medicinal ſpring on the banks of the river Weare, or Ware, in the biſhoprick of Durham, 1684," Phil. Tranſ. N° 163; and "The life of Phocion, 1684." He left alſo in MS. "Notitia Eccleſiæ Cathedralis Carliolenſis: una cum Catalogo Priorum, dum Conventualis erat, & Decanorum & Canonicorum quum Collegiata. Notitia Prioratus de Wedderhall; cum Catalogo omnium Benefactorum qui ad ambas has ſacras Ædes ſtruendas dotandas, & ornandas pecuniam, terras & ornamenta, vel aliquâ alia beneficia, piè & munificè contulerunt." Theſe two were written in 1688, and dedicated by the author to the dean and chapter of Carliſle. He left alſo in MS. "A Hiſtory of the Diocefe of Carliſle, containing an account of the Pariſhes, Abbeys, Nunneries, Churches, Monuments, Epitaphs, Coats of Arms, Founders, Benefactors, &c. with a perfect catalogue of the Biſhops, Priors, Deans, Chancellors, Arch-deacons, Prebendaries, and of all Rectors and Vicars of the ſeveral Pariſhes in the ſaid Diocefe, 1689."

TOLAND (JOHN), an Engliſh writer [s], one of the founders of modern Deiſm, was born, Nov. 30, 1669 [t], in the moſt northern peninſula of Ireland, in the iſthmus of which ſtands Londonderry. His Chriſtian name was Janus Junius; but, the boys at ſchool making a jeſt of it, the maſter ordered him to be called John, which name he retained ever after. He was of a good family, but his parents were Papiſts, as we learn from himſelf; for he tells us, that he "was educated from his cradle in the groſſeſt ſuperſtition and idolatry; but God was pleaſed to make his own reaſon, and ſuch as made uſe of theirs, the happy inſtruments of his converſion—for he was not ſixteen years old when he became as zealous againſt Popery, as he ever ſince continued." Some have affirmed, that his father was a Popiſh prieſt; and he has been abuſed by abbot Tilladet, biſhop Hue-

[s] Des Maizeaux's Life of Toland, prefixed to the firſt volume of a collection of ſeveral pieces of Mr. John Toland, 1747, in two volumes 8vo.—Toland's Preface to Harrington's works. Preface to Chriſtianity not Myſterious. Apology for Mr. Toland, p. 16, 1697. Tilladet, Preface des diſſertations de Mr. Huet, ſur diverſes matieres de religion & de philologie. —Huetius, Commentarius de rebus ad eum pertinentibus. Apology, p. 17.

[t] See his Preface to Harrington's Ocean.

tius,

tius, and others, on account of his ſuppoſed illegitimacy; but the contrary is notorious, and has been proved.

From the ſchool at Redcaſtle near Londonderry, he went in 1687 to the college of Glaſgow in Scotland; and, after three years ſtay there, viſited the univerſity of Edinburgh, where he was created maſter of arts in June 1690, and received the uſual diploma or certificate from the profeſſors. He then went back to Glaſgow, where he made but a ſhort ſtay, and intended to have returned to Ireland; but he altered his mind, and came into England, "where he lived in as good Proteſtant families as any in the kingdom, till he went to the famous univerſity of Leyden in Holland, to perfect his ſtudies." There he was generouſly ſupported by ſome eminent Diſſenters in England, who had conceived great hopes from his uncommon parts, and might flatter themſelves that in time he would be ſerviceable to them in the quality of a miniſter; for he had lived in their communion ever ſince he forſook Popery, as he himſelf owns in effect in his "Apology." In 1692, Mr. Daniel Williams, a Diſſenting miniſter, having publiſhed a book entitled, "Goſpel truth ſtated and vindicated," Mr. Toland ſent it to the author of the "Bibliotheque univerſelle," and deſired him to give an abſtract of it in that journal: at the ſame time he related to him the hiſtory of that book, and of the controverſy it referred to. The journaliſt complied with his requeſt; and to the abſtract of Mr. Williams's book he prefixed the letter he received from Mr. Toland, whom he ſtyles "ſtudent in divinity [u]."

After having remained about two years at Leyden, he came back to England, and ſoon after went to Oxford, where, beſides the converſation of learned men, he had the advantage of the public library. He collected materials upon various ſubjects, and compoſed ſome pieces; among others, a Diſſertation to prove the received hiſtory of the tragical death of Regulus, a fable. He began likewiſe a work of greater conſequence, in which he undertook to ſhew, that there are no myſteries in the Chriſtian religion; but he left Oxford in 1695, before it was finiſhed, and went to London, where he publiſhed it the next year in 12mo. with this title, "Chriſtianity not myſterious:" or, "A treatiſe ſhewing, that there is nothing in the Goſpel contrary to reaſon, nor above it, and that no Chriſtian doctrine can be properly called a myſtery." For the foundation of this propoſition, Mr. Toland defines myſtery, as he ſays it is always uſed in the New Teſtament, to be a thing intelligible in itſelf, but which could not be known without a ſpecial revelation; contending, as thoſe do who have ſince called themſelves *rational* chriſtians, that there is nothing in the New Teſtament

[u] Biblioth. univerſ. tom XXIII. p. 505.

either

either againſt or above reaſon. His treatiſe was no ſooner abroad, than the public were very much alarmed and ſeveral books came out againſt it. It was even preſented by the grand-jury of Middleſex; but, as uſual, without any effect in preventing the ſale.

This book being ſent by the London bookſellers into Ireland, made no leſs noiſe there than it had made in England; and the clamour was much increaſed, when he went thither himſelf in 1697. Many particulars concerning this affair are related in the correſpondence between Mr. Locke and Mr. Molyneux, which will ſerve alſo to illuſtrate the temper and character of Toland himſelf, who was certainly a very extraordinary man. In a letter, dated Dublin, April the 6th, 1697, Mr. Molyneux writes thus to Mr. Locke: "In my laſt to you, there was a paſſage relating to the author of 'Chriſtianity not myſterious.' I did not then think that he was ſo near me as within the bounds of this city; but I find ſince that he is come over hither, and have had the favour of a viſit from him. I now underſtand, as I intimated to you, that he was born in this country; but that he hath been a great while abroad, and his education was for ſome time under the great Le Clerc. But that for which I can never honour him too much, is his acquaintance and friendſhip to you, and the reſpect which on all occaſions he expreſſes for you. I propoſe a great deal of ſatisfaction in his converſation: I take him to be a candid free-thinker, and a good ſcholar. But there is a violent ſort of ſpirit that reigns here, which begins already to ſhew itſelf againſt him; and, I believe, will increaſe daily; for I find the clergy alarmed to a mighty degree againſt him; and laſt Sunday he had his welcome to this city, by hearing himſelf harangued againſt out of the pulpit, by a prelate of this country." In a letter, dated May the third, Mr. Locke replies to Mr. Molyneux: "I am glad to hear that the gentleman does me the favour to ſpeak well of me on that ſide the water; I never deſerved other of him, but that he ſhould always have done ſo on this. If his exceeding great value of himſelf do not deprive the world of that uſefulneſs, that his parts, if rightly conducted, might be of, I ſhall be very glad.—I always value men of parts and learning, and I think I cannot do too much in procuring them friends and aſſiſtance: but there may happen occaſions that may make one ſtop one's hand; and it is the hopes young men give, of what uſe they will make of their parts, which is to me the encouragement of being concerned for them: but if vanity increaſes with age, I always fear, whither it will lead a man. I ſay this to you, becauſe you are my friend, for whom I have no reſerves, and think I ought to talk freely, where you enquire, and poſſibly may be concerned; but I ſay it to you alone, and deſire it may go no farther. For the

the man I wiſh very well, and could give you, if it needed, proofs that I do ſo, and therefore I deſire you to be kind to him; but I muſt leave it to your prudence in what way, and how far. If his carriage with you gives you the promiſes of a ſteady uſeful man, I know you will be forward enough of yourſelf, and I ſhall be very glad of it; for it will be his fault alone, if he prove not a very valuable man, and have not you for his friend." Mr. Molyneux thanks Mr. Locke for theſe hints concerning Mr. Toland, in a letter dated May the 27th, and ſays, that "they perfectly agree with the apprehenſions he had conceived of him. Truly," ſays he, "to be free, I do not think his management, ſince he came into this city, has been ſo prudent. He has raiſed againſt him the clamours of all parties; and this not ſo much by his difference in opinion, as by his unſeaſonable way of diſcourſing, propagating, and maintaining it. Coffee-houſes and public tables are not proper places for ſerious diſcourſes, relating to the moſt important truths: but when alſo a tincture of vanity appears in the whole courſe of a man's converſation, it diſguſts many that may otherwiſe have a due value for his parts and learning.—Mr. Toland alſo takes here a great liberty on all occaſions, to vouch your patronage and friendſhip, which makes many, that rail at him, rail alſo at you. I believe you will not approve of this, as far as I am able to judge, by your ſhaking him off, in your letter to the biſhop of Worceſter."

Stillingfleet biſhop of Worceſter, in his "Vindication of the doctrine of the Trinity," had taken occaſion to animadvert on Mr. Toland's "Chriſtianity not myſterious;" and, as he ſuppoſed that Mr. Toland had borrowed ſome principles from Mr. Locke's "Eſſay on human underſtanding," in ſupport of his heretical doctrines, he beſtowed ſome animadverſions alſo on that work. This, and Mr. Toland's perſiſting to repreſent him as his patron and friend, together with his very exceptionable conduct, made Mr. Locke renounce all regard for him, and almoſt diſclaim the little countenance he had given him. To this purpoſe he expreſſes himſelf, in a letter dated the 15th of June: "As to the gentleman to whom you think my friendly admoniſhments may be of advantage for his conduct hereafter, I muſt tell you, that he is a man to whom I never writ in my life; and, I think, I ſhall not now begin: and as to his conduct, it is what I never ſo much as ſpoke to him of; that is a liberty to be taken only with friends and intimates, for whoſe conduct one is mightily concerned, and in whoſe affairs one intereſts himſelf. I cannot but wiſh well to all men of parts and learning, and be ready to afford them all the civilities and good offices in my power: but there muſt be other qualities to bring me to a friendſhip, and unite me in thoſe ſtricter ties of concern; for I put a great

great deal of difference between thoſe whom I thus receive into my heart and affection, and thoſe whom I receive into my chamber, and do not treat there with a perfect ſtrangeneſs. I perceive you think yourſelf under ſome obligation of peculiar reſpect to that perſon, upon the account of my recommendation to you; but certainly this comes from nothing but your over-great tenderneſs to oblige me. For if I did recommend him, you will find it was only as a man of parts and learning for his age; but without any intention that they ſhould be of any other conſequence, or lead you any farther, than the other qualities you ſhall find in him ſhall recommend him to you; and therefore whatſoever you ſhall, or ſhall not do, for him, I ſhall no way intereſt myſelf in." At that time Mr. Peter Brown, ſenior fellow of Trinity college near Dublin, afterwards biſhop of Cork, publiſhed a piece againſt Mr. Toland's book, which Mr. Molyneux ſent to Mr. Locke, with a letter dated the 20th of July: "The author," ſays he, "is my acquaintance; but two things I ſhall never forgive in his book: one is the foul language and opprobrious names he gives Mr. Toland; the other is upon ſeveral occaſions calling in the aid of the civil magiſtrate, and delivering Mr Toland up to ſecular puniſhment. This indeed is a killing argument; but ſome will be apt to ſay, that where the ſtrength of his reaſoning failed him, there he flies to the ſtrength of the ſword." At length the ſtorm roſe to ſuch a height that Toland was forced to flee from Ireland; and the account which Mr. Molyneux gives of the manner of it, in a letter dated the 11th of September, would excite pity, were it not conſidered as repreſenting the natural conſequences of his vanity. "Mr. Toland is at laſt driven out of our kingdom: the poor gentleman, by his imprudent management, had raiſed ſuch an univerſal outcry, that it was even dangerous for a man to have been known once to converſe with him. This made all wary men of reputation decline ſeeing him, inſomuch that at laſt he wanted a meal's meat, as I am told, and none would admit him to their tables. The little ſtock of money which he brought into this country being exhauſted, he fell to borrowing from any one that would lend him half a crown; and ran in debt for his wigs, cloaths, and lodging, as I am informed. And laſt of all, to complete his hardſhips, the parliament fell on his book; voted it to be burnt by the common hangman, and ordered the author to be taken into cuſtody of the ſergeant at arms, and to be proſecuted by the attorney-general at law. Hereupon he is fled out of this kingdom, and none here knows where he has directed his courſe." Many in England approved this conduct in the Iriſh parliament; and Dr. South in particular was ſo highly pleaſed with it, that he complimented the archbiſhop of Dublin upon it, in the dedication of his third volume of

"Sermons,"

"Sermons," printed in 1698. After having condemned our remiſſneſs here in England, for bearing with Dr. Sherlock, whoſe notions of the Trinity he charges with herefy, he adds, "but, on the contrary, among you, when a certain Mahometan Chriſtian (no new thing of late) notorious for his blaſphemous denial of the myſteries of our religion, and his inſufferable virulence againſt the whole Chriſtian prieſthood, thought to have found ſhelter among you, the parliament to their immortal honour preſently ſent him packing, and, without the help of a faggot, ſoon made the kingdom too hot for him."

As ſoon as Toland was in London, he publiſhed an apologetical account of the treatment he had received in Ireland, entitled, "An Apology for Mr. Toland, &c. 1697;" and was ſo little diſcouraged with what had happened to him there, that he continued to write and publiſh his thoughts on all ſubjects, without regarding in the leaſt who might, or who might not, be offended at him. He had publiſhed, in 1696, "A Diſcourſe upon Coins," tranſlated from the Italian of ſignior Bernardo Davanzait, a gentleman of Florence: he thought this ſeaſonable, when clipping was become, as it has been ſince, a national grievance, and ſeveral methods were propoſed to remedy it. In 1698, after the peace of Ryſwick, there aroſe a great diſpute among the politicians, concerning the forces to be kept on foot for the quiet and ſecurity of the nation. Many pamphlets coming out on that ſubject, ſome for, others againſt, a ſtanding army, Toland propoſed to reform the militia, in a pamphlet entitled, "The Militia reformed, &c." The ſame year, 1698, he publiſhed "The Life of Milton," which was prefixed to Milton's proſe works, then collected in three volumes folio; and ſomething he had aſſerted in this life concerning the "Icon Baſilike," which he treats as a ſpurious production, being repreſented by Dr. Blackall, afterwards biſhop of Exeter, as affecting the writings of the New Teſtament, Toland vindicated himſelf in a piece called, "Amyntor; or, A Defence of Milton's Life, 1699," 8vo. This Amyntor however did not give ſuch ſatisfaction, but that Dr. Samuel Clarke and others thought it neceſſary to animadvert on it. The ſame year 1699, he publiſhed, "The Memoirs of Denzil lord Holles, baron of Ifield in Suſſex, from the year 1641 to 1648," from a manuſcript communicated to him by the late duke of Newcaſtle, who was one of his patrons and benefactors.

In 1700 he publiſhed Harrington's "Oceana" and other works, with his life in folio; and about the ſame time came out a pamphlet entitled, "Clito, a poem on the force of eloquence." In this piece, under the character of Adeiſidæmon, which ſignifies unſuperſtitious, he promiſes in effect not to leave off writing till he had detected knavery and impoſture of every kind.

kind. In 1701 he publiſhed two political pieces, one called "The Art of governing by parties;" the other "Propoſitions for uniting the two Eaſt India companies." The ſame year, being informed that the lower houſe of convocation had appointed a committee to examine impious, hereticai, and immoral books, and that his "Amyntor" was under their conſideration, he wrote two letters to Dr. Hooper, the prolocutor, either to give ſuch ſatisfaction as ſhould induce them to ſtop their proceedings, or deſiring to be heard in his own defence, before they paſſed any cenſure on his writings; but he could not obtain his requeſt.

Upon the paſſing of an act of parliament, in June 1701, for ſettling the crown, after the deceaſe of king William and the princeſs Anne, and for default of their iſſue, upon the princeſs Sophia, electreſs dowager of Hanover, and the heirs of her body, being Proteſtants, Toland publiſhed his "Anglia libera, or, The limitation and ſucceſſion of the crown of England explained and aſſerted, &c." 8vo; and when the earl of Macclesfield was ſent to Hanover with this act, Toland attended him. He preſented his "Anglia libera" to her electoral highneſs, and was the firſt who had the honour of kiſſing her hand upon the act of ſucceſſion. The earl recommended him particularly to her highneſs, and he ſtayed there five or ſix weeks; and on his departure he was preſented with gold medals and pictures of the electreſs dowager, the elector, the young prince, and the queen of Pruſſia. He then made an excurſion to the court of Berlin, where he had a remarkable converſation with M. Beauſobre, upon the ſubject of religion, in the preſence of the queen of Pruſſia. Beauſobre communicated an account of it to the authors of the "Bibliotheque Germanique," who printed it in that journal; and from thence we learn, that it was concerning the authority of the books of the New Teſtament which Mr. Toland with his uſual ſufficiency, as is obſerved, undertook to queſtion and invalidate. On the 11th of November the ſame year, 1701, a proclamation was iſſued out, for diſſolving the parliament, and calling another to meet in December. While the candidates were making intereſt in their reſpective countries, Toland publiſhed the following advertiſement in the Poſt-man. "There having been a public report, as if Mr. Toland ſtood for Blechingly in Surry, it is thought fit to advertiſe, that ſir Robert Clayton has given his intereſt in that borough to an eminent citizen, and that Mr. Toland hath no thoughts of ſtanding there or any where elſe." This advertiſement afforded matter of pleaſantry to an anonymous writer, who publiſhed a little pamphlet entitled, "Modeſty miſtaken: or, A letter to Mr. Toland, upon his declining to appear in the enſuing parliament."

In 1702 he publiſhed three pieces, "Paradoxes of ſtate, &c." in 4to; "Reaſons for addreſſing his majeſty to invite into England the electreſs dowager and elector of Hanover;" and "Vindicius liberius, or, A defence of himſelf againſt the lower houſe of convocation, and others." After the publication of this book, he went to the courts of Hanover and Berlin, where he was received very graciouſly by the princeſs Sophia, and by the queen of Pruſſia, both ladies of great wit, judgement, and knowledge who delighted in converſing with men of learning and penetration, whoſe notions were new or uncommon. He had the honour to be often admitted to their converſation; and, as he made a longer ſtay at Berlin than at Hanover, ſo he had frequent opportunities of waiting upon the queen, who took a pleaſure in aſking him queſtions, and hearing his paradoxical opinions. After his return therefore into England, he publiſhed in 1704 ſome philoſophical letters; three of which were inſcribed to Serena, meaning the queen of Pruſſia, who, he aſſures us, was pleaſed to aſk his opinion concerning the ſubject of them. The title runs thus: "Letters to Serena, containing, 1. The origin and force of prejudices. 2. The hiſtory of the ſoul's immortality among the heathens. 3. The origin of idolatry, and reaſons of the heatheniſm; as alſo, 4. A letter to a gentleman in Holland, ſhewing Spinoza's ſyſtem of philoſophy to be without any principle or foundation. 5. Motion eſſential to matter, in anſwer to ſome remarks by a noble friend on the confutation of Spinoza. To which is prefixed a preface, declaring the ſeveral occaſions of writing them," 8vo. About the ſame time he publiſhed an "Engliſh tranſlation of the Life of Æſop, by M. de Meziriac," and dedicated it to Anthony Collins, eſq; it was prefixed to "The fables of Æſop," with the moral reflections of M. Baudoin.

In 1705 he publiſhed ſeveral pamphlets: "Socinianiſm truly ſtated, &c." to which is prefixed, "Indifference in diſputes recommended by a Pantheiſt to an orthodox friend," in 4to; "An account of the courts of Pruſſia and Hanover," in 8vo; "The ordinances, ſtatutes, and privileges of the academy erected by the king of Pruſſia in the city of Berlin," tranſlated from the original, in 8vo; "The memorial of the ſtate of England, in vindication of the queen, the church, and the adminiſtration, &c." This laſt was publiſhed, without the name of the author, by the direction of Mr. Harley, ſecretary of ſtate; and afterwards a defence of it was written, by order of the ſame perſon, but for ſome reaſons ſuppreſſed, after ſix or ſeven ſheets of it were printed. Mr. Harley was one of Toland's chief patrons and benefactors, and uſed even to employ him, as is ſaid, upon ſecret affairs. This gentleman having accidentally found, among other manuſcripts, a Latin oration, to excite the Engliſh to war againſt

againſt the French, communicated it to Toland, who publiſhed it in 1707, with notes and a preface, under this title, "Oratio Philippica ad excitandos contra Galliam Britannos; maximè vero, ne de pace cum victis præmaturè agatur: ſanctiori Anglorum concilio exhibita, anno Chriſti 1514." Soon after he put out, "The elector Palatine's declaration in favour of his Proteſtant ſubjects;" he did this at the requeſt of the elector's miniſter.

He ſet out for Germany in the ſpring of 1707, and went firſt to Berlin; but an incident too ludicrous to be mentioned, ſays Mr. Des Maizeaux, obliged him to leave that place ſooner than he expected. From thence he went to Hanover, on the territories of a neighbouring prince. He proceeded to Duſſeldorp, and was very graciouſly received by the elector Palatine; who, in conſideration of the Engliſh pamphlet he had publiſhed, preſented him with a gold chain and medal, and a purſe of an hundred ducats. He went afterwards to Vienna, being commiſſioned by a famous French banker, then in Holland, who wanted a powerful protection, to engage the Imperial miniſters to procure him the title of Count of the empire, for which he was ready to pay a good ſum of money; but they did not think fit to meddle with that affair, and all his attemps proved unſucceſsful. From Vienna he viſited Prague in Bohemia; and now, his money being all ſpent, he was forced to make many ſhifts to get back to Holland. Being at the Hague, he publiſhed, in 1709, a ſmall volume, containing two Latin diſſertations: the firſt he called "Adeiſidæmon; ſive, Titus Livius à ſuperſtitione vindicatus;" the ſecond, "Origines Judaicæ; ſive, Strabonis de Moyſe & religione Judaica hiſtoria breviter illuſtrata." In the firſt of theſe pieces, he endeavours to vindicate Livy from the imputation of ſuperſtition and credulity, although his hiſtory abounds with relations of prodigies and portents; in the ſecond, he ſeems inclined to prefer Strabo's account of Moſes and the Jewiſh religion to the teſtimony of the Jews themſelves. In this diſſertation, alſo, he ridicules Huetius for affirming, in his "Demonſtratio evangelica," that many eminent perſons in the "Old Teſtament" are allegorized in the heathen mythology, and that Moſes, for inſtance, is underſtood by the name of Bacchus, Typho, Silenus, Priapus, Adonis, &c. and, if he had never done any thing worſe than this, it is probable that the convocation would not have thought him an object of their cenſure. Huetius, however, was greatly provoked with this attack; and expreſſed his reſentment in a French letter, publiſhed in the "Journal of Trevoux," and afterwards printed with ſome diſſertations of Huetius, collected by the abbè Tillade.

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He continued in Holland till 1710; and, while he was there, had the good fortune to get acquainted with prince Eugene, who gave him feveral marks of his generofity. Upon his return to England, he was for fome time fupported by the liberality of Mr. Harley, then lord-treafurer, and afterwards earl of Oxford; and by his means being enabled to keep a country-houfe at Epfom in Surrey. He publifhed, in 1711, "A Defcription of Epfom, with the Humours and Politics of that Place." He afterwards loft the favour of this minifter, and then wrote pamphlets againft him. He publifhed in 1710, without his name, a French piece relating to Dr. Sacheverell, "Lettre d'un Anglois à un Hollandois au fujet du docteur Sacheverell:" and the three following in 1712, "A Letter againft Popery, particularly againft admitting the authority of fathers or councils in controverfies of religion, by Sophia Charlotte, the late queen of Pruffia;" "Queen Anne's reafons for creating the electoral prince of Hanover a peer of this realm, by the title of duke of Cambridge;" and, "The grand Myftery laid open, viz. by dividing the Proteftants to weaken the Hanover fucceffion, and, by defeating the fucceffion, to extirpate the Proteftant religion." At that time, he alfo undertook to publifh a new edition of Cicero's works by fubfcription, and gave an account of his plan in a "Latin differtation," which has been printed among his pofthumous pieces.

In 1713, he publifhed, "An Appeal to honeft People, againft wicked Prieffs," relating to Sacheverell's affair; and another pamphlet, called, "Dunkirk or Dover, or, The Queen's Honour, the Nation's Safety, the Liberties of Europe, and the Peace of the World, all at ftake, till that Fort and Port be totally demolifhed by the French." In 1714, he publifhed a piece, which fhewed that he was very attentive to times and feafons, for it ran through ten editions within a quarter of a year: the title is, "The Art of Reftoring, or, The Piety and Probity of General Monk in bringing about the laft Reftoration, evidenced from his own authentic Letters; with a juft Account of fir Roger, who runs the Parallel as far as he can." This fir Roger was intended for the earl of Oxford, who was fuppofed to be then projecting fchemes for the reftoration of the pretender. The fame year, 1714, he produced "A Collection of Letters by General Monk, relating to the Reftoration of the Royal Family;" "The Funeral Elegy of the Princefs Sophia," tranflated from the Latin; and, "Reafons for naturalizing the Jews in Great-Britain and Ireland, on the fame foot with all other Nations; with a Defence of the Jews againft all vulgar Prejudices in all Countries." He prefixed to this an ingenious, but ironical dedication to the fuperior clergy. In 1717 he publifhed, "The State Anatomy of Great-Britain,

&c." which being anſwered by Dr. Fiddes, chaplain to the earl of Oxford, and by Daniel De Foe, he produced a ſecond part, by way of vindication of the former.

He ſeems now to have quitted politics, and to have betaken himſelf, in a great meaſure, to learned and theological enquiries: for, in 1718, he publiſhed a work of about one hundred and fifty pages in 8vo, with this long title, "Nazarenus; or Jewiſh, Gentile, or Mahometan Chriſtianity; containing the Hiſtory of the ancient Goſpel of Barnabas, and the modern Goſpel of the Mahometans, attributed to the ſame Apoſtle, this laſt Goſpel being now firſt made known among Chriſtians. Alſo, the original Plan of Chriſtianity occaſionally explained in the Nazarenes, whereby divers Controverſies about this divine (but highly perverted) Inſtitution may be happily terminated. With the relation of an Iriſh manuſcript of the four Goſpels, as likewiſe a ſummary of the ancient Iriſh Chriſtianity, and the reality of the Keldees (an order of lay religious) againſt the two laſt biſhops of Worceſter." We make no obſervation upon this work: the reader knows enough of Toland to conclude, that it was not written with any friendly view to revelation. He publiſhed the ſame year, "The Deſtiny of Rome: or, The ſpeedy and final Deſtruction of the Pope, &c."

In 1720, Dr. Hare, then dean of Worceſter, publiſhed a fourth edition of his viſitation ſermon, entitled, "Church authority vindicated, &c." and ſubjoined a poſtſcript, in which, ſpeaking of biſhop Hoadly's writings, he has the following ſtroke at Mr. Toland: "It muſt be allowed his lordſhip judges very truly, when he ſays, they are faint reſemblances of Mr. Chillingworth: for envy itſelf muſt own, his lordſhip has ſome reſemblance to that great man, juſt ſuch a one as Mr. Toland has to Mr. Locke, who, in 'Chriſtianity not myſterious,' is often quoted to ſupport notions he never dreamed of." Toland, upon this, advertiſed againſt Dr. Hare, that he never named Locke in any edition of that book, and was ſo far from often quoting him, that he had not ſo much as brought one quotation out of him. This was true, and Hare immediately corrected himſelf by another advertiſement, in which he directs, "makes great uſe of Mr. Locke's principles," to be read, inſtead of, "is often quoted to ſupport notions he never dreamed of." Dr. Hare's advertiſement occaſioned the publiſhing of a pamphlet with this title, "A ſhort Eſſay upon Lying, or, A Defence of a reverend Dignitary, who ſuffers under the perſecution of Mr. Toland, for a *lapſus calami*."

Upon a diſpute between the Iriſh and Britiſh houſes of lords, with reſpect to appeals, when the latter ordered a bill to be brought in, for the better ſecuring the dependency of the king-

dom of Ireland upon the crown of Great-Britain, Mr. Toland publiſhed, "Reaſons moſt humbly offered to the Houſe of Commons, why the bill ſent down to them ſhould not paſs into a Law, 1720." About this time he printed a Latin tract, entitled, "Pantheiſticon: ſive, Formula celebrandæ ſodalitatis Socraticæ, in tres particulas diviſa: quæ Pantheiſtarum, ſive ſodalium, continent; 1. Mores & axiomata. 2. Numen & philoſophiam. 3. Libertatem & non fallentem legem neque fallendam. Præmittitur de antiquis & novis eruditorum ſodalitatibus, ut et de univerſo infinito & æterno, diatriba. Subjicitur de duplici Pantheiſtarum philoſophia ſequenda, ac de viri optimi & ornatiſſimi idea, diſſertatiuncula. Coſmopoli, MDCCXX." He had ſubſcribed himſelf a Pantheiſt, as we have ſeen, in a pamphlet publiſhed in 1705, and here we have his doctrines and his creed explicitly ſet forth: "In mundo omnia ſunt unum, unumque eſt omne in omnibus. Quod omne in omnibus, Deus eſt; æternus ac immenſus, neque genitus, neque interiturus. In eo vivimus, movemur, & exiſtimus. Ab eo natum eſt unumquidque, in eumque denuo revoluturum; omnium ipſe principium & finis." This is Pantheiſm, that is, it is Atheiſm, or there is no ſuch thing. The author knew it very well; and fearing leſt he might have gone too far, he got it printed ſecretly, at his own charge, and but a few copies, which he diſtributed with a view of receiving preſents for them. There is a ſhort preface to this piece, under the name of Janus Junius Eoganenſis; which, though it was his true Chriſtian name, and the name of his country, Inis-Eogan being the place of his birth, yet ſerved for as good a cover as any whatever, nobody in England being acquainted with theſe particulars.

Some time after, but in the ſame year, 1720, he publiſhed another learned work, of about 250 pages in 8vo, including the preface, entitled, "Tetradymus." This is divided into four parts, each of which has a diſtinct title. The firſt is called "Hodegus: or, The pillar of cloud and fire that guided the Iſraelites in the Wilderneſs, not miraculous, but, as faithfully related in Exodus, a thing equally practiſed by other nations, and in thoſe places not only uſeful, but neceſſary." The ſecond is called "Clydophorus: or, of the exoteric and eſoteric philoſophy;" that is, of the external and internal doctrine of the ancients; the one open and public, accommodated to popular prejudices and the eſtabliſhed religions; the other private and ſecret, wherein, to the few capable and diſcreet, was taught the real truth, ſtripped of all diſguiſes. This is a learned and valuable diſſertation, perhaps more ſo than any work produced by Toland; though they all of them diſplay

learning, where the ſubject admits it. The title of the third is, "Hypatia: or, The hiſtory of the Philoſophic Lady, who was murdered at Alexandria, as was ſuppoſed at the inſtigation of the Clergy." The fourth is called "Mangoneutes:" or, A defence of Nazarenus againſt Dr. Mangey, who had attacked it. In the laſt of theſe tracts he inſerted his advertiſement againſt Dr. Hare, with the doctor's anſwer.

In 1721, Dr. Hare publiſhed a book, entitled, "Scripture vindicated from the Miſrepreſentations of the lord biſhop of Bangor;" in the preface of which, ſpeaking of the Conſtitutions of Carolina, he obſerves, that, by one of the articles, none are excluded from ſettling in that country upon account of their opinions, "but downright Atheiſts," ſays he, "ſuch as the impious author of the Pantheiſticon;" and, at the bottom of the page, he refers us to a profane prayer, compoſed by Toland, a more perfect copy of which he afterwards, upon farther intelligence, inſerted in the errata." The prayer runs in theſe terms: "Omnipotens & ſempiterne Bacche, qui humanam ſocietatem maxume in bibendo conſtituiſti; concede propitius, ut iſtorum capita, qui heſternâ compotatione gravantur, hodierna leventur; idque fiat per pocula poculorum. Amen." Des Maizeaux, however, affirms, that it was not compoſed by Toland, who knew nothing of it; but by a perſon whoſe name he forbears, on account of his profeſſion; though he believes he only deſigned it as a ridicule on Mr. Toland's club of Pantheiſtic philoſophers, whom he injuriouſly imagined to be all drunkards, whereas they are grave, ſober, and temperate men. This year, 1721, Toland publiſhed, and it was the laſt thing he publiſhed, "Letters of lord Shafteſbury to Robert Moleſworth, eſq;" afterwards lord Moleſworth, with a large introduction by himſelf, 8vo.

He had, for above four years paſt, lived at Putney, from whence he could conveniently go to London, and come back the ſame day; but he uſed to ſpend moſt part of the winter in London. Being in town about the middle of December, he found himſelf very ill, having been out of order for ſome time before: his appetite and ſtrength failed him; and a phyſician, who was called to him, made him a great deal worſe, by bringing a continual vomiting and looſeneſs upon him. He made a ſhift, however, to return to Putney, where he grew better, and had ſome hopes of recovery. In this interval, he wrote "a diſſertation to prove the uncertainty of phyſic, and the danger of truſting our lives to thoſe who practiſe it." He was preparing ſome other things, but death put an end to all his purpoſes, the 11th of March, 1722, in his fifty-ſecond year. We are told that he behaved himſelf, throughout the whole

whole courſe of his ſickneſs, with a true philoſophical patience, and looked upon death without the leaſt perturbation of mind, bidding farewell to thoſe about him, and telling them, "he was going to ſleep." Some few days before he died, he wrote his own epit[illegible] [x].

Toland was a man of uncommon abilities, and, perhaps, the moſt learned of all the infidel writers; but his ſyſtem being Atheiſm, if to own no God but the univerſe be Atheiſm, he was led to employ thoſe great parts and learning, very much to the offence and injury of ſociety. Vanity, and an immoderate deſire to diſtinguiſh himſelf, were predominant qualities in his compoſition, and his character in many other reſpects is far from being amiable; yet it is, perhaps, but reaſon and juſtice to diſbelieve ſome ſtories that are told to his diſadvantage, ſince they favour ſo entirely of that perſonal abuſe, which may eaſily be conceived to flow from an abhorrence of his principles. His "Poſthumous Works," in 2 vols. 8vo, were publiſhed in 1726, and republiſhed in 1747, with an account of his life and writings by Des Maizeaux, the title of which runs as follows: "The Miſcellaneous Works of Mr. John Toland, now firſt publiſhed from his original Manuſcripts, containing, 1. An hiſtory of the Britiſh Druids, with a critical Eſſay on the ancient Celtic Cuſtoms, Literature, &c. to which is added, An account of ſome curious Britiſh Antiquities. 2. An account of Jordano Bruno, and his celebrated Book on the Innumerable Worlds. 3. A diſquiſition concerning thoſe Writings which by the Ancients were, truly or falſely, aſcribed to Jeſus Chriſt and his Apoſtles. 4. The ſecret Hiſtory of the South-Sea ſcheme. 5. A plan for a National Bank. 6. An Eſſay on the Roman Education. 7. The tragical Death of Attilius Regulus proved to be a Fiction. 8. Select Epiſtles from Pliny, tranſlated into Engliſh. 9. A diverting Deſcription of Epſom and its Amuſements. 10. Four Memorials to the Earl of Shafteſbury, relating to Affairs of State in 1713 and 1714. 11. Phyſic without Phyſicians. 12. Letters on various Sub-

[x] "H. S. E.
JOANNES TOLANDUS,
Qui in Hibernia prope Deriam natus,
In Scotia & Hibernia ſtuduit.
Quod Oxonii quoque fecit adoleſcens;
Atque Germania plus ſemel petita,
Virilem circa Londinem tranſegit
ætatem.
Omnium literarum excultor,
At linguarum plus decem ſciens.
Veritatis propugnator,
Libertatis aſſertor:
Nullius autem ſectator aut cliens,
Nec minis, nec malis eſt inflexus,
Quin, quam elegit, viam peragaret:
Utili honeſtum anteferens.
Spiritus cum ætherco patre,
A quo prodit olim, conjungitur:
Corpus item, naturæ cedens,
In materno gremio reponitur.
Ipſe vero æternum eſt reſurrecturus,
At idem futurus TOLANDUS
nunquam.
Natus Nov. 30.
Cætera ex ſcriptis pete."

jects.

jects. 13. Cicero illustratus, dissertatio Philologico-critica: sive, Consilium de toto edendo Cicerone, alia plane methodo quam hactenus unquam factum. 14. Conjectura de prima typographiæ origine."

At the end of Des Maizeaux's life, there is, "An Elegy on the late ingenious Mr. Toland," which, that biographer says, was published a few days after his death; and he adds, that it was a matter of doubt with some, whether the author intended to praise or ridicule him.

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